註釋校正華英四書

顧鹿署

CONFUCIAN ANALECTS.

BOOK I. HSIO R.

註釋校正華英四書

學而第一

第一章 一節 子曰、學而時習之、不亦說乎。二節 有朋自遠方來、不亦樂乎。三節 人不知而不慍、不亦君子乎。

CHAPTER I. 1. The Master said, 'Is it not pleasant to learn with a constant perseverance and application?

2. 'Is it not delightful to have friends coming from distant quarters?

3. 'Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?'

TITLE OF THE WORK.—論語, 'Discourses and Dialogues;' that is, the discourses or discussions of Confucius with his disciples and others on various topics, and his replies to their inquiries. Many chapters, however, and one whole book, are the sayings, not of the sage himself, but of some of his disciples. The characters may also be rendered 'Digested Conversations,' and this appears to be the more ancient signification attached to them, the account being that, after the death of Confucius, his disciples collected together and compared the memoranda of his conversations which they had severally preserved, digesting them into the twenty books which compose the work. Hence the title—論語, 'Discussed Sayings,' or 'Digested Conversations.' See 論語註疏解經序. I have styled the work 'Confucian Analects,' as being more descriptive of its character than any other name I could think of.

HEADING OF THIS BOOK.—學而第一. The two first characters in the book, after the introductory—'The Master said,' are adopted as its heading. This is similar to the custom of the Jews, who name many books in the Bible from the first word in them. 第一, 'The first;' that is, of the twenty books composing the whole work. In some of the books we find a unity or analogy of subjects, which evidently guided the compilers in grouping the chapters together. Others seem devoid of any such principle of combination. The sixteen chapters of this book are occupied, it is said, with the fundamental subjects which ought to engage the attention of the learner, and the great matters of human practice. The word 學, '*learn*,' rightly occupies the forefront in the studies of a nation, of which its educational system has so long been the distinction and glory.

1. THE WHOLE WORK AND ACHIEVEMENT OF THE LEARNER, FIRST PERFECTING HIS KNOWLEDGE, THEN ATTRACTING BY HIS FAME LIKE-MINDED INDIVIDUALS, AND FINALLY COMPLETE IN HIMSELF. 1. 子, at the commencement, indicates Confucius. 子, 'a son,' is also the common designation of males,—especially of virtuous men. We find it, in conversations, used in the same way as our 'Sir.' When it *follows* the surname, it is equivalent to our 'Mr.,' or may be rendered 'the philosopher,' 'the scholar,' 'the officer,' &c. Often, however, it is better to leave it untranslated. When it *precedes* the surname, it indicates that the person spoken of was the master of the writer, as 子沈子, 'my master, the philosopher 沈.' Standing single and alone, as in the text, it denotes Confucius, *the philosopher*, or, rather, *the master*. If we render the term by Confucius, as all preceding translators have done, we miss the indication which it gives of the handiwork of his disciples, and the reverence which it bespeaks for him. 學, in the old commentators, is explained by 誦, 'to read chantingly,' 'to discuss. Chû Hsi

第二章 有子曰、其爲人也孝弟而好犯上者鮮矣、不好犯上、而好作亂者、未之有也。○二 君子務本、本立、而道生、孝

CHAP. II. 1. The philosopher Yû said, 'They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion.

2. 'The superior man bends his attention to what is radical.

interprets it by 效, 'to imitate,' and makes its results to be 明善而復初, 'the understanding of all excellence, and the bringing back original goodness.' Subsequent scholars profess, for the most part, great admiration of this explanation. It is an illustration, to my mind, of the way in which Chû Hsî and his followers are continually being wise above what is written in the classical books. 習 is the rapid and frequent motion of the wings of a bird in flying, used for 'to repeat,' 'to practise.' 之 is the obj. of the third pers. pronoun, and its antecedent is to be found in the pregnant meaning of 學. 不亦 . . . 乎 is explained by 豈不, 'is it not?' See 四書補註備旨. To bring out the force of 'also' in 亦, some say thus:—'The occasions for pleasure are many, *is this not also one?*' But it is better to consider 亦 as merely redundant;—see Wang Yin-chih's masterly Treatise on the particles, chap. iii; it forms chaps. 1208 to 1217 of the 皇淸經解. 說, read *yuě*, as always when it has the entering tone marked, stands for 悅. What is learned becomes by practice and application one's own, and hence arises complacent pleasure in the mastering mind. 悅, as distinguished from 樂, (*lŏh*), in the next paragraph, is the internal, individual feeling of pleasure, and the other, its external manifestation, implying also companionship. 2. 朋, properly 'fellow-students;' but, generally, individuals of the same class and character, like-minded. 3. 君子 I translate here—'a man of complete virtue.' Literally, it is—'a princely man.' See on 子, above. It is a technical term in Chinese moral writers, for which there is no exact correspondency in English, and which cannot be rendered always in the same way. See Morrison's Dictionary, character 子. Its opposite is 小人, 'a small, mean man.' 人不知, 'Men do not know him,' but anciently some explained —'men do not know,' that is, are stupid under his teaching. The interpretation in the text is, doubtless, the correct one.

2. FILIAL PIETY AND FRATERNAL SUBMISSION ARE THE FOUNDATION OF ALL VIRTUOUS PRACTICE. 1. Yû, named 若, and styled 子有, and 子若, a native of 魯, was famed among the other disciples of Confucius for his strong memory, and love for the doctrines of antiquity. In something about him he resembled the sage. See Mencius, III. Pt. I. iv. 13. 有子 is 'Yû, the philosopher,' and he and Tsăng Shăn are the only two of Confucius's disciples who are mentioned in this style in the *Lun Yü*. This has led to an opinion on the part of some, that the work was compiled by their disciples. This may not be sufficiently supported, but I have not found the peculiarity pointed out satisfactorily explained. The tablet of Yû's spirit is now in the same apartment of the sage's temples as that of the sage himself, occupying the 6th place in the eastern range of 'the wise ones.' To this position it was promoted in the 3rd year of Ch'ien-lung of the present dynasty. A degree of activity enters into the meaning of 爲 in 爲人, = 'playing the man,' 'as men, showing themselves filial,' &c. 弟, here = 悌, 'to be submissive as a younger brother,' is in the 4th tone. With its proper signification, it was anciently in the 3rd tone. 而 = 'and yet,' different from its simple conjunctive use = 'and,' in the preceding chapter. 好, a verb, 'to love,' in the 4th tone, differs from the same character in the 3rd tone, an adjective, = 'good.' 鮮, 3rd tone, = 'few.' On the idiom—未之有, see Prémare's Grammar, p. 156. 2. 君子 has

弟也者、其爲仁之本與。

第三章 子曰、巧言令色、鮮矣仁。

第四章 曾子曰、吾日三省吾身、爲人謀、而不忠乎、與朋友交、而不信乎、傳不習乎。

That being established, all practical courses naturally grow up. Filial piety and fraternal submission!—are they not the root of all benevolent actions?'

CHAP. III. The Master said, 'Fine words and an insinuating appearance are seldom associated with true virtue.'

CHAP. IV. The philosopher Tsăng said, 'I daily examine myself on three points:—whether, in transacting business for others, I may have been not faithful;—whether, in intercourse with friends, I may have been not sincere;—whether I may have not mastered and practised the instructions of my teacher.'

a less intense signification here than in the last chapter. I translate—'The superior man,' for want of a better term. 本, 'the root,' 'what is radical,' is here said of filial and fraternal duties, and 道, 'ways' or 'courses,' of all that is intended by 爲(=行)仁, below. The particles 也者 resume the discourse about 孝弟, and introduce some further description of them. See Prémare, p. 158. 與, in the 2nd tone, is half interrogative, an answer in the affirmative being implied. 仁 is explained here as 'the principle of love,' 'the virtue of the heart.' Mencius says 仁也者人也, '仁 is man,' in accordance with which, Julien translates it by *humanitas*. *Benevolence* often comes near it, but, as has been said before of 君子, we cannot give a uniform rendering of the term.

3. FAIR APPEARANCES ARE SUSPICIOUS. 巧言令色,—see Shû-ching, II. iii. 2. 巧, 'skill in workmanship;' then, 'skill,' 'cleverness,' generally, and sometimes with a bad meaning, as here, = 'artful,' 'hypocritical.' 令, 'a law,' 'an order,' also 'good,' and here like 巧, with a bad meaning, = 'pretending to be good.' 色, 'the manifestation of the feelings made in the colour of the countenance,' is here used for the appearance generally

4. HOW THE PHILOSOPHER TSĂNG DAILY EXAMINED HIMSELF, TO GUARD AGAINST HIS BEING GUILTY OF ANY IMPOSITION. *Tsăng*, whose name was 參 (*Shăn*), and his designation 子輿, was one of the principal disciples of Confucius. A follower of the sage from his 16th year, though inferior in natural ability to some others, by his filial piety and other moral qualities, he entirely won the Master's esteem, and by persevering attention mastered his doctrines. Confucius, it is said, employed him in the composition of the 孝經, or 'Classic of Filial Piety.' The authorship of the 大學, 'The Great Learning,' is also ascribed to him, though incorrectly, as we shall see. Portions, moreover, of his composition are preserved in the Lî Chî. His spirit tablet among the sage's four assessors, occupying the first place on the west, has precedence of that of Mencius. 省, read *hsing*, 'to examine.' 三省 is naturally understood of 'three times,' but the context and consent of commentators make us assent to the interpretation—'on three points.' 身, 'the body,' 'one's personality;' 吾身 = *myself*. 爲 is in the 4th tone, = 'for.' So, frequently, below. 忠 from 中, 'middle,' 'the centre,' and 心, 'the heart,' = loyalty, faithfulness, action with and from the heart. 朋, see chap. i. 友, 'two hands joined,' denoting union. 朋友, =

第五章 子曰、道千乘之國、敬事而信、節用而愛人、使民以時。

第六章 子曰、弟子、入則孝、出則弟、謹而信、汎愛衆、而親仁、行有餘力、則以學文。

第七章 子夏曰、賢賢易色、事父母、能竭其力、事君、能致其身、

CHAP. V. The Master said, 'To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.'

CHAP. VI. The Master said, 'A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good When he has time and opportunity, after the performance of these things, he should employ them in polite studies.'

CHAP. VII. Tsze-hsiâ said, 'If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength;

when together, 'friends.' 傳不習 is very enigmatical. The translation follows Chû Hsî. 何晏 explained quite differently: 'whether I have given instruction in what I had not studied and practised?' It does seem more correct to take 傳 actively, 'to give instruction,' rather than passively, 'to receive instruction.' See Mâo Hsî-ho's 四書改錯, XV. article 17.

5. FUNDAMENTAL PRINCIPLES FOR THE GOVERNMENT OF A LARGE STATE. 道 is used for 導, 'to rule,' 'to lead,' and is marked in the 4th tone, to distinguish it from 道, the noun, which was anciently read with the 3rd tone. It is different from 治, which refers to the actual business of government, while 導 is the duty and purpose thereof, apprehended by the prince. The standpoint of the principles is the prince's mind. 乘, in 4th tone, 'a chariot,' different from its meaning in the 2nd tone, 'to ride.' A country of 1000 chariots was one of the largest fiefs of the empire, which could bring such an armament into the field. The last principle,—使民以時, means that the people should not be called from their husbandry at improper seasons, to do service on military expeditions and public works.

6. RULES FOR THE TRAINING OF THE YOUNG:—DUTY FIRST AND THEN ACCOMPLISHMENTS. 弟子, 'younger brothers and sons,' taken together, = *youths, a youth*. The 2nd 弟 is for 悌, as in chap. ii. 入出, 'coming in, going out,' = at home, abroad. 汎 is explained by Chû Hsî by 廣, 'wide,' 'widely;' its proper meaning is 'the rush or overflow of water.' 力, 'strength,' here embracing the idea of *leisure*. 學文, not *literary studies* merely, but all the accomplishments of a gentleman also:—ceremonies, music, archery, horsemanship, writing, and numbers.

7. TSZE-HSIÂ'S VIEWS OF THE SUBSTANCE OF LEARNING. Tsze-hsiâ was the designation of 卜商, another of the sage's distinguished disciples, and now placed 5th in the eastern range of 'the wise ones.' He was greatly famed for his learning, and his views on the *Shih-ching* and the *Ch'un Ch'iû* are said to be preserved in the com-

與朋友交、言而有信、雖曰未學、吾必謂之學矣。

第八章 子曰、君子不重、一節 則不威、學則不固。二節 主忠信。三節 無友不如己者。四節 過則勿憚改。

第九章 曾子曰、愼終追遠、民德歸厚矣。

if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere:—although men say that he has not learned, I will certainly say that he has.'

CHAP. VIII. 1. The Master said, 'If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid.

2. 'Hold faithfulness and sincerity as first principles.

3. 'Have no friends not equal to yourself.

4. 'When you have faults, do not fear to abandon them.'

CHAP. IX. The philosopher Tsăng said, 'Let there be a careful attention *to perform the funeral rites* to parents, and let them be followed when long gone *with the ceremonies of sacrifice*;—then the virtue of the people will resume its proper excellence.'

mentaries of 毛, and of 公羊高 and 穀梁赤. He wept himself blind on the death of his son, but lived to a great age, and was much esteemed by the people and princes of the time. With regard to the scope of this chapter, there is some truth in what the commentator Wû, 吳, says,—that Tsze-hsiâ's words may be wrested to depreciate learning, while those of the Master in the preceding chapter hit exactly the due medium. The 2nd 賢 is a concrete noun. Written in full, it is composed of the characters for a *minister*, *loyal*, and *a precious shell*. It conveys the ideas of *talents* and *worth* in the concrete, but it is not easy to render it uniformly by any one term of another language. The 1st 賢 is a verb, = 'to treat as a *hsien*.' 色 has a different meaning from that in the 3rd chapter. Here it means 'sensual pleasure.' Literally rendered, the first sentence would be, 'esteeming properly the virtuous, and changing the love of woman,' and great fault is found by some, as in 四書改錯, XIII. i, with Chû Hsî's interpretation which I have followed; but there is force in what his adherents say, that the passage is not to be understood as if the individual spoken of had ever been given to pleasure, but simply signifies the sincerity of his love for the virtuous. 致 here = 委, 'to give to,' 'to devote.'

8. PRINCIPLES OF SELF-CULTIVATION. 1. 君子 has here its lightest meaning, = *a student*, one who wishes to be a *Chün-tsze*. 孔安國, of the Han dynasty, in the 2nd century B.C., took 固, in the sense of 'obscured,' 'dulled,' and interprets—'Let him learn, and he will not fall into error.' The received interpretation, as in the transl. is better. 2. 主, as a verb, 'to hold to be chief.' It is often used thus. 3. The object of friendship, with Chinese moralists, is to improve one's knowledge and virtue;—hence, this seemingly, but not really, selfish maxim.

9. THE GOOD EFFECT OF ATTENTION ON THE PART OF SUPERIORS TO THE OFFICES TO THE DEAD:—AN ADMONITION OF TSÂNG SHĂN. 終, 'the end,' = death, and 遠, 'distant,' have both the force of adjectives, = 'the dead,' and 'the departed,' or 'the long gone.' 愼 and 追 mean, 'to be careful of,' 'to follow,' but their application is

第十章 一節 子禽問於子貢曰、夫子至於是邦也、必聞其政、求之與、抑與之與。二節 子貢曰、夫子溫、良、恭、儉、讓以得之、夫子之求之也、其諸異乎人之求之與。

第十一章 子曰、父在、觀其志、父沒、觀其行、三年無改於父之道、可謂孝矣。

CHAP. X. 1. Tsze-ch'in asked Tsze-kung, saying, 'When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?'

2. Tsze-kung said, Our master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. The master's mode of asking information!—is it not different from that of other men?'

CHAP. XI. The Master said, 'While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.'

as in the translation. 厚, 'thick,' in opposition to 薄, 'thin;' metaphorically, = *good, excellent*. The force of 歸, 'to return,' is to show that this virtue is naturally proper to the people.

10. CHARACTERISTICS OF CONFUCIUS, AND THEIR INFLUENCE ON THE PRINCES OF THE TIME. 1. Tsze-ch'in and Tsze-k'ang (亢) are designations of 陳亢, one of the minor disciples of Confucius. His tablet occupies the 28th place, on the west, in the outer part of the temples. On the death of his brother, his wife and major-domo wished to bury some living persons with him, to serve him in the regions below. Tsze-ch'in proposed that the wife and steward should themselves submit to the immolation, which made them stop the matter. Tsze-kung, with the double surname 端木, and named 賜, occupies a higher place in the Confucian ranks. He is conspicuous in this work for his readiness and smartness in reply, and displayed on several occasions practical and political ability. 夫, 'a general designation for males,' = a man. 夫子,—a common designation for a teacher or master. 是邦, 'this country' = *any* country. 必, 'must,' = *does not fail to*. The antecedent to both the 之 is the whole clause 聞其政. 與 with no tone marked = 'to give to,' 'with,' 'to'; 與, as in chap. ii. 2. The force of 其諸 is well enough expressed by the dash in English, the previous 也 indicating a pause in the discourse, which the 其, 'it,' resumes. See Wang Yin-chih's Treatise, chap. ix.

11. ON FILIAL DUTY. 行 is, in the 4th tone, explained by 行迹, 'traces of walking,' = *conduct*. It is to be understood that the way of the father had not been very bad. An

〔十二〕有子曰、禮之用、和爲貴、先王之道、斯爲美、小大由之。有所不行、知和而和、不以禮節之、亦不可行也。

〔十三〕有子曰、信近於義、言可復也、恭近於禮、遠恥辱也、因不失其親、亦可宗也。

〔十四〕子曰、君子食無求

CHAP. XII. 1. The philosopher Yû said, 'In practising the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them.

2. 'Yet it is not to be observed in all cases. If one, knowing *how* such ease *should be prized*, manifests it, without regulating it by the rules of propriety, this likewise is not to be done.'

CHAP. XIII. The philosopher Yû said, 'When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters.'

CHAP. XIV. The Master said, 'He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor

old interpretation, that the three years are to be understood of the three years of mourning for the father, is now rightly rejected. The meaning should not be confined to that period.

12. IN CEREMONIES A NATURAL EASE IS TO BE PRIZED, AND YET TO BE SUBORDINATE TO THE END OF CEREMONIES,—THE REVERENTIAL OBSERVANCE OF PROPRIETY. 1. 禮 is not easily rendered in another language. There underlies it the idea of *what is proper*. It is 事之宜, 'the fitness of things,' what reason calls for in the performance of duties towards superior beings, and between man and man. Our term 'ceremonies' comes near its meaning here. 道 is here a name for 禮, as indicating the *courses* or *ways* to be trodden by men. In 小大由之, the antecedent to 之 is not 和, but 禮 or 道. 2. Observe the force of the 亦, 'also,' in the last clause, and how it affirms the general principle enunciated in the first paragraph.

13. TO SAVE FROM FUTURE REPENTANCE, WE MUST BE CAREFUL IN OUR FIRST STEPS. A different view of the scope of this chapter is taken by Ho Yen. It illustrates, according to him, the difference between being sincere and righteousness, between being respectful and propriety, and how a man's conduct may be venerated. The later view commends itself, the only difficulty being with 近於, 'near to,' which we must accept as a *meiosis* for 合乎, 'agreeing with.' 信 = 信約, 'a covenant,' 'agreement.' 遠, 4th tone, 'to keep away from.' The force of the 亦 = 'he can *go on* to make them his masters,' 宗 being taken as an active verb.

14. WITH WHAT MIND ONE AIMING TO BE A CHÜN-TSZE PURSUES HIS LEARNING. He may be well, even luxuriously, fed and lodged, but,

飽、居無求安、敏於事、而慎於言、就有道、而正焉、可謂好學也已。

十五章 子一節貢曰、貧而無諂、富而無驕、何如。子曰、可也、未若貧而樂、富而好禮者也。二節子貢曰、詩云、如切如磋、如琢如磨、其斯之謂與。三節子曰、賜也、始可與言詩

in his dwelling-place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified:—such a person may be said indeed to love to learn.'

CHAP. XV. 1. Tsze-kung said, 'What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?' The Master replied, 'They will do; but they are not equal to him, who, though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety.'

2. Tsze-kung replied, 'It is said in the Book of Poetry, "As you cut and then file, as you carve and then polish."—The meaning is the same, I apprehend, as that which you have just expressed.'

3. The Master said, 'With one like Ts'ze, I can begin to talk

with his higher aim, these things are not his seeking,—無求. A nominative to 可謂 must be supposed,—*all this*, or *such a person*. The closing particles, 也已, give emphasis to the preceding sentence, =*yes*, *indeed*.

15. AN ILLUSTRATION OF THE SUCCESSIVE STEPS IN SELF-CULTIVATION. 1. Tsze-kung had been poor, and then did not cringe. He became rich and was not proud. He asked Confucius about the style of character to which he had attained. Confucius allowed its worth, but sent him to higher attainments. 而, here, = 'and yet.' 何如, 'what as?' = 'what do you say—what is to be thought—of this?' Observe the force of the 未, 'not yet.' 2. The ode quoted is the first of the songs of Wei (衞), praising the prince Wû, who had dealt with himself as an ivory-worker who first cuts the bone, and then files it smooth, or a lapidary whose hammer and chisel are followed by all the appliances for smoothing and polishing. See the Shih-ching, I. v. Ode I. st. 2. In 其斯之謂, the antecedent to 其 is the passage of the ode, and that to 斯 is the reply of Confucius. 之謂, see Prémare, p. 156. The clause might be translated—'Is not that passage the saying of this?' Or, 'Does not that mean this?' 3. Intorcetta and his co-adjutors translate here as if 賜 were in the 2nd pers. But the Chinese comm. put it in the 3rd, and correctly. Prémare, on the character 也, says, '*Fere semper adjungitur nominibus propriis. Sic in libro Lun Yu, Confucius loquens de suis discipulis, Yeou, Keou, Hoei, vel ipsos alloquens, dicit* 由也, 求也, 回也.' It is not to be denied that the name before 也 is sometimes in the 2nd pers., but generally it is in the 3rd, and the force of the 也 = *quoad*. 賜也, *quoad Ts'ze*. 已矣, nearly = 也

已矣、告諸往而知來者。

[十六章] 子曰、不患人之不已知、患不知人也。

about the odes. I told him one point, and he knew its proper sequence.'

CHAP. XVI. The Master said, 'I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men.'

已, (or 已 without marking the tone), in chap. xiv. The last clause may be given—'Tell him the past, and he knows the future;' but the connexion determines the meaning as in the translation. 諸, as in chap. x, is a particle, a mere 語助, as it is called, 'a helping or supporting word.'

16. PERSONAL ATTAINMENT SHOULD BE OUR CHIEF AIM. Comp. chap. i. 3. After the negative 不, as in chapter ii. 1, observe the transposition in 已知, which is more elegant than 知已 would be. 已, 'self,' the person depending on the context. We cannot translate 'do not be afflicted,' because 不 is not used imperatively, like 勿. A nominative to 患 has to be assumed,—我, 'I,' or 君子, 'the superior man.'

BOOK II. WEI CHĂNG.

爲政第二

[第一章] 子曰、爲政以德、譬如北辰、居其所、而衆星共之。

CHAPTER I. The Master said, 'He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.'

HEADING OF THIS BOOK.—爲政第二. This second Book contains twenty-four chapters, and is named 爲政, 'The practice of government.' That is the object to which learning, treated of in the last Book, should lead, and here we have the qualities which constitute, and the character of the men who administer, good government.

1. THE INFLUENCE OF VIRTUE IN A RULER. 德 is explained by 得, and the old commentators say 物得以生謂之德, 'what creatures get at their birth is called their virtue;' but this is a mere play on the common sound of different words. Chû Hsî makes it = 行道而有得於心, 'the practice of truth and acquisition thereof in the heart.' His view of the comparison is that it sets forth the illimitable influence which virtue in a ruler exercises without his using any effort. This is extravagant. His opponents say that virtue is the polar star, and the various departments of government the other stars. This is far-fetched. We must be content to accept the vague utterance without minutely determining its meaning. 北辰 is, no doubt, 'the north polar star,' anciently believed to coincide exactly with the place of the real pole. 共 in the 3rd tone, used for 拱, 'to fold the hands in saluting,' here = 'to turn respectfully towards.

第二章 子曰、詩三百、一言以蔽之、曰、思無邪。

第三章 一節 子曰、道之以政、齊之以刑、民免而無恥。二節 道之以德、齊之以禮、有恥且格。

第四章 一節 子曰、吾十有五、而志于學。二節 三十而立。三節 四十而不惑。四節 五

CHAP. II. The Master said, 'In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—"Having no depraved thoughts."'

CHAP. III. 1. The Master said, 'If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid *the punishment*, but have no sense of shame.

2. 'If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good.'

CHAP. IV. 1. The Master said, 'At fifteen, I had my mind bent on learning.

2. 'At thirty, I stood firm.

3. 'At forty, I had no doubts.

4. 'At fifty, I knew the decrees of Heaven.

2. THE PURE DESIGN OF THE BOOK OF POETRY. The number of compositions in the Shih-ching is rather more than the round number here given. 一言=一句, 'one sentence.' 蔽=蓋, 'to cover,' 'to embrace.' 思無邪, see Shih-ching, IV. ii. 1. st. 4. The sentence there is indicative, and in praise of the duke Hsî, who had no depraved thoughts. The sage would seem to have been intending the design in compiling the *Shih*. A few individual pieces are calculated to have a different effect.

3. HOW RULERS SHOULD PREFER MORAL APPLIANCES. 1. 道, as in I. v. 之, 'them,' refers to 民, below. 政, as opposed to 德, = laws and prohibitions. 齊 = 'corn earing evenly;' hence, what is level, equal, adjusted, and here with the corresponding verbal force. 民免, 'The people will avoid,' that is, avoid breaking the laws through fear of the punishment. 2. 格 has the signification of 'to come to,' and 'to correct,' from either of which the text may be explained,—'will come to good,' or 'will correct themselves.' Observe the different application of 且 and 而 in pars. 1 and 2. i. 而 = 'but;' 且 = 'moreover.'

4. CONFUCIUS'S OWN ACCOUNT OF HIS GRADUAL PROGRESS AND ATTAINMENTS. Commentators are perplexed with this chapter. Holding of Confucius that 生而知之, 安而行之, 'he was born with knowledge, and did what was right with entire ease,' they say that he here conceals his sagehood, and puts himself on the level of common men, to set before them a stimulating example. We may believe that the compilers of the Analects, the sage's immediate disciples, did not think of him so extravagantly as later men have done. It is to be wished, however, that he had been more definite and diffuse in his account of himself. 1. 有, in 4th tone, = 'and.' The 'learning,' to which, at 15, Confucius gave himself, is to be understood of the subjects of the 'Superior Learning.' See Chû Hsî's preliminary essay to the Tâ Hsio.

十而知天命。五節六十而耳順。六節七十而從心所欲、不踰矩。

第五章 一節 孟懿子問孝、子曰、無違。二節樊遲御、子告之曰、孟孫問孝於我、我對曰、無違。三節樊遲曰、何謂也、子曰、生事之以禮、死葬之以禮、祭之以禮。

5. 'At sixty, my ear was an obedient organ *for the reception of truth.*

6. 'At seventy, I could follow what my heart desired, without transgressing what was right.'

CHAP. V. 1. Măng Î asked what filial piety was. The Master said, 'It is not being disobedient.'

2. *Soon after,* as Fan Ch'ih was driving him, the Master told him, saying, 'Măng-sun asked me what filial piety was, and I answered him,—"not being disobedient."'

3. Fan Ch'ih said, 'What did you mean?' The Master replied, 'That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety.'

2. The 'standing firm' probably indicates that he no more needed to bend his will. 3. The 'no doubts' may have been concerning what was proper in all circumstances and events. 4. 'The decrees of Heaven,' = the things decreed by Heaven, the constitution of things making what was proper to be so. 5. 'The ear obedient' is the mind receiving as by intuition the truth from the ear. 6. 矩, 'an instrument for determining the square.' 不踰矩, 'without transgressing the square.' The expressions describing the progress of Confucius at the different periods of his age are often employed as numerical designations of age.

5. FILIAL PIETY MUST BE SHOWN ACCORDING TO THE RULES OF PROPRIETY. 1. Măng Î was a great officer of the State of Lû, by name Ho-chî (何忌), and the chief of one of the three great families by which in the time of Confucius the authority of that State was grasped. Those families were descended from three brothers, the sons by a concubine of the duke Hwan (B.C. 711-694), who were distinguished at first by the prenomens of 仲, 叔, and 季. To these was subsequently added the character 孫, 'grandson,' to indicate their princely descent, and 仲孫, 叔孫, and 季孫 became the respective surnames of the families. 仲孫 was changed into 孟孫 by the father of Măng Î, on a principle of humility, as he thereby only claimed to be the eldest of the inferior sons or their representatives, and avoided the presumption of seeming to be a younger full brother of the reigning duke. 懿, 'mild and virtuous,' was the posthumous honorary title given to Ho-chî. On 子, see I. i. 1. 2. Fan, by name 須, and designated 子遲, was a minor disciple of the sage. Confucius repeated his remark to Fan, that he might report the explanation of it to his friend Măng Î, or Măng-sun Î, and thus prevent him from supposing that all the sage intended was disobedience to parents. 3. Comp. the whole of Confucius's explanation with I. ix.

第六章 孟武伯問孝、子曰、父母唯其疾之憂。

第七章 子游問孝、子曰、今之孝者、是謂能養、至於犬馬、皆能有養、不敬、何以別乎。

第八章 子夏問孝、子曰、色難、有事、弟子服其勞、有酒食、先生饌、曾是以爲孝乎。

CHAP. VI. Măng Wû asked what filial piety was. The Master said, 'Parents are anxious lest their children should be sick.'

CHAP. VII. Tsze-yû asked what filial piety was. The Master said, 'The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support;—without reverence, what is there to distinguish the one support given from the other?'

CHAP. VIII. Tsze-hsiâ asked what filial piety was. The Master said, 'The difficulty is with the countenance. If, when *their elders* have any *troublesome* affairs, the young take the toil of them, and if, when *the young* have wine and food, they set them before their elders, is THIS to be considered filial piety?'

6. THE ANXIETY OF PARENTS ABOUT THEIR CHILDREN AN ARGUMENT FOR FILIAL PIETY. This enigmatical sentence has been interpreted in two ways. Chû Hsî takes 唯 (=惟) not in the sense of 'only,' but of 'thinking anxiously.'—'Parents have the sorrow of thinking anxiously about their—i. e. their children's—being unwell. Therefore children should take care of their persons.' The old commentators again take 唯 in the sense of 'only.'—'Let parents have only the sorrow of their children's illness. Let them have no other occasion for sorrow. This will be filial piety.' Măng Wû (the honorary epithet, = 'Bold and of straightforward principle') was the son of Măng Î, and by name 彘 (*Chih*). 伯 merely indicates that he was the eldest son.

7. HOW THERE MUST BE REVERENCE IN FILIAL DUTY. Tsze-yû was the designation of 言偃, a native of 吳, and distinguished among the disciples of Confucius for his learning. He is now 4th on the west among 'the wise ones.' 養 is in the 4th tone, = 'to minister support to,' the act of an inferior to a superior. Chû Hsî gives a different turn to the sentiment.—'But dogs and horses likewise manage to get their support.' The other and older interpretation is better. 至於, 'Coming to,' = as to, *quoad*. 別 = 'to discriminate,' 'distinguish.'

8. THE DUTIES OF FILIAL PIETY MUST BE PERFORMED WITH A CHEERFUL COUNTENANCE. 事 followed by 勞 = the '*troublesome* affairs' in the translation. The use of 弟子 in the phrase here extends filial duty to elders generally,—to the 父兄 as well as to the 父母. We have in translating to supply their respective nominatives to the two 有. 食, read *tsze*, 'rice,' and then, food generally. 先生饌 = 與先生饌之, 'They give them to their elders to eat.' 先生 = elders. The phrase, here meaning parents, uncles, and elders generally, is applied by foreign students to their teachers. 曾, aspirated, = 則, 'then,'

第九章 子曰、吾與回言終日、不違、如愚。退而省其私、亦足以發、回也不愚。

第十章 子(一節)曰、視其所以。(二節)觀其所由。(三節)察其所安。(四節)人焉廋哉、人焉廋哉。

第十一章 子曰、温故而知新、可以爲師矣。

CHAP. IX. The Master said, 'I have talked with Hûi for a whole day, and he has not made any objection *to anything I said*;—as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate *my teachings*. Hûi!—He is not stupid.'

CHAP. X. 1. The Master said, 'See what a man does.

2. 'Mark his motives.

3. 'Examine in what things he rests.

4. 'How can a man conceal his character?

5. 'How can a man conceal his character?'

CHAP. XI. The Master said, 'If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.'

a transition particle. To these different interrogatories, the sage, we are told, made answer according to the character of the questioner, as each one needed instruction.

9. THE QUIET RECEPTIVITY OF THE DISCIPLE HÛI. Yen Hûi (顏回), styled 子淵, was Confucius's favourite disciple, and is now honoured with the first place east among his four assessors in his temples, and with the title of 復聖顏子, 'The second sage, the philosopher Yen.' At 29 his hair was entirely white, and at 33 he died, to the excessive grief of the sage. The subject of 退 is 回, and that of 省 (as in I. iv) is 吾. 其私, 'his privacy,' meaning only his way when not with the master. 亦, 'also,' takes up 如愚,—He was so, and also thus. 回也, see I. xv. 3.

10. HOW TO DETERMINE THE CHARACTERS OF MEN. 1. 以 is explained as = 行, or 行用, 'does.' The same, though not its common meaning, is the first given to it in the dict. For the noun to which the three 其 refer, we must go down to 人 in the 4th par. There is a climax in 所以, 所由 ('what from'), and 所安, and a corresponding one in the verbs 視, 觀, and 察. 4. 焉, generally a final particle, in 2nd tone, is here in the 1st, an interrogative, = how? Its interrogative force blends with the exclamatory of 哉 at the end.

11. TO BE ABLE TO TEACH OTHERS ONE MUST FROM HIS OLD STORES BE CONTINUALLY DEVELOPING THINGS NEW. 温 is expressed in the dictionary by 燖, and, with reference to this very passage, it is said, 'one's old learning being thoroughly mastered, again constantly to practise it, is called 温.' Modern commentators say that the 'new learning is in the old.' The idea probably is that of assimilating old acquisitions and new. Compare 中庸, XXVII. vi

〔十二章〕子曰、君子不器。
〔十三章〕子貢問君子、子曰、先行其言、而後從之。
〔十四章〕子曰、君子周而不比、小人比而不周。
〔十五章〕子曰、學而不思則罔、思而不學則殆。
〔十六章〕子曰、攻乎異端斯害也已。

CHAP. XII. The Master said, 'The accomplished scholar is not a utensil.'

CHAP. XIII. Tsze-kung asked what constituted the superior man. The Master said, 'He acts before he speaks, and afterwards speaks according to his actions.'

CHAP. XIV. The Master said, 'The superior man is catholic and no partizan. The mean man is a partizan and not catholic.'

CHAP. XV. The Master said, 'Learning without thought is labour lost; thought without learning is perilous.'

CHAP. XVI. The Master said, 'The study of strange doctrines is injurious indeed!'

12. THE GENERAL APTITUDE OF THE CHÜN-TSZE. This is not like our English saying, that 'such a man is a machine,'—a blind instrument. A utensil has its particular use. It answers for that and no other. Not so with the superior man, who is *ad omnia paratus*.

13. HOW WITH THE SUPERIOR MAN WORDS FOLLOW ACTIONS. The reply is literally—'He first acts his words and afterwards follows them.' A translator's difficulty is with the latter clause. What is the antecedent to 之? It would seem to be 其言, but in that case there is no room for words at all. Nor is there according to the old commentators. In the interpretation I have given, Chû Hsî follows the famous Châu Lien-ch'i (周濂溪).

14. THE DIFFERENCE BETWEEN THE CHÜN-TSZE AND THE SMALL MAN. 比, here in 4th tone, = 'partial,' 'partizanly.' The sentiment is this:—'With the Chün-tsze, it is principles not men; with the small man, the reverse.'

15. IN LEARNING, READING AND THOUGHT MUST BE COMBINED. 罔, 'a net,' used also in the sense of 'not,' as an adverb, and here as an adjective. The old commentators make 殆, 'perilous,' simply = 'wearisome to the body.'

16. STRANGE DOCTRINES ARE NOT TO BE STUDIED. 攻, often 'to attack,' as an enemy, here = 'to apply one's self to,' 'to study.' 端, 'correct;' then, 'beginnings,' 'first principles;' here = 'doctrines.' 也已, as in I. xiv. In Confucius's time Buddhism was not in China, and we can hardly suppose him to intend Tâoism. Indeed, we are ignorant to what doctrines he referred, but his maxim is of general application.

〔十七〕子曰、由、誨女知之乎、知之爲知之、不知爲不知、是知也。

〔十八〕一節 子張學干祿。二節 子曰、多聞闕疑、愼言其餘、則寡尤、多見闕殆、愼行其餘、則寡悔、言寡尤、行寡悔、祿在其中矣。

CHAP. XVII. The Master said, 'Yû, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it;—this is knowledge.'

CHAP. XVIII. 1. Tsze-chang was learning with a view to official emolument.

2. The Master said, 'Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others:—then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice:—then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument.'

17. THERE SHOULD BE NO PRETENCE IN THE PROFESSION OF KNOWLEDGE, OR THE DENIAL OF IGNORANCE. 由, by surname 仲, and generally known by his designation of *Tsze-lû* (子路), was one of the most famous disciples of Confucius, and now occupies in the temples the 4th place east in the sage's own hall. He was noted for his courage and forwardness, a man of impulse rather than reflection. Confucius foretold that he would come to an untimely end. He was killed through his own rashness in a revolution in the State of Wei. The tassel of his cap being cut off when he received his death-wound, he quoted a saying—'The superior man must not die without his cap,' tied on the tassel, adjusted the cap, and expired. This action—結纓禮全—is much lauded. Of the six 知, the 1st and 6th are knowledge subjective, the other four are knowledge objective. 爲 = 以爲, 'to take to be,' 'to consider,' 'to allow.' 女, thus marked with a tone, is used for 汝, 'you.'

18. THE END IN LEARNING SHOULD BE ONE'S OWN IMPROVEMENT, AND NOT EMOLUMENT. 1. Tsze-chang, named 師, with the double surname 顓孫, a native of Ch'ăn (陳), was not undistinguished in the Confucian school. Tsze-kung praised him as a man of merit without boasting, humble in a high position, and not arrogant to the helpless. From this chapter, however, it would appear that inferior motives sometimes ruled him. 學 = 'was learning,' i.e. at some particular time. 干 = 求, 'to seek for.' 2. 闕 is explained by 姑舍置, but this meaning of it is not given clearly in the dictionary. Compare its use in XIII. iii. 4. 祿在其中, 'Emolument is herein,' i.e. it will come without seeking; the individual

[十九章]哀公問曰、何爲則民服。孔子對曰、舉直錯諸枉、則民服、舉枉錯諸直、則民不服。

[二十章]季康子問使民敬忠以勸、如之何。子曰、臨之以莊、則敬、孝慈、則忠、舉善而教不能、則勸。

[二十一章]或謂孔子曰、子奚

CHAP. XIX. The duke Âi asked, saying, 'What should be done in order to secure the submission of the people?' Confucius replied, 'Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.'

CHAP. XX. Chî K'ang asked how to cause the people to reverence *their ruler*, to be faithful to him, and to go on to nerve themselves to virtue. The Master said, 'Let him preside over them with gravity;—then they will reverence him. Let him be filial and kind to all;—then they will be faithful to him. Let him advance the good and teach the incompetent;—then they will eagerly seek to be virtuous.'

CHAP. XXI. 1. Some one addressed Confucius, saying, 'Sir, why are you not engaged in the government?'

is on the way to it. The lesson is that we are to do what is right, and not be anxious about temporal concerns.

19. HOW A PRINCE BY THE RIGHT EMPLOYMENT OF HIS OFFICERS MAY SECURE THE REAL SUBMISSION OF HIS SUBJECTS. Âi was the honorary epithet of 蔣, duke of Lû (B.C. 494–468);—Confucius died in his 16th year. According to the laws for posthumous titles, 哀 denotes 'the respectful and benevolent, early cut off.' 哀公 = 'The to-be-lamented duke.' 錯, 4th tone, = 置, 'to set aside.' 諸 is partly euphonious, but also indicates the plural. 孔子對曰, 'The philosopher K'ung replied.' Here, for the first time, the sage is called by his surname, and 對 is used, as indicating the reply of an inferior to a superior.

20. EXAMPLE IN SUPERIORS IS MORE POWERFUL THAN FORCE. K'ang, 'easy and pleasant, people-soother,' was the honorary epithet of Chi-sun Fei (肥), the head of one of the three great families of Lû; see chap. v. His idea is seen in 使, 'to cause,' the power of force; that of Confucius appears in 則, 'then,' the power of influence. In 以勸, 以 is said to = 與, 'together with,' 'mutually.' 勸, 'to advise,' 'to teach,' has also in the dictionary the meaning—'to rejoice to follow,' which is its force here, 爲善, 'the practice of goodness,' being understood. Wang Yin-chih (on the Particles) says that in this (and similar passages) 以 unites the meanings of 與 and 而; and this is the view which I have myself long held.

21. CONFUCIUS'S EXPLANATION OF HIS NOT BEING IN ANY OFFICE. 1. 或謂孔子,—the surname indicates that the questioner was not a disciple. Confucius had his reason for not being in office at the time, but it was not ex-

不爲政。二節子曰、書云孝乎、惟孝友于兄弟、施於有政、是亦爲政、奚其爲爲政。

廿二章子曰、人而無信、不知其可也、大車無輗、小車無軏、其何以行之哉。

廿三章子張問十世、可知也。二節子曰、殷因於夏禮、

2. The Master said, 'What does the Shû-ching say of filial piety?—"You are filial, you discharge your brotherly duties. These qualities are displayed in government." This then also constitutes the exercise of government. Why must there be THAT—making one be in the government?'

CHAP. XXII. The Master said, 'I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the cross-bar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?'

CHAP. XXIII. 1. Tsze-chang asked whether *the affairs of* ten ages *after* could be known.

2. Confucius said, 'The Yin dynasty followed the regulations of the Hsiâ: wherein it took from or added to them may be known. The Châu dynasty has followed the regulations of the Yin: wherein it took from or added to them may be known. Some other may follow the Châu, but though it should be at the distance of a hundred ages, its affairs may be known.'

pedient to tell it. He replied therefore, as in par. 2. 2. See the Shû-ching, V. xxi. 1. But the text is neither correctly applied nor exactly quoted. The old interpreters read in one sentence 孝乎惟孝, 'O filial piety! nothing but filial piety!' Chû Hsî, however, pauses at 乎, and commences the quotation with 惟孝. 奚其爲爲政, the 1st 爲 = 以爲, and 其 refers to the thought in the question, that *office* was necessary to one's being in government.

22. THE NECESSITY TO A MAN OF BEING TRUTHFUL AND SINCERE. 輗 and 軏 are explained in the dictionary in the same way—'the cross-bar at the end of the carriage-pole.' Chû Hsî says, 'In the light carriage the end of the pole curved upwards, and the cross-bar was suspended from a hook.' This would give it more elasticity.

23. THE GREAT PRINCIPLES GOVERNING SOCIETY ARE UNCHANGEABLE. 1. 世 may be taken as an age = our 'century,' or as a generation = thirty years, which is its radical meaning, being formed from *three tens* and *one* (卅 and 一). Confucius made no pretension to supernatural powers, and all commentators are agreed that the things here asked about were not what we call contingent or indifferent events. He merely says that the great principles of morality and relations of society had continued the same and would ever do so. 也 = 乎. 2. The Hsiâ, Yin, and Châu are now spoken of as the 三代, 'The three changes,' i. e. the

所損益、可知也、周因於殷禮、所損益、可知也、其或繼周者、雖百世、可知也。

〔二十四章〕子曰、非其鬼而祭之、諂也。〔二節〕見義不爲、無勇也。

CHAP. XXIV. 1. The Master said, 'For a man to sacrifice to a spirit which does not belong to him is flattery.

2. 'To see what is right and not to do it is want of courage.'

three great dynasties. The first sovereign of the Hsiâ was 'The great Yü,' B.C. 2205; of the Yin, T'ang, B.C. 1766; and of Châu, Wû, B.C. 1122.

24. NEITHER IN SACRIFICE NOR IN ANY OTHER PRACTICE MAY A MAN DO ANYTHING BUT WHAT IS RIGHT. 1. 人神曰鬼, 'The spirit of man (i.e. of the dead) is called 鬼.' The 鬼 of which a man may say that they are his, are those only of his ancestors, and to them only he may sacrifice. The ritual of China provides for sacrifices to three classes of objects—天神, 地示, 人鬼, 'spirits of heaven, of the earth, of men.' This chapter is not to be extended to all the three. It has reference only to the manes of departed men.

BOOK III. PÂ YIH.

八佾第三

〔第一章〕孔子謂季氏、八佾舞於庭、是可忍也、孰不可忍也。

CHAPTER I. Confucius said of the head of the Chi family, who had eight rows of pantomimes in his area, 'If he can bear to do this, what may he not bear to do?'

HEADING OF THIS BOOK.—八佾第三. The last Book treated of the practice of government, and therein no things, according to Chinese ideas, are more important than ceremonial rites and music. With those topics, therefore, the twenty-six chapters of this Book are occupied, and 'eight rows,' the principal words in the first chapter, are adopted as its heading.

1. CONFUCIUS'S INDIGNATION AT THE USURPATION OF ROYAL RITES. 季氏, by contraction for 季孫氏; see on II. v. 氏 and 姓 are now used without distinction, meaning 'surname,' only that the 氏 of a woman is always spoken of, and not her 姓. Originally the 氏 appears to have been used to denote the branch families of one surname. 季氏, 'The Chi family,' with special reference to its head, '*The* Chi,' as we should say. 佾, 'a row of dancers,' or pantomimes rather, who kept time in the temple services, in the 庭, the front space before the raised portion in the principal hall, moving or brandishing feathers, flags, or other articles. In his ancestral temple, the king had eight rows, each row consisting of eight men, a duke or prince had six, and a great officer only four. For the Chi, therefore,

第二章 三家者、以雍徹。子曰、相維辟公、天子穆穆、奚取於三家之堂。

第三章 子曰、人而不仁、如禮何、人而不仁、如樂何。

第四章 一節 林放問禮之本。二節 子曰、大哉問。三節 禮、與其奢也、寧

CHAP. II. The three families used the YUNG ode, while the vessels were being removed, *at the conclusion of the sacrifice*. The Master said, '"Assisting are the princes;—the son of heaven looks profound and grave:"—what application can these words have in the hall of the three families?'

CHAP. III. The Master said, 'If a man be without the virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?'

CHAP. IV. 1. Lin Fang asked what was the first thing to be attended to in ceremonies.

2. The Master said, 'A great question indeed!

3. 'In *festive* ceremonies, it is better to be sparing than extravagant.

to use eight rows was a usurpation, for though it may be argued, that to the ducal family of Lû royal rites were conceded, and that the offshoots of it (II. v) might use the same, still great officers were confined to the ordinances proper to their rank. 謂 is used here, as frequently, in the sense—'to speak of.' Confucius's remark may also be translated, 'If this be endured, what may not be endured?' For there is force in the observations of the author of the 四書翼註, that this par. and the following must be assigned to the sage during the short time that he held high office in Lû.

2. AGAIN AGAINST USURPED RIGHTS. 三家者. '*Those* belonging to the three families.' They assembled together, as being the descendants of duke Hwan (II. v), in one temple. To this belonged the 庭 in the last chapter, which is called 季氏庭, circumstances having concurred to make the Chî the chief of the three families; see 四書改錯, VIII. vii. For the Yung ode, see Shih-ching, IV. i. sec. ii. Ode VII. It was, properly, sung in the royal temples of the Châu dynasty, at the 徹, 'the clearing away,' of the sacrificial apparatus, and contains the lines quoted by Confucius, quite inappropriate to the circumstances of the three families. 辟,—without an aspirate. 相,—4th tone, 'assistant,' 'assisting.'

3. CEREMONIES AND MUSIC VAIN WITHOUT VIRTUE. 仁, see I. ii. I don't know how to render it here, otherwise than in the translation. Commentators define it—心之全德, 'the entire virtue of the heart.' As referred to 禮, it indicates the feeling of reverence; as referred to 樂 (*yǒ*), it indicates harmoniousness.

4. THE OBJECT OF CEREMONIES SHOULD REGULATE THEM:—AGAINST FORMALISM. 1. Lin Fang, styled 子邱, was a man of Lû, whose tablet is now placed first, on the west, in the outer court of the temples. He is known only by the question in this chapter. According to Chû Hsî, 本 here is not 根本, 'the radical idea,' 'the essence;' but = 初, 'the beginning' (opposed to 末), 'the first thing to be attended to.' 3. 禮, as opposed to 喪 (1st

儉、喪、與其易也、寧戚。

第五章 子曰、夷狄之有君、不如諸夏之亡也。

第六章 季氏旅於泰山。子謂冉有曰、女弗能救與。對曰、不能。子曰、嗚呼、曾謂泰山、不如林放乎。

In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances.'

CHAP. V. The Master said, 'The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them.'

CHAP. VI. The chief of the Chî family was about to sacrifice to the T'âi mountain. The Master said to Zan Yû, 'Can you not save him from this?' He answered, 'I cannot.' Confucius said, 'Alas! will you say that the T'âi mountain is not so discerning as Lin Fang?'

tone), must indicate the festive or fortunate (吉) ceremonies, — capping, marriage, and sacrifices. 易, read *i*, 4th tone. Chû Hsî explains it by 治, as in Mencius—易其田疇, 'to cleanse and dress the fields,' and interprets as in the translation. The old commentators take the meaning—和易, 'harmony and ease,' i. e. not being overmuch troubled.

5. THE ANARCHY OF CONFUCIUS'S TIME. The 夷 were the barbarous tribes on the east of China, and 狄, those on the north. See 禮記, 王制, III. xiv. The two are here used for the barbarous tribes about China generally. 諸夏 is a name for China because of the *multitude* of its regions (諸), and its *greatness* (夏). 華夏, 'The Flowery and Great,' is still a common designation of it. Chû Hsî takes 如 as simply = 似, and hence the sentiment in the translation. Ho Yen's commentary is to this effect:—'The rude tribes with their princes are still not equal to China with its anarchy.' 亡, read as, and = 無.

6. ON THE FOLLY OF USURPED SACRIFICES. 旅 is said to be the name appropriate to sacrifices to mountains, but we find it applied also to sacrifices to God. The T'âi mountain is the first of the 'five mountains' (五嶽), which are celebrated in Chinese literature, and have always received religious honours. It was in Lû, or rather on the borders between Lû and Ch'î, about two miles north of the present department city of T'âi-an (泰安), in Shan-tung. According to the ritual of China, sacrifice could only be offered to those mountains by the sovereign, and by the princes in whose States any of them happened to be. For the chief of the Chî family, therefore, to sacrifice to the T'âi mountain was a great usurpation. 女 as in II. vii = 汝, and 曾 as in II. viii = 則, or we may take it as = 經, 'Have you said,' &c.? 泰山 = 泰山之神, 'The spirit of the T'âi mountain.' Lin Fang,—see chap. iv, from which the reason of this reference to him may be understood. Zan Yû, named (求), and by designation 子有, was one of the disciples of Confucius, and is now third, in the hall, on the west. He entered the service of the Chî family, and was a man of ability and resource.

第七章 子曰、君子無所爭、必也射乎、揖讓而升、下而飲、其爭也君子。

第八章 一節 子夏問曰、巧笑倩兮、美目盼兮、素以爲絢兮、何謂也。二節 子曰、繪事後素。三節 曰、禮後乎。子曰、起予者商也、始可與言詩已矣。

CHAP. VII. The Master said, 'The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? *But* he bows complaisantly *to his competitors*; thus he ascends *the hall*, descends, and exacts the forfeit of drinking. In his contention, he is still the Chün-tsze.'

CHAP. VIII. 1. Tsze-hsiâ asked, sayıng, 'What is the meaning of the passage—"The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colours?"'

2. The Master said, 'The business of laying on the colours follows (the preparation of) the plain ground.'

3. 'Ceremonies then are a subsequent thing?' The Master said, 'It is Shang who can bring out my meaning. Now I can begin to talk about the odes with him.'

7. THE SUPERIOR MAN AVOIDS ALL CONTENTIOUS STRIVING. Here 君子 = 尚德之人, 'the man who prefers virtue.' 必也射乎, literally, 'if he must, shall it be in archery?' 揖讓, according to Chû Hsî, extend over all the verbs, 升, 下, 飲. 下 is marked in the 4th tone, anciently appropriate to it as a verb. 飲, 4th tone, 'to give to drink,' here = to exact from the vanquished the forfeit cup. In Confucius's time there were three principal exercises of archery:—the great archery, under the eye of the sovereign; the guests' archery, which might be at the royal court or at the visits of the princes among themselves; and the festive archery, for amusement. The regulations for the archers were substantially the same in them all, and served to prove their virtue, instead of giving occasion to quarrelling. There is no end to the controversies among commentators on minor points.

8. CEREMONIES ARE SECONDARY AND MERELY ORNAMENTAL. 1. The sentences quoted by Tsze-hsiâ are, it is supposed, from a 逸詩, one of the poems which Confucius did not admit into the Shih-ching. The two first lines, however are found in it, I. v; III. ii. The disciple's inquiry turns on the meaning of 以爲 in the last line, which he took to mean—'The plain ground is to be regarded as the colouring.' 2. Confucius, in his reply, makes 後 a verb, governing 素, = 'comes after the plain ground.' 3. 禮後乎;—Tsze-hsiâ's remark is an exclamation rather than a question. 起予者, 'He who stirs me up,' = 'He who brings out my meaning.' On the last sentence, see I. xv.—The above interpretation, especially as to the meaning of 繪事後素, after Chû Hsî, is quite the opposite of that of the old interpreters. Their view is of course strongly supported by the author of 四書改錯, VIII. iii.

第九章 子曰、夏禮吾能言之、杞不足徵也、殷禮吾能言之、宋不足徵也、文獻不足故也、足、則吾能徵之矣。

第十章 子曰、禘自既灌而往者、吾不欲觀之矣。

第十一章 或問禘之說。子曰、不知也、知其說者之於天下也、其如示諸

CHAP. IX. The Master said, 'I could describe the ceremonies of the Hsiâ dynasty, but Chî cannot sufficiently attest my words. I could describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. (*They cannot do so*) because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words.'

CHAP. X. The Master said, 'At the great sacrifice, after the pouring out of the libation, I have no wish to look on.'

CHAP. XI. Some one asked the meaning of the great sacrifice. The Master said, 'I do not know. He who knew its meaning would

9. THE DECAY OF THE MONUMENTS OF ANTIQUITY. Of Hsiâ and Yin, see II. xxiii. In the small State of Chî (originally what is now the district of the same name in K'âi-fung department in Ho-nan, but in Confucius's time a part of Shan-tung), the sacrifices to the emperors of the Hsiâ dynasty were maintained by their descendants. So with the Yin dynasty and Sung, a part also of Ho-nan. But the 文, 'literary monuments' of those countries, and their 獻 (=賢, so in the Shû-ching, V. vii. 5, *et al.*), 'wise men,' had become few. Had Confucius therefore delivered all his knowledge about the two dynasties, he would have exposed his truthfulness to suspicion. 徵, in the sense of 證, 'to witness,' and, at the end, 'to appeal to for evidence.' The old commentators, however, interpret the whole differently.—Already in the time of Confucius many of the records of antiquity had perished.

10. THE SAGE'S DISSATISFACTION AT THE WANT OF PROPRIETY IN CEREMONIES. 禘 is the name belonging to different sacrifices, but here indicates the 大祭, 'great sacrifice,' which could properly be celebrated only by the sovereign. The individual sacrificed to in it was the remotest ancestor from whom the founder of the reigning dynasty traced his descent. As to who were his assessors in the sacrifice and how often it was offered;—these are disputed points. See K'ang-hsî's dict., char. 禘. Compare also 四書改錯, VII. viii, and 四書拓餘說, I. xiii. A royal rite, its use in Lû was wrong (see next chap.), but there was something in the service after the early act of libation inviting the descent of the spirits, which more particularly moved the anger of Confucius. 而往=以後, different from 往 in I. xv.

11. THE PROFOUND MEANING OF THE GREAT SACRIFICE. This chapter is akin to II. xxi. Confucius evades replying to his questioner, it being contrary to Chinese propriety to speak in a country of the faults of its government or rulers. 說, 'explanation,' = *meaning*. The antecedent to the second 其 is the whole of the preceding clause:—'The relation to the kingdom of him who knew its meaning;—*that* would be as to look on this.' 乎, interjective, more than interrogative. 示=視, 'to see.' 天下, 'under heaven,' an ambitious designation for the Chinese empire, as ἡ οἰκουμένη and *orbis terræ* were used by the Greeks and Romans.

斯乎。指其掌。

十二 一節 祭如在、祭神如神在。二節 子曰、吾不與祭、如不祭。

十三 一節 王孫賈問曰、與其媚於奧、寧媚於竈、何謂也。二節 子曰、不然、獲罪於天、無所禱也。

find it as easy to govern the kingdom as to look on this;'—pointing to his palm.

CHAP. XII. 1. He sacrificed *to the dead*, as if they were present. He sacrificed to the spirits, as if the spirits were present.

2. The Master said, 'I consider my not being present at the sacrifice, as if I did not sacrifice.'

CHAP. XIII. 1. Wang-sun Chiâ asked, saying, 'What is the meaning of the saying, "It is better to pay court to the furnace than to the south-west corner?"'

2. The Master said, 'Not so. He who offends against Heaven has none to whom he can pray.'

12. CONFUCIUS'S OWN SINCERITY IN SACRIFICING. 1. 祭 here is historical and not to be translated in the imperative. We have to supply an objective to the first 祭, viz. 先祖, *the dead*, his forefathers, as contrasted with 神 in the next clause, = all the 'spirits' to which in his official capacity he would have to sacrifice. 2. Observe 與° in the 4th tone, 'to be present at,' 'to take part in.'

13. THAT THERE IS NO RESOURCE AGAINST THE CONSEQUENCES OF VIOLATING THE RIGHT. 1. Chiâ was a great officer of Wei (衞), and having the power of the State in his hands insinuated to Confucius that it would be for his advantage to pay court to him. The 奧, or south-west corner, was from the structure of ancient houses the cosiest nook, and the place of honour. Chû Hsî explains the proverb by reference to the customs of sacrifice. The furnace was comparatively a mean place, but when the spirit of the furnace was sacrificed to, then the rank of the two places was changed for the time, and the proverb quoted was in vogue. But there does not seem much force in this explanation. The *door*, or *well*, or any other of the five things in the regular sacrifices, might take the place of the *furnace*. The old explanation which makes no reference to sacrifice is simpler. *Âo* might be the more retired and honourable place, but the *tsâo* was the more important for the support and comfort of the household. The prince and his immediate attendants might be more honourable than such a minister as Chiâ, but more benefit might be got from him. 媚, from *woman* and *eyebrows*, = 'to ogle,' 'to flatter.' 2. Confucius's reply was in a high tone. Chû Hsî says, 天卽理也, 'Heaven means principle.' But why should Heaven mean principle, if there were not in such a use of the term an instinctive recognition of a supreme government of intelligence and righteousness? We find 天 explained in the 四書拓餘說 by 高高在上者 'The lofty One who is on high.' A scholar of great ability and research has written to me contending that we ought to find in this chapter a reference to fire-worship as having been by the time of Confucius introduced from Persia into China; but I have not found sufficient reference to such an introduction at so early a period. The ordinary explanation seems to me more satisfactory;—simple and sufficient. Ho Yen quotes the words of K'ung An-kwo of our second century on the passage:—'Chiâ held in his hands the government of the State. Wishing to make Confucius pay court to him, he stirred him up in a gentle way by quoting to him a saying common among the people.'

〔十四章〕子曰、周監於二代、郁郁乎文哉、吾從周。

〔十五章〕子入大廟、每事問。或曰、孰謂鄹人之子知禮乎、入大廟、每事問。子聞之曰、是禮也。

〔十六章〕子曰、射不主皮、爲力不同科、古之道也。

CHAP. XIV. The Master said, 'Châu had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Châu.'

CHAP. XV. The Master, when he entered the grand temple, asked about everything. Some one said, 'Who will say that the son of the man of Tsâu knows the rules of propriety! He has entered the grand temple and asks about everything.' The Master heard the remark, and said, 'This is a rule of propriety.'

CHAP. XVI. The Master said, 'In archery it is not *going through* the leather which is the principal thing;—because people's strength is not equal. This was the old way.'

14. THE COMPLETENESS AND ELEGANCE OF THE INSTITUTIONS OF THE CHÂU DYNASTY. By the 周 we are specially to understand the founders of the power and polity of the dynasty—the kings Wăn and Wû, and the duke of Châu. The two past dynasties are the Hsiâ and the Shang or Yin. 文 = 'elegant regulations.'

15. CONFUCIUS IN THE GRAND TEMPLE. 大(=太)廟 was the temple dedicated to the duke of Châu (周公), and where he was sacrificed to with royal rites. The thing is supposed to have taken place at the beginning of Confucius's official service in Lû, when he went into the temple with other officers to assist at the sacrifice. He had studied all about ceremonies, but he thought it a mark of sincerity and earnestness to make minute inquiries about them on the occasion spoken of. 鄹 was the name of the town of which Confucius's father had been governor, who was known therefore as 'the man of Tsâu.' Confucius would be styled as in the text, only in his early life, or by very ordinary people.—See on page 59.

16. HOW THE ANCIENTS MADE ARCHERY A DISCIPLINE OF VIRTUE. We are not to understand 射不主皮 of all archery among the ancients. The characters are found in the 儀禮, 鄉射, par. 315 of the Chû Sû edition. In the edition of the present dynasty, V. iii, par. 81. There were trials of archery where the strength was tested. Probably Confucius was speaking of some archery of his times, when the strength which could go through the 皮, 'skin,' or leather, in the middle of the target, was esteemed more than the skill which could hit it.

〔十七章〕一節 子貢欲去告朔之餼羊。二節 子曰、賜也、爾愛其羊、我愛其禮。

〔十八章〕子曰、事君盡禮、人以爲諂也。

〔十九章〕定公問君使臣、臣事君、如之何。孔子對曰、君使臣以禮、臣事君以忠。

〔二十章〕子曰、關雎樂而不淫、哀而不傷。

CHAP. XVII. 1. Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

2. The Master said, 'Ts'ze, you love the sheep; I love the ceremony.'

CHAP. XVIII. The Master said, 'The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery.'

CHAP. XIX. The duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, 'A prince should employ his ministers according to the rules of propriety; ministers should serve their prince with faithfulness.'

CHAP. XX. The Master said, 'The Kwan Tsü is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive.'

17. HOW CONFUCIUS CLEAVED TO ANCIENT RITES. 1. The king in the last month of the year gave out to the princes a calendar for the first days of the months of the year ensuing. This was kept in their ancestral temples, and on the 1st of every month they offered a sheep and announced the day, requesting sanction for the duties of the month. This idea of requesting sanction is indicated by 告, read *kŭh*. The dukes of Lû now neglected their part of this ceremony, but the sheep was still offered:—a meaningless formality, it seemed to Tsze-kung. Confucius, however, thought that while any part of the ceremony was retained, there was a better chance of restoring the whole. 去, in the 3rd tone, an active verb, 'to put away.' It is disputed whether 餼, in the text, mean a *living* sheep, or a sheep killed but not roasted. 2. 愛, in the sense of 愛惜, 'to grudge,' it is said. But this is hardly necessary.

18. HOW PRINCES SHOULD BE SERVED:—AGAINST THE SPIRIT OF THE TIMES.

19. THE GUIDING PRINCIPLES IN THE RELATION OF PRINCE AND MINISTER. 定, 'Greatly anxious, tranquillizer of the people,' was the posthumous epithet of 宋, prince of Lû, B.C. 509–495. 如之何, 'As it what?' 之 referring to the two points inquired about.

20. THE PRAISE OF THE FIRST OF THE ODES. 關雎 is the name of the first ode in the Shih-ching, and may be translated—'The murmuring of the *ts'ü*.' See Shih-ching, I. i. 1.

廿一章 一節 哀公問社於宰我。宰我對曰、夏后氏以松、殷人以栢、周人以栗、曰、使民戰栗。二節 子聞之曰、成事不說、遂事不諫、既往不咎。

廿二章 一節 子曰、管仲之器小哉。二節 或曰、管仲儉乎。三節 曰、管氏有三歸、

CHAP. XXI. 1. The Duke Âi asked Tsâi Wo about the altars of the spirits of the land. Tsâi Wo replied, 'The Hsiâ sovereign planted the pine tree about them; the men of the Yin planted the cypress; and the men of the Châu planted the chestnut tree, meaning thereby to cause the people to be in awe.'

2. When the Master heard it, he said, 'Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame.'

CHAP. XXII. 1. The Master said, 'Small indeed was the capacity of Kwan Chung!'

2. Some one said, 'Was Kwan Chung parsimonious?' 'Kwan,' was the reply, 'had the *San Kwei*, and his officers performed no double duties; how can he be considered parsimonious?'

3. 'Then, did Kwan Chung know the rules of propriety?' The

21. A RASH REPLY OF TSÂI WO ABOUT THE ALTARS TO THE SPIRITS OF THE LAND, AND LAMENT OF CONFUCIUS THEREON. 1. 哀公, see II. xix. Tsâi Wo, by name 予, and styled 子我, was an eloquent disciple of the sage, a native of Lû. His place is the second west among 'the wise ones.' 社, from 示 (*Ch'i*), 'spirit or spirits of the earth,' and 土, 'the soil,' means 土地神主, 'the resting-place or altars of the spirits of the land or ground. Wo simply tells the duke that the founders of the several dynasties planted such and such trees about those altars. The reason was that the soil suited such trees; but as 栗, 'the chestnut tree,' the tree of the existing dynasty, is used in the sense of 慄 'to be afraid,' he suggested a reason for its planting which might lead the duke to severe measures against his people to be carried into effect at the altars. Comp. the Shû-ching, IV. ii. 5, 'I will put you to death before the 社.' 夏后氏 is the Great Yu, called 后, to distinguish him from his predecessors, the 帝, and 夏氏, to distinguish him from 舜, who was 虞氏, while they were descended from the same ancestor. See chap. i, on 氏. 殷人 and 周人, in parallelism with 夏后氏, must mean the founders of these dynasties; why they are simply styled 人, 'man,' or 'men,' I have not found clearly explained, though commentators feel it necessary to say something on the point. 2. This is all directed against Wo's reply. He had spoken, and his words could not be recalled.

22. CONFUCIUS'S OPINION OF KWAN CHUNG:—AGAINST HIM. 1. Kwan Chung, by name 夷吾, is one of the most famous names in Chinese history. He was chief minister to the duke 桓 of 齊 (B.C. 683-642), the first and greatest

官事不攝、焉得儉。四節然則管仲知禮乎。五節曰、邦君樹塞門、管氏亦樹塞門、邦君爲兩君之好、有反坫、管氏亦有反坫、管氏而知禮、孰不知禮。

〔二十三章〕子語魯大師樂曰、樂其可知也、始作、翕如也、從之、純如也、皦如也、繹如也、以成。

Master said, 'The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them?'

CHAP. XXIII. The Master instructing the Grand music-master of Lü said, 'How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony, *while* severally distinct and flowing without break, and thus on to the conclusion.'

of the five *pâ* (伯 or 霸), leaders of the princes of the nation under the Châu dynasty. In the times of Confucius and Mencius, people thought more of Kwan than those sages, no hero-worshippers, would allow. 器, see II. xii, but its significance here is different, and = our *measure* or *capacity*. 2. 三歸, in the dictionary, and the commentary of Chû Hsî, was the name of an extravagant tower built by Kwan. There are other views of the phrase, the oldest and the best supported apparently being that it means 'three wives.' (A woman's marriage is called 歸.) The *San Kwei* and having no pluralists among his officers proved that he could not be parsimonious. 焉, the 1st tone, 'how.' 3. 樹, 'a tree,' here in the sense of 屏, 'a screen,' the screen of a prince, usurped by Kwan, who was only entitled to the 簾 of a great officer. 好, the 4th tone, = 'a friendly meeting.' The 坫, from 土 and 占, was a stand, made originally of earth and turf. Kwan usurped the use of it, as he did of the screen; being as regardless of prescribed forms, as in par. 2 of expense, and he came far short therefore of the Confucian idea of the *Chün-tsze*.

23. ON THE PLAYING OF MUSIC. 語, the 4th tone, = 告, 'to tell,' 'to instruct.' 大(= 太)師樂 was the title of the Grand music-master. 樂其可知也, 'music, it may be known,' but the subject is not of the principles, but the performance of music. Observe the 如. Prémare says, '*adjectivis addita sensum auget et exprimit modum.*' It is our *ly* or *like*,—翕如, 'blended like.' 從, the 4th tone, the same as 縱 = 放, 'let go,' i.e. proceeding, swelling on.

〔二十四〕儀封人請見、曰、君子之至於斯也、吾未嘗不得見也。從者見之、出曰、二三子、何患於喪乎、天下之無道也久矣、天將以夫子爲木鐸。

〔二十五〕子謂韶、盡美矣、又盡善也、謂武、盡美矣、未盡善也。

〔二十六〕子曰、居上不寬、爲禮

CHAP. XXIV. The border-warden at Î requested to be introduced to the Master, saying, 'When men of superior virtue have come to this, I have never been denied the privilege of seeing them.' The followers *of the sage* introduced him, and when he came out from the interview, he said, 'My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles *of truth and right*; Heaven is going to use your master as a bell with its wooden tongue.'

CHAP. XXV. The Master said of the Shâo that it was perfectly beautiful and also perfectly good. He said of the Wû that it was perfectly beautiful but not perfectly good.

CHAP. XXVI. The Master said, 'High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow;—wherewith should I contemplate such ways?'

24. A STRANGER'S VIEW OF THE VOCATION OF CONFUCIUS. Î was a small town on the borders of Wei, referred to a place in the present department of K'âi-fäng, Ho-nan province. Confucius at the beginning of his wanderings after leaving Lû was retiring from Wei, the prince of which could not employ him. This was the 喪 = 失 位. The 1st and 3rd 見 are read *hsien*, 4th tone, = 通 使 得 見, 'to introduce,' or 'to be introduced.' 之 in 君子之至於斯也 has its proper possessive power,—'In the case of a Chün-tsze's coming to this.' *Tsung*, the 4th tone, 'to attend upon.' 二三子, 'Two or three sons,' or 'gentlemen,' = 'my friends.' The same idiom occurs elsewhere. The 木 鐸 was a metal bell with a wooden tongue, shaken in making announcements, or to call people together. Heaven would employ Confucius to proclaim the truth and right.

25. THE COMPARATIVE MERITS OF THE MUSIC OF SHUN AND WÛ. 韶 was the name of the music made by Shun, perfect in melody and sentiment. 武 was the music of king Wû, also perfect in melody, but breathing the martial air, indicative of its author.

26. THE DISREGARD OF WHAT IS ESSENTIAL VITIATES ALL SERVICES. The meaning of the chapter turns upon 何以 = 何有, or 以何者, 'wherewith.' 寬 is essential to rulers, 敬 to ceremonies, and 哀 to mourning.

不敬、臨喪不哀、吾何以觀之哉。

BOOK IV. LE JIN.

里仁第四

第一章 子曰、里仁爲美、擇不處仁、焉得知。

第二章 子曰、不仁者、不可以久處約、不可以長處樂、仁者安仁、知者利仁。

CHAPTER I. The Master said, 'It is virtuous manners which constitute the excellence of a neighbourhood. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise?'

CHAP. II. The Master said, 'Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue.'

HEADING OF THIS BOOK.—里仁第四, 'Virtue in a neighbourhood, No. 4.'—Such is the title of this fourth Book, which is mostly occupied with the subject of 仁. To render that term invariably by *benevolence*, would by no means suit many of the chapters. See II. i. 2. *Virtue*, as a general term, would answer better. The embodiment of virtue demands an acquaintance with ceremonies and music, treated of in the last Book; and this, it is said, is the reason why the one subject immediately follows the other.

1. RULE FOR THE SELECTION OF A RESIDENCE. According to the 周禮, five families made a 鄰, and five 鄰 a 里, which we might style, therefore, a *hamlet* or *village*. There are other estimates of the number of its component households. 處, 3rd tone, a verb, 'to dwell in.' 知, 4th tone, is the same as 智, 'wise,' 'wisdom.' So, not unfrequently, below. Friendship, we have seen, is for the aid of virtue (I. viii. 3), and the same should be the object desired in selecting a residence.

2. ONLY TRUE VIRTUE ADAPTS A MAN FOR THE VARIED CONDITIONS OF LIFE. 約, 'to bind,' is used for what binds, as an oath, a covenant; and here, the metaphor being otherwise directed, it denotes a condition of poverty and distress. 利, 'gain,' 'profit,' used as a verb, = 貪, 'to desire,' 'to covet.' 安仁, 'to rest in virtue,' being virtuous without effort. 利仁, 'to desire virtue,' being virtuous because it is the best policy. Observe how 者 following 仁 and 知 makes those terms adjectives or participles. 不可, 'may not,' = 不能, 'cannot.' The inability is moral. See 可 in the Index VII.

第三章 子曰、惟仁者、能好人、能惡人。

第四章 子曰、苟志於仁矣、無惡也。

第五章 一節 子曰、富與貴、是人之所欲也、不以其道得之、不處也。貧與賤、是人之所惡也、不以其道得之、不去也。二節 君子去仁、惡乎成名。三節 君子無終食之閒

CHAP. III. The Master said, 'It is only the (*truly*) virtuous man, who can love, or who can hate, others.'

CHAP. IV. The Master said, 'If the will be set on virtue, there will be no practice of wickedness.'

CHAP. V. 1. The Master said, 'Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be obtained in the proper way, they should not be avoided.

2. 'If a superior man abandon virtue, how can he fulfil the requirements of that name?

3. 'The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.'

3. ONLY IN THE GOOD MAN ARE EMOTIONS OF LOVE AND HATRED RIGHT, AND TO BE DEPENDED ON. This chapter is incorporated with the 大學傳, X. xv. 好 and 惡 (read *wû*) are both verbs in the 4th tone.

4. THE VIRTUOUS WILL PRESERVES FROM ALL WICKEDNESS. 苟 = 誠, not merely—'if,' but 'if really.' Comp. the statement, 1 John iii. 9, 'Whosoever is born of God doth not commit sin.'

5. THE DEVOTION OF THE CHÜN-TSZE TO VIRTUE. 1. For the antecedent to 之 in the recurring 得之, we are to look to the following verbs, 處 and 去. We might translate the first 不以道得之, 'if *they* cannot be obtained, &c.,' but this would not suit the second case. 其道, '*the* way,' i.e. the proper way. If we supply a nom. to 處 and 去, it must be 君子;—he will not 'abide in,' nor 'go away from,' riches and honours. 2. 惡, read *wû*, the 1st tone, 'how.' 名, 'name,' not reputation, but the name of a *chün-tsze*, which he bears. 3. 終食之間, 'The space in which a meal can be *finished*;' meaning a short time. 造次 (interchangeable with 草次) and 顛沛 are well-known expressions, the former for haste and confusion, the latter for change and danger; but it is not easy to trace the attaching of those meanings to the characters. 顛, 'to fall down,' and 沛, the same, but the former with the face up, the other with the face down. 必於是;—comp. Horace's '*Omnis in hoc sum*.'

違仁、造次必於是、顛沛必於是。

第六章 一節 子曰、我未見好仁者、惡不仁者、好仁者、無以尚之、惡不仁者、其爲仁矣、不使不仁者、加乎其身。二節 有能一日用其力於仁矣乎、我未見力不足者。三節 蓋有之矣、我未之見也。

第七章 子曰、人之過也、各於其黨、觀過、斯知仁矣。

CHAP. VI. 1. The Master said, 'I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practise virtue in such a way that he would not allow anything that is not virtuous to approach his person.

2. 'Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.

3. 'Should there possibly be any such case, I have not seen it.'

CHAP. VII. The Master said, 'The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous.'

6. A LAMENT BECAUSE OF THE RARITY OF THE LOVE OF VIRTUE; AND ENCOURAGEMENT TO PRACTISE VIRTUE. 1. The first four 者 belong to the verbs 好 and 惡, and give them the force of participles. In 使不仁者, 者 belongs to 不仁, and 不仁者=不仁之事. Commonly, 者 = 'he or those who,' but sometimes also = 'that or those things which.' 尙 =加, 'to add to.' Morrison, character 尙, translates the sentence wrongly—'He who loves virtue and benevolence can have nothing more said in his praise.' 3. 蓋 here is 疑辭, 'a particle of doubt;' as often. 未之有, a transposition, as in I. ii. 1.

7. A MAN IS NOT TO BE UTTERLY CONDEMNED BECAUSE HE HAS FAULTS. Such is the sentiment found in this chapter, in which we may say, however, that Confucius is liable to the charge brought against Tsze-hsiâ, I. vii. 人之過也 stands absolutely,—'As to the faults of men.' 各=各人, and 於=從,—'Each man follows his class.' Observe the force of 過, 'what goes beyond.' The faults are the excesses of the general tendencies. Compare Goldsmith's line, 'And even his failings leant to virtue's side.'

第八章 子曰、朝聞道、夕死、可矣。

第九章 子曰、士志於道、而恥惡衣惡食者、未足與議也。

第十章 子曰、君子之於天下也、無適也、無莫也、義之與比。

第十一章 子曰、君子懷德、小人懷土、君子懷刑、小

CHAP. VIII. The Master said, 'If a man in the morning hear the right way, he may die in the evening without regret.'

CHAP. IX. The Master said, 'A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with.'

CHAP. X. The Master said, 'The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow.'

CHAP. XI. The Master said, 'The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favours *which he may receive.*'

8. THE IMPORTANCE OF KNOWING THE RIGHT WAY. One is perplexed to translate 道 here. Chû defines it—事物當然之理, 'the principles of what is right in events and things.' Better is the explanation in 四書翼註, 一道卽率性之道, '道 is the path'—i.e. *of action*—'which is in accordance with our nature.' Man is formed for this, and if he die without coming to the knowledge of it, his death is no better than that of a beast. One would fain recognise in such sentences a vague apprehension of some higher truth than Chinese sages have been able to propound.—Ho Yen takes a different view, and makes the whole chapter a lament of Confucius that he was likely to die without hearing of right principles prevailing in the world.—'Could I once hear of the prevalence of right principles, I could die the same evening!' Other views of the meaning have been proposed.

9. THE PURSUIT OF TRUTH SHOULD RAISE A MAN ABOVE BEING ASHAMED OF POVERTY. 與議,—to be discoursed with, i.e. about 道, or 'truth,' which perhaps is the best translation of the term in places like this.

10. RIGHTEOUSNESS IS THE RULE OF THE CHÜN-TSZE'S PRACTICE. 君子之云云, 'The relation of the *Chün-tsze* to the world,' i. e. to all things presenting themselves to him. 適, read *ti*, is explained by 專主, 'to set the mind exclusively on.' We may take the last clause thus:—'his is the according with, and keeping near to (比, the 4th tone, = 從 or 親) righteousness.' This gives each character its signification, the 與 blending its meaning with 比.

11. THE DIFFERENT MINDINGS OF THE SUPERIOR AND THE SMALL MAN. *Hwâi* is here emphatic, = '*cherishes* and plans about.' 土, 'earth,' 'the ground,' is here defined—所處之安, 'the rest or comforts one dwells amidst.' May it not be used somewhat in our sense of earthly?—'thinks of what is earthly.'

人懷惠。

十二章 子曰、放於利而行、多怨。

十三章 子曰、能以禮讓爲國乎、何有、不能以禮讓爲國、如禮何。

十四章 子曰、不患無位、患所以立、不患莫己知、求爲可知也。

十五章 一節 子曰、參乎、吾道一以貫之。曾子曰、唯。二節 子出、門人問

CHAP. XII. The Master said, 'He who acts with a constant view to his own advantage will be much murmured against.'

CHAP. XIII. The Master said, 'Is *a prince* able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?'

CHAP. XIV. The Master said, '*A man should say*, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known.'

CHAP. XV. 1. The Master said, 'Shăn, my doctrine is that of an all-pervading unity.' The disciple Tsăng replied, 'Yes.'

2. The Master went out, and the *other* disciples asked, saying,

12. THE CONSEQUENCE OF SELFISH CONDUCT. 放, the 3rd tone, = 依, 'to accord with,' 'to keep along.'—'He who acts along the line of gain.'

13. THE INFLUENCE IN GOVERNMENT OF CEREMONIES OBSERVED IN THEIR PROPER SPIRIT. 禮讓字是二是一, i.e. they are a hendiadys. 讓 = 禮之實, 'the sincerity and substance of ceremony,' the *spirit* of it. Comp. 和 in I. xii. 爲 = 治, 'to govern.' This meaning is found in the dictionary.

14. ADVISING TO SELF-CULTIVATION. Comp. I. xvi. Here, as there, 不 not being imperative, we must supply a nominative. 位, 'a place,' i.e. an official situation. 所以立 is to be completed 所以立乎其位.

15. CONFUCIUS'S DOCTRINE THAT OF A PERVADING UNITY. This chapter is said to be the most profound in the *Lun Yü*. 1. 吾道一以貫之;—to myself it occurs to translate, 'my doctrines have one thing which goes through them,' but such an exposition has not been approved by any Chinese writer. 一以貫之 are made to contain the copula and predicate of 吾道; and 之, it is said, 'refers to all affairs and all things.' The one thing or unity intended by Confucius was the heart, man's nature, of which all the relations and duties of life are only the development and outgoings.

曰、何謂也。曾子曰、夫子之道、忠恕而已矣。

〔十六〕子曰、君子喻於義、小人喻於利。

〔十七〕子曰、見賢思齊焉、見不賢而內自省也。

〔十八〕子曰、事父母幾諫、見志不從、又敬

'What do his words mean?' Tsăng said, 'The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more.'

Chap. XVI. The Master said, 'The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.'

Chap. XVII. The Master said, 'When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves.'

Chap. XVIII. The Master said, 'In serving his parents, *a son* may remonstrate with them, but gently; when he sees that they do not incline to follow *his advice*, he shows an increased degree of reverence, but does not abandon *his purpose*; and should they punish him, he does not allow himself to murmur.'

2. 忠 and 恕, which seem to be two things, are both formed from 心, 'the heart,' 忠 being compounded of 中, 'middle,' 'centre,' and 心, and 恕 of 如 'as,' and 心. The 'centre heart' = I, the *ego;* and the 'as heart' = the I in sympathy with others. 忠 is duty-doing, on a consideration, or from the impulse, of one's own self; 恕 is duty-doing, on the principle of reciprocity. The chapter shows that Confucius only claimed to enforce duties indicated by man's mental constitution. He was simply a moral philosopher. Observe 唯 is 3rd tone, = 'yes.' Some say that 門人 must mean Tsăng's own disciples, and that, had they been those of Confucius, we should have read 弟子. The criticism cannot be depended on. 而已矣 is a very emphatic 'and nothing more.'

16. How righteousness and selfishness distinguish the superior man and the small man. 喻 = 曉, 'to understand.' 於 is here to be dwelt on, and may be compared with the Hebrew *eth*.

17. The lessons to be learned from observing men of different characters. Of the final particles 焉 and 也, it is said, 二字頗有抑揚警醒意, 'the two characters have something of a repressive, expansive, warning force.' Ho Yen's text has a 者 after the second 賢 which is not necessary.

18. How a son may remonstrate with his parents on their faults. See the 禮記, XI. i. 15. 幾, the 1st tone, 'mildly,' = the 下氣, 怡色, 柔聲 of the 內則. 志 is the will of the parents. 又敬 = 更加孝敬, 'again increasing his filial reverence,' the 起敬起孝 of the 內則. 不違 is not abandoning his purpose of re-

不違、勞而不怨。

十九章 子曰、父母在、不遠遊、遊必有方。

二十章 子曰、三年無改於父之道、可謂孝矣。

廿一章 子曰、父母之年、不可不知也、一則以喜、一則以懼。

廿二章 子曰、古者言之不出、恥躬之不逮也。

廿三章 子曰、以約失之者鮮矣。

CHAP. XIX. The Master said, 'While his parents are alive, *the son* may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes.'

CHAP. XX. The Master said, 'If the son for three years does not alter from the way of his father, he may be called filial.'

CHAP. XXI. The Master said, 'The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear.'

CHAP. XXII. The Master said, 'The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them.'

CHAP. XXIII. The Master said, 'The cautious seldom err.'

monstrance, and not as 包咸 says in the comment given by Ho Yen, 不敢違父母意, 'not daring to go against the mind of his parents.' 勞 = 'toiled and pained,' what the 內則 says, 撻之流血, 'should they beat him till the blood flows.'

19. A SON OUGHT NOT TO GO TO A DISTANCE WHERE HE WILL NOT BE ABLE TO PAY THE DUE SERVICES TO HIS PARENTS. 方 = 一定向, 'a fixed direction or quarter,' whence he may be recalled, if necessary.

20. A REPETITION OF PART OF I. xi.

21. WHAT EFFECT THE AGE OF PARENTS SHOULD HAVE ON THEIR CHILDREN. 知 it is said, conveys here 念念不忘意, 'the meaning of unforgetting thoughtfulness.'

22. THE VIRTUE OF THE ANCIENTS SEEN IN THEIR SLOWNESS TO SPEAK. Observe the force of the two 之.—'The not coming forth of the words of the ancients was shame about the not coming up to them of their actions.'

23. ADVANTAGE OF CAUTION. Collie's version, which I have adopted, is here happy. 約, see chap. ii. The 'binding' here is of one's self, self-restraint, = 'caution.' 失之, 'loses it,' 之 referring to whatever business the cautious may be engaged in. 之 after an active verb, often makes it neuter; at least, a neuter verb renders the expression best in English.

〔二十四〕子曰、君子欲訥於言、而敏於行。

〔二十五〕子曰、德不孤、必有鄰。

〔二十六〕子游曰、事君數、斯辱矣、朋友數、斯疏矣。

CHAP. XXIV. The Master said, 'The superior man wishes to be slow in his speech and earnest in his conduct.'

CHAP. XXV. The Master said, 'Virtue is not left to stand alone. *He who practises it* will have neighbours.'

CHAP. XXVI. Tsze-yû said, 'In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant.'

24. RULE OF THE CHÜN-TSZE ABOUT HIS WORDS AND ACTIONS.

25. THE VIRTUOUS ARE NOT LEFT ALONE:—AN ENCOURAGEMENT TO VIRTUE. 孤, 'fatherless;' here = solitary, friendless. 德不孤 = 德無孤立之理, 'it is not the nature of virtue to be left to stand alone.' 鄰 see chap. i; here, generally used for friends, associates of like mind.

26. A LESSON TO COUNSELLORS AND FRIENDS. 數, the 4th tone, read *sho*, 'frequently,' understood here in reference to remonstrating or reproving. 斯 = 'this,' 'this leads to,' or 'thereon is.'

BOOK V. KUNG-YÊ CH'ANG.

公冶長第五

〔第一章〕子一節謂公冶長、可妻也、雖在縲絏之中、非其罪也。以其子妻之。二節子謂南容、

CHAPTER I. 1. The Master said of Kung-yê Ch'ang that he might be wived; although he was put in bonds, he had not been guilty of any crime. *Accordingly*, he gave him his own daughter to wife.

2. Of Nan Yung he said that if the country were well-governed,

HEADING OF THIS BOOK.—公冶長第五. Kung-yê Ch'ang, the surname and name of the first individual spoken of in it, heads this Book, which is chiefly occupied with the judgment of the sage on the character of several of his disciples and others. As the decision frequently turns on their being possessed of that *zăn*, or perfect virtue, which is so conspicuous in the last Book, this is the reason, it is said, why the one immediately follows the other. As Tsze-kung appears in the Book several times, some have fancied that it was compiled by his disciples.

邦有道不廢、邦無道免於刑戮。以其兄之子妻之。

〔二〕子謂子賤、君子哉若人、魯無君子者、斯焉取斯。

〔三〕子貢問曰、賜也何如。子曰、女器也。曰、何器也。曰、瑚璉也。

he would not be out of office, and if it were ill-governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife.

CHAP. II. The Master said of Tsze-chien, 'Of superior virtue indeed is such a man! If there were not virtuous men in Lû, how could this man have acquired this character?'

CHAP. III. Tsze-kung asked, 'What do you say of me, Ts'ze?' The Master said, 'You are a utensil.' 'What utensil?' 'A gemmed sacrificial utensil.'

1. CONFUCIUS IN MARRIAGE-MAKING WAS GUIDED BY CHARACTER AND NOT BY FORTUNE. 1. Of Kung-yê Ch'ang, though the son-in-law of Confucius, nothing certain is known, and his tablet is only 3rd on the west, among the οἱ πολλοί. Silly legends are told of his being put in prison from his bringing suspicion on himself by his knowledge of the language of birds. Chû Hsî approves the interpretation of 縲 as meaning 'a black rope,' with which criminals were anciently bound (絏) in prison. 妻, and in par. 2, the 3rd tone, 'to wive,' 'to give a wife to one.' 子, in both paragraphs, = 'a daughter.' Confucius's brother would be the cripple Măng-p'î;—see p. 58. 2. Nan Yung, another of the disciples, is now 4th, east, in the outer hall. The discussions about who he was, and whether he is to be identified with 南宮适, and several other *aliases*, are very perplexing. 廢, 'to lay, or be laid aside,' *from office*. 戮, 'to put to death,' has also the lighter meaning of 'disgrace.' We cannot tell whether Confucius is giving his impression of Yung's character, or referring to events that had taken place.

2. THE CHÜN-TSZE FORMED BY INTERCOURSE WITH OTHER CHÜN-TSZE. Tsze-chien, by surname 宓 (=虙, and said to be i.q. 伏), and named 不齊, appears to have been of some note among the disciples of Confucius as an administrator, though his tablet is now only 2nd, west, in the outer hall. See the Narratives of the School, chap. xxxviii. What chiefly distinguished him, as appears here, was his cultivation of the friendship of men of ability and virtue. 若人=若此人, 'a man such as this.' See the 註疏 *in loc.* The first 斯 is 'this *man*;' the second, 'this *virtue*.' The paraphrasts complete the last clause thus:—斯將何所取以成斯德乎, 'what friends must this man have chosen to complete this virtue!'

3. WHERETO TSZE-KUNG HAD ATTAINED. See I. x; II. xiii. The 瑚璉 were vessels richly adorned, used to contain grain-offerings in the royal ancestral temples. Under the Hsiâ dynasty they were called 璉, and 瑚 under the Yin. See the Lî Chî, XII. ii. While the sage did not grant to Ts'ze that he was a *Chün-tsze* (II. xii), he made him 'a vessel of honour, valuable and fit for use on high occasions.'

第四章 一節 或曰、雍也仁、而不佞。二節 子曰、焉用佞、禦人以口給、屢憎於人、不知其仁、焉用佞。

第五章 子使漆雕開仕。對曰、吾斯之未能信。子說。

第六章 子曰、道不行、乘桴浮于海、從我者、

CHAP. IV. 1. Some one said, 'Yung is truly virtuous, but he is not ready with his tongue.'

2. The Master said, 'What is the good of being ready with the tongue? They who encounter men with smartnesses of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?'

CHAP. V. The Master was wishing Ch'î-tiâo K'âi to enter on official employment. He replied, 'I am not yet able to rest in the assurance of THIS.' The Master was pleased.

CHAP. VI. The Master said, 'My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany me will be Yû, I dare to say.' Tsze-lû hearing this was glad,

4. OF *ZAN* YUNG:—READINESS WITH THE TONGUE NO PART OF VIRTUE. 1. 冉雍, styled 仲弓, has his tablet the 2nd, on the east, among 'the wise ones.' His father was a worthless character (see VI. iv), but he himself was the opposite. 佞 means 'ability,' generally; then, 'ability of speech,' often, though not here, with the bad sense of artfulness and flattery. 2. Confucius would not grant that Yung was 仁, but his not being 佞 was in his favour rather than otherwise. 口給 (read *chieh*: see dict.), 'smartnesses of speech.' 焉 is here 'why,' rather than 'how.' The first 焉用仁 is a general statement, not having special reference to Zan Yung. In the 註疏, 不知其仁焉用佞 is read as one sentence:—'I do not know how the virtuous should also use readiness of speech.'

5. CH'Î-TIÂO K'ÂI'S OPINION OF THE QUALIFICATIONS NECESSARY TO TAKING OFFICE. Ch'î-tiâo, now 6th, on the east, in the outer hall, was styled 子若. His name originally was 啟, changed into 開 on the accession of the emperor 孝景, B.C. 156, whose name was also 啟. The difficulty is with 斯—what does it refer to? and with 信—what is its force? In the chapter about the disciples in the 家語, it is said that K'âi was reading in the Shû-ching, when Confucius spoke to him about taking office, and he pointed to the book, or some particular passage in it, saying, 'I am not yet able to rest in the assurance of (信 = 眞知確見) *this*.' It may have been so. Obs. the force of the 之.

6. CONFUCIUS PROPOSING TO WITHDRAW FROM THE WORLD:—A LESSON TO TSZE-LÛ. Tsze-lû supposed his master really meant to leave the world, and the idea of floating along the coasts pleased his ardent temper. But Confucius only expressed in this way his regret at the backwardness of men to receive his doctrines. 無所取材 is difficult of interpretation. Chû Hsî takes 材 as being for 裁, 'to cut out clothes,' 'to estimate, dis-

其由與。子路聞之喜。子曰、由
也、好勇過我、無所取材。
第七章 一節 孟武伯問子路仁乎。子曰、
不知也。二節 又問。子曰、由也、千乘
之國、可使治其賦也、不知其
仁也。三節 求也何如。子曰、求也、千
室之邑、百乘之家、可使爲之
宰也、不知其仁也。四節 赤也何如。
子曰、赤也、束帶立於朝、可使
與賓客言也、不知其仁也。

upon which the Master said, 'Yû is fonder of daring than I am. He does not exercise his judgment upon matters.'

CHAP. VII. 1. Măng Wû asked about Tsze-lû, whether he was perfectly virtuous. The Master said, 'I do not know.'

2. He asked again, when the Master replied, 'In a kingdom of a thousand chariots, Yû might be employed to manage the military levies, but I do not know whether he be perfectly virtuous.'

3. 'And what do you say of Ch'iû?' The Master replied, 'In a city of a thousand families, or a clan of a hundred chariots, Ch'iû might be employed as governor, but I do not know whether he is perfectly virtuous.'

4. 'What do you say of Ch'ih?' The Master replied, 'With his sash girt and standing in a court, Ch'ih might be employed to converse with the visitors and guests, but I do not know whether he is perfectly virtuous.'

criminate,' and hence the meaning in the translation. 鄭玄, keeping the meaning of 材, explains—無所取於桴材, = 'my meaning is not to be found in the *raft*.' Another old writer makes 材 = 哉, and putting a stop at 勇 explains—'Yû is fond of daring; he cannot go beyond himself to find my meaning.'

7. OF TSZE-LÛ, TSZE-YÛ, AND TSZE-HWÂ. 1. 孟武伯, see II. vi. 2. 千乘之國, see I. v. 賦, properly 'revenues,' 'taxes,' but the quota of soldiers contributed being regulated by the amount of the revenue, the term is used here for the forces, or *military levies*. 3. 求, see III. vi. 百乘之家, in opposition to 千乘之國, was the secondary fief, the territory appropriated to the highest nobles or officers in a 國 or state, supposed also to comprehend 1000 families

第八章 一節 子謂子貢曰、汝與回也孰愈。二節 對曰、賜也何敢望回、回也聞一以知十、賜也、聞一以知二。三節 子曰、弗如也、吾與汝弗如也。

第九章 一節 宰予晝寢。子曰、朽木不可雕也、糞土之牆、不可杇也、於予與何誅。二節 子曰、始吾於人也、聽其言而信其行、今吾於人也、

CHAP. VIII. 1. The Master said to Tsze-kung, 'Which do you consider superior, yourself or Hûi?'

2. Tsze-kung replied, 'How dare I compare myself with Hûi? Hûi hears one point and knows all about a subject; I hear one point and know a second.'

3. The Master said, 'You are not equal to him. I grant you, you are not equal to him.'

CHAP. IX. 1. Tsâi Yü being asleep during the day time, the Master said, 'Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yü!—what is the use of my reproving him?'

2. The Master said, 'At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yü that I have learned to make this change.'

爲之宰, 'to be its governor.' This is a peculiar idiom, something like the double object in Latin. 4. Ch'ih, surnamed 公西, and styled 子華, having now the 14th place, west, in the outer hall, was famous among the disciples for his knowledge of rules of ceremony, and those especially relating to dress and intercourse. 朝, in 2nd tone. 賓 and 客 may be distinguished, the former indicating neighbouring princes visiting the court; the latter, ministers and officers of the State present as guests.

8. SUPERIORITY OF YEN HÛI TO TSZE-KUNG. 2. 望, 'to look to,' 'to look up to,' here = 比, 'to compare with.' 'One' is the beginning of numbers, and 'ten' the completion; hence the meaning of 聞一以知十, as in the translation. 3. 與 = 許, 'to allow,' 'to grant to.' Ho Yen gives here the comm. of 包咸 (about A.D. 50), who interprets strangely,—'I and you are both not equal to him,' saying that Confucius thus comforted Tsze-kung.

9. THE IDLENESS OF TSÂI YÜ AND ITS REPROOF. 1. 於予與, 'In the case of Yü!' 與 has here the force of an exclamation; so below. 誅, a strong term, to mark the severity of the reproof. 2. 子曰 is superfluous. The characters were probably added by a transcriber. If not, they should head another chapter. Tsâi Yü,—the same as Tsâi Wo in III. xxi.

聽其言而觀其行、於予與改是。

十章 子曰、吾未見剛者。或對曰、申棖。子曰、棖也慾、焉得剛。

十一章 子貢曰、我不欲人之加諸我也、吾亦欲無加諸人。子曰、賜也、非爾所及也。

十二章 子貢曰、夫子之文章、

CHAP. X. The Master said, 'I have not seen a firm and unbending man.' Some one replied, 'There is Shăn Ch'ang.' 'Ch'ang,' said the Master, 'is under the influence of his passions; how can he be pronounced firm and unbending?'

CHAP. XI. Tsze-kung said, 'What I do not wish men to do to me, I also wish not to do to men.' The Master said, 'Ts'ze, you have not attained to that.'

CHAP. XII. Tsze-kung said, 'The Master's *personal* displays *of his principles* and *ordinary* descriptions of them may be heard. His discourses about *man's* nature, and the way of Heaven, cannot be heard.'

10. UNBENDING VIRTUE CANNOT CO-EXIST WITH INDULGENCE OF THE PASSIONS. Shăn Ch'ang (there are several *aliases*, but they are disputed) was one of the minor disciples, of whom little or nothing is known. He was styled 子周, and his place is 31st, east, in the outer ranges. 剛 is to be understood with reference to virtue. 慾 is 情所好, 'what the passions love,' 'lusts.' 焉得 are said to = 不是, and not 不能. I have translated accordingly.

11. THE DIFFICULTY OF ATTAINING TO THE NOT WISHING TO DO TO OTHERS AS WE WISH THEM NOT TO DO TO US. It is said—此章見無我之不易及, 'this chapter shows that the *no I* (freedom from selfishness) is not easily reached.' In the 中庸, XIII. iii, it is said—施諸己而不願亦勿施諸人, 'what you do not like when done to yourself, do not do to others.' The difference between it and the sentence here is said to be that of 恕, 'reciprocity;' and 仁, 'benevolence,' or the highest virtue, apparent in the adverbs 勿 and 無, the one prohibitive, and the other a simple, unconstrained negation. The golden rule of the Gospel is higher than both,—'Do ye unto others as ye would that others should do unto you.' 諸 = 於; 加諸, or 加於, 'to add upon,' 'to do to.'

12. THE GRADUAL WAY IN WHICH CONFUCIUS COMMUNICATED HIS DOCTRINES. So the lesson of this chapter is summed up, but there is hardly another more perplexing to a translator. 文章 is the common name for essays, elegant literary compositions. Of course that meaning is out of the question. Whatever is *figured* and *brilliant* is 文; whatever is *orderly* and *defined* is 章. The comm., accordingly, make 文 to be the deportment and manners of the sage, and 章 his ordinary discourses, but 聞 is an in-

可得而聞也、夫子之言性與天道、不可得而聞也。

十三章 子路有聞、未之能行、唯恐有聞。

十四章 子貢問曰、孔文子、何以謂之文也。子曰、敏而好學、不恥下問、是以謂之文也。

十五章 子謂子產、有君子之道四焉、其行己也恭、其事上也敬、其養民也惠、其使民

CHAP. XIII. When Tsze-lû heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear *something else*.

CHAP XIV. Tsze-kung asked, saying, 'On what ground did Kung-wăn get that title of WĂN?' The Master said, 'He was of an active nature and yet fond of learning, and he was not ashamed to ask *and learn of* his inferiors!—On these grounds he has been styled WĂN.'

CHAP. XV. The Master said of Tsze-ch'an that he had four of the characteristics of a superior man:—in his conduct of himself, he was humble; in serving his superiors, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just.'

appropriate term with reference to the former. These things, however, were level to the capacities of the disciples generally, and they had the benefit of them. As to his views about man's nature, as the gift of Heaven, and the way of Heaven generally; those he only communicated to those who were prepared to receive them, and Tsze-kung is supposed to have expressed himself thus, after being on some occasion so privileged.

13. THE ARDOUR OF TSZE-LÛ IN PRACTISING THE MASTER'S INSTRUCTIONS. The concluding 唯恐有聞 is to be completed 唯恐復有所聞, as in the translation.

14. AN EXAMPLE OF THE PRINCIPLE ON WHICH HONORARY POSTHUMOUS TITLES WERE CONFERRED. 文, corresponding nearly to our 'accomplished,' was the posthumous title given to 孔圉, an officer of the same surname of the State of Wei, and a contemporary of Confucius. Many of his actions had been of a doubtful character, which made Tsze-kung stumble at the application to him of so honourable an epithet. But Confucius shows that, whatever he might otherwise have been, he *had* those qualities which justified his being so denominated. The rule for posthumous titles in China has been, and is, very much—'*De mortuis nil nisi bonum*.'

15. THE EXCELLENT QUALITIES OF TSZE-CH'AN. Tsze-ch'an, named 公孫僑, was the chief minister of the State of Châng (鄭), the ablest, perhaps, and most upright of all the statesmen among Confucius's contemporaries. The sage wept when he heard of his death. The old interpreters take 使 in the sense of 'employing,' but it seems to express more, and = 'ordering,' 'regulating.'

也義。

[十六]子曰、晏平仲、善與人交、久而敬之。

[十七]子曰、臧文仲、居蔡、山節藻棁、何如其知也。

[十八]子張問曰、令尹子文、三仕爲令尹、無喜色、三已之、無慍色、舊令尹之政、必以告新令尹、何如。子曰、忠矣。曰、仁矣乎。曰、

CHAP. XVI. The Master said, 'Yen P'ing knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the *same* respect *as at first.*'

CHAP. XVII. The Master said, 'Tsang Wăn kept a large tortoise in a house, on the capitals of the pillars of which he had hills made, with representations of duckweed on the small pillars *above the beams supporting the rafters.*—Of what sort was his wisdom?'

CHAP. XVIII. 1. Tsze-chang asked, saying, 'The minister Tsze-wăn thrice took office, and manifested no joy in his countenance. Thrice he retired from office, and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government;—what do you say of him?' 'The Master replied, 'He was loyal.' 'Was he perfectly virtuous?' 'I do not know. How can he be pronounced perfectly virtuous?'

16. HOW TO MAINTAIN FRIENDSHIP. 'Familiarity breeds contempt,' and with contempt friendship ends. It was not so with Yen P'ing, another of the worthies of Confucius's time. He was a principal minister of Ch'i (齊), by name 嬰. P'ing (='Ruling and averting calamity') was his posthumous title. If we were to render 仲, the name would be 'Yen P'ing, *secundus.*' The antecedent to 之 is 人.

17. THE SUPERSTITION OF TSANG WĂN. Tsang Wăn (Wăn is the honorary epithet, and 仲, see last chapter) had been a great officer in Lû, and left a reputation for wisdom, which Confucius did not think was deserved. His full name was 臧孫辰. He was descended from the duke 孝 (B.C. 794-767), whose son was styled 子臧. This Tsang was taken by his descendants as their surname. Such was one of the ways in which surnames were formed among the Chinese. 蔡, 'a large tortoise,' so called, because the State of Ts'âi was famous for its tortoises. 居 is used as an active verb, =藏. The 節=柱頭斗栱, 'the capitals of the pillars.' The 棁 may be seen in any Chinese house where the whole structure of the roof is displayed, and these small pillars are very conspicuous. The old critics make the keeping such a tortoise an act of usurpation on the part of Tsang Wăn. Chû Hsi finds the point of Confucius's words in the keeping it in such a style.

18. THE PRAISE OF PERFECT VIRTUE IS NOT TO BE LIGHTLY ACCORDED. 1. Ling-yin, lit. 'good corrector,' was the name given to the chief minister of Ch'û (楚). 尹 is still applied

未知、焉得仁。崔子弒齊君、陳文子有馬十乘、棄而違之、至於他邦、則曰、猶吾大夫崔子也、違之、之一邦、則又曰、猶吾大夫崔子也、違之、何如。子曰、清矣。曰、仁矣乎。曰、未知、焉得仁。

十九章 季文子三思而後行。子聞之曰、再、斯可矣。

二十章 子曰、甯武子、邦有道、則

2. *Tsze-chang* proceeded, 'When the officer Ch'ûi killed the prince of Ch'î, Ch'ăn Wăn, though he was the owner of forty horses, abandoned them and left the country. Coming to another State, he said, "They are here like our great officer, Ch'ûi," and left it. He came to a second State, and with the same observation left it also;—what do you say of him?' The Master replied, 'He was pure.' 'Was he perfectly virtuous?' 'I do not know. How can he be pronounced perfectly virtuous?'

CHAP. XIX. Chî Wăn thought thrice, and then acted. When the Master was informed of it, he said, 'Twice may do.'

CHAP. XX. The Master said, 'When good order prevailed in his country, Ning Wû acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity.'

to officers; e.g. the prefect of a department is called 府尹. Tsze-wăn, surnamed 鬭, and named 穀於菟 ('suckled by a tiger'), had been noted for the things mentioned by Tsze-chang, but the sage would not concede that he was therefore 仁. 2. 崔 was a great officer of Ch'î. Yen P'ing (chap. xvi) distinguished himself on the occasion of the murder (B.C. 547) here referred to. Ch'ăn Wăn was likewise an officer of Ch'î. 之一邦, 之 is a verb, = 往. 乘, 4th tone, as in I. vi, but with a different meaning, = 'a team of four horses.'

19. PROMPT DECISION GOOD. Wăn was the posthumous title of 季行父, a faithful and disinterested officer of Lû. 三, 4th tone, 'three times,' but some say it = 三三, 'again and again.' Comp. Robert Hall's remark—'In matters of conscience first thoughts are best.'

20. THE UNCOMMON BUT ADMIRABLE STUPIDITY OF NING WÛ. Ning Wû (武, honorary epithet; see II. vi) was an officer of Wei in the time of Wăn (B.C. 660-635). In the first part of his official life the State was quiet and prosperous, and he 'wisely' acquitted himself of his duties. Afterwards came confusion. The prince was driven from the throne, and Ning Yü (俞 was his name) might, like other wise men, have retired from the danger. But he 'foolishly,' as it seemed, chose to follow the

知、邦無道、則愚、其知可及也、其愚不可及也。

〔二十一〕子在陳曰、歸與歸與、吾黨之小子、狂簡、斐然成章、不知所以裁之。

〔二十二〕子曰、伯夷叔齊、不念舊惡、怨是用希。

〔二十三〕子曰、孰謂微生高

CHAP. XXI. When the Master was in Ch'ăn, he said, 'Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves.'

CHAP. XXII. The Master said, 'Po-î and Shû-ch'î did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few.'

CHAP. XXIII. The Master said, 'Who says of Wei-shang Kâo

fortunes of his prince, and yet adroitly brought it about in the end, that the prince was reinstated and order restored.

21. THE ANXIETY OF CONFUCIUS ABOUT THE TRAINING OF HIS DISCIPLES. Confucius was thrice in Ch'ăn. It must have been the third time, when he thus expressed himself. He was then over 60 years, and being convinced that he was not to see for himself the triumph of his principles, he became the more anxious about their transmission, and the training of the disciples in order to that. Such is the common view of the chapter. Some say, however, that it is not to be understood of all the disciples. Compare Mencius, VII. ii. ch. 37. 吾黨之小子, an affectionate way of speaking of the disciples. 狂, 'mad,' also 'extravagant,' 'high-minded.' The 狂 are naturally 簡, hasty and careless of minutiæ. 斐然, 'accomplished-like.' 章, see chap. xii. 成章, 'something complete.' 裁, see chap. vi, but its application here is somewhat different. The antecedent to 之 is all the preceding description.

22. THE GENEROSITY OF PO-Î AND SHÛ-CH'Î, AND ITS EFFECTS. These were ancient worthies of the closing period of the Shang dynasty. Compare Mencius, II. i. ch. 2, *et al.* They were brothers, sons of the king of Kû-chû (孤竹), named respectively 允 and 致. Î and Ch'î are their honorary epithets, and 伯 and 叔 only indicate their relation to each other as elder and younger. Po-î and Shû-ch'î, however, are in effect their names in the mouths and writings of the Chinese. Kû-chû was a small State, included in the present department of 永平, in Pei-chih-lî. Their father left his kingdom to Shû-ch'î, who refused to take the place of his elder brother. Po-î in turn declined the throne; so they both abandoned it, and retired into obscurity. When king Wû was taking his measures against the tyrant Châu, they made their appearance, and remonstrated against his course. Finally, they died of hunger, rather than live under the new dynasty. They were celebrated for their purity, and aversion to men whom they considered bad, but Confucius here brings out their generosity. 怨是用希 = 怨是以希, 'Resentments thereby were few.'

23. SMALL MEANNESSES INCONSISTENT WITH UPRIGHTNESS. It is implied that Kâo gave the vinegar as from himself. He was a native of Lû, with a reputation better than he deserved to have.

直或乞醯焉乞諸其鄰
而與之。
[二十四]子曰、巧言令色、足恭、
左丘明恥之、丘亦恥之、
匿怨而友其人、左丘明
恥之、丘亦恥之。
[二十五]一節顏淵季路侍。子曰、盍
各言爾志。二節子路曰、願車
馬、衣輕裘、與朋友共、敝
之而無憾。三節顏淵曰、願無

that he is upright? One begged some vinegar of him, and he begged it of a neighbour and gave it to the man.'

CHAP. XXIV. The Master said, 'Fine words, an insinuating appearance, and excessive respect;—Tso Ch'iû-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him;—Tso Ch'iû-ming was ashamed of such conduct. I also am ashamed of it.'

CHAP. XXV. 1. Yen Yüan and Chî Lû being by his side, the Master said to them, 'Come, let each of you tell his wishes.'

2. Tsze-lû said, 'I should like, having chariots and horses, and light fur dresses, to share them with my friends, and though they should spoil them, I would not be displeased.'

3. Yen Yüan said, 'I should like not to boast of my excellence, nor to make a display of my meritorious deeds.'

24. PRAISE OF SINCERITY, AND OF TSO CH'IÛ-MING. 巧言令色; see I. iii. 足恭, 'excessive respect,' 足 being in 4th tone read *tsü*. Some of the old commentators, keeping the usual tone and meaning of 足, interpret the phrase of movements of the 'feet' to indicate respect. The discussions about Tso Ch'iû-ming are endless. See 拓餘說, I. xxx. It is sufficient for us to rest in the judgment of the commentator 程, that 'he was an ancient of reputation.' It is not to be received that he was a disciple of Confucius, the same whose supplement to the Ch'un Ch'iû chronicles the death of the sage, and carries on the history for many subsequent years. 丘 was the name of Confucius. The Chinese decline pronouncing it, always substituting *Mâu* (某), 'such an one,' for it.

25. THE DIFFERENT WISHES OF YEN YÜAN, TSZE-LÛ, AND CONFUCIUS. 1. 盍各言爾志, 'why not each tell your will?' 2. A student is apt to translate—'I should like to have chariots and horses, &c.,' but 共 is the important word in the paragraph, and under the regimen of 願. 衣, the 4th tone, 'to wear.' Several writers carry the regimen of 願 on to 之, and removing the comma at 共, read 共敝 together, but this construction is not so good. 3. In Ho Yen's compilation 施勞 is interpreted, 'not to impose troublesome affairs on others.'

伐善、無施勞。子路曰、願聞子之志。子曰、老者安之、朋友信之、少者懷之。

二十六 子曰、已矣乎、吾未見能見其過、而內自訟者也。

二十七 子曰、十室之邑、必有忠信、如丘者焉、不如丘之好學也。

4. Tsze-lû then said, 'I should like, sir, to hear your wishes.' The Master said, '*They are*, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly.'

CHAP. XXVI. The Master said, 'It is all over! I have not yet seen one who could perceive his faults, and inwardly accuse himself.'

CHAP. XXVII. The Master said, 'In a hamlet of ten families, there may be found one honourable and sincere as I am, but not so fond of learning.'

Chû Hsi's view is better. 4. 信之=與之以信, 'To be with them with sincerity.'—The Master and the disciples, it is said, agreed in being devoid of selfishness. Hûi's, however, was seen in a higher style of mind and object than Yû's. In the sage there was an unconsciousness of self, and without any effort he proposed acting in regard to his classification of men just as they ought severally to be acted to.

26. A LAMENT OVER MEN'S PERSISTENCE IN ERROR. The 乎 has an exclamatory force. 訟, 'to litigate.' 內自訟者, 'one who brings himself before the bar of his conscience. The remark affirms a fact, inexplicable on Confucius's view of the nature of man. But perhaps such an exclamation should not be pressed too closely.

27. THE HUMBLE CLAIM OF CONFUCIUS FOR HIMSELF. 邑(人聚會之稱也) is 'the designation of the place where men are collected together,' and may be applied from a hamlet upwards to a city. 忠=忠厚, 'honourable,' 'substantial.' Confucius thus did not claim higher natural and moral qualities than others, but sought to perfect himself by learning.

BOOK VI. YUNG YEY.

雍也第六

第一章 一節 子曰、雍也、可使南面。二節 仲弓問子桑伯子。子曰、可也、簡。三節 仲弓曰、居敬而行簡、以臨其民、不亦可乎、居簡而行簡、無乃大簡乎。四節 子曰、雍之言然。

CHAPTER I. 1. The Master said, 'There is Yung!—He might occupy the place of a prince.'

2. Chung-kung asked about Tsze-sang Po-tsze. The Master said, 'He may pass. He does not mind small matters.'

3. Chung-kung said, 'If a man cherish in himself a reverential feeling *of the necessity of attention to business*, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?'

4. The Master said, 'Yung's words are right.'

HEADING OF THIS BOOK.—雍也第六. 'There is Yung!' commences the first chapter, and stands as the title of the Book. Its subjects are much akin to those of the preceding Book, and therefore, it is said, they are in juxtaposition.

1. THE CHARACTERS OF ZAN YUNG AND TSZE-SANG PO-TSZE, AS REGARDS THEIR APTITUDE FOR GOVERNMENT. 1. Yung, V. iv, 可使南面, 'might be employed with his face to the south.' In China the sovereign sits facing the south. So did the princes of the States in their several courts in Confucius's time. An explanation of the practice is attempted in the Yi-ching, 說卦, chap. ix, 離也者明也, 萬物皆相見, 南方之卦也, 聖人南面而聽天下, 向明而治蓋取此也, 'The diagram Lî conveys the idea of brightness, when all things are exhibited to one another. It is the diagram of the south. The custom of the sages (i.e. monarchs) to sit with their faces to the south, *and listen to the representations* of all in the kingdom, governing towards the bright region, was taken from this.' 2. Chung-kung was the designation of Zan Yung, see V. iv. 簡 has here substantially the same meaning as in V. xxi, = 不煩, 'not troubling,' i.e. one's self about small matters. With reference to that place, however, the dict., after the old comm., explains it by 大, 'great.' Of Tsze-sang Po-tsze we know nothing certain but what is here stated. Chû Hsî seems to be wrong in approving the identification of him with the Tsze-sang Hû of Chwang-tsze, VI. par. 11. 3. 居敬, 'to dwell in respect,' to have the mind imbued with it. 敬 = 敬事 as in I. v.

二章 一節 哀公問弟子孰爲好學。孔子對曰、有顏回者好學、不遷怒、不貳過、不幸短命死矣、今也則亡、未聞好學者也。

三章 一節 子華使於齊、冉子爲其母請粟。子曰、與之釜。請益。曰、與之庾。冉子與之粟五秉。二節 子曰、赤之適齊也、乘肥馬、衣輕裘、吾

CHAP. II. The duke Ai asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hûi; HE loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not *such another*. I have not yet heard of any one who loves to learn *as he did*.'

CHAP. III. 1. Tsze-hwâ being employed on a mission to Ch'î, the disciple Zan requested grain for his mother. The Master said, 'Give her a *fû*.' *Yen* requested more. 'Give her an *yü*,' said the Master. Yen gave her five *ping*.

2. The Master said, 'When Ch'ih was proceeding to Ch'î, he had fat horses to his carriage, and wore light furs. I have heard that

2. THE RARITY OF A TRUE LOVE TO LEARN. HÛI'S SUPERIORITY TO THE OTHER DISCIPLES. In 有顏回者, 者 = 'that.'—'There was that Yen Hûi.' 'He did not transfer his anger,' i.e. his anger was no tumultuary passion in the mind, but was excited by some specific cause, to which alone it was directed. 短命死矣 = 'he died an early death,' but 命 conveys also the idea in the translation. The two last clauses are completed thus: 一今也, 則亡 (read as, and = 無) 是人, 未聞如是之好學者也.

3. DISCRIMINATION OF CONFUCIUS IN REWARDING OR SALARYING OFFICERS. Kung-hsî Ch'ih, styled Tsze-hwâ;—see V. vii. 3. 1. 使, in 4th tone, 'to commission,' or 'to be commissioned.' Chû Hsî says the commission was a private one from Confucius, but this is not likely. The old interpretation makes it a public one from the court of Lû; see 四書改錯, III. ix. 冉子, 'the disciple *Zan*;' see III. vi. *Zan* is here styled 子, like 有子, in I. ii, but only in narrative, not as introducing any wise utterance. A *fû* contained 6 *tâu* (斗) and 4 *shăng* (升), or 64 *shăng*. The *yü* contained 160 *shăng*, and the *ping* 16 *hŏ* (斛), or 1600 *shăng*. A *shăng* of the present day is about one-fourth less than an English pint. 2. The 之 in 吾聞之 refers to what follows. 3. In Ho Yen's edition, another chapter commences here. Yüan Sze, named 憲, is now the 3rd, east, in the outer hall of the temples. He was noted for his pursuit of truth, and carelessness of worldly advantages. After the death of Confucius, he withdrew into retirement in Wei. It is related by Chwang-tsze that Tsze-kung, high in official station, came one day in great style to visit him. Sze received him in a tattered coat, and Tsze-kung asking him if he were ill, he replied, 'I have heard

聞之也、君子周急、不繼富。○三節原思爲之宰、與之粟九百、辭。○四節子曰、毋以與爾鄰里鄉黨乎。

第四章 子謂仲弓曰、犂牛之子、騂且角、雖欲勿用、山川其舍諸。

第五章 子曰、回也、其心三月不違仁、其餘、則日月至焉而已矣。

a superior man helps the distressed, but does not add to the wealth of the rich.'

3. Yüan Sze being made governor *of his town by the Master*, he gave him nine hundred measures of grain, but Sze declined them.

4. The Master said, 'Do not decline them. May you not give them away in the neighbourhoods, hamlets, towns, and villages?'

CHAP. IV. The Master, speaking of Chung-kung, said, 'If the calf of a brindled cow be red and horned, although men may not wish to use it, would *the spirits of* the mountains and rivers put it aside?'

CHAP. V. The Master said, 'Such was Hûi that for three months there would be nothing in his mind contrary to perfect virtue. The others may attain to this on some days or in some months, but nothing more.'

that to have no money is to be poor, and that to study truth and not be able to find it is to be ill.' This answer sent Tsze-kung away in confusion. The 900 measures (whatever they were) was the proper allowance for an officer in Sze's station. 爲之宰, see V. vii, though it is not easy to give the 之 the same reference here as in that passage. 4. According to ancient statutes, a *lin*, a *li*, a *hsiang*, and a *tang*, had each their specific number of component families, but the meaning is no more than—'the poor about you.' 乎 makes the remark ='may you not, &c.'

4. THE VICES OF A FATHER SHOULD NOT DISCREDIT A VIRTUOUS SON. The father of Chung-kung (see V. ii) was a man of bad character, and some would have visited this upon his son, which drew forth Confucius's remark. The rules of the Châu dynasty required that sacrificial victims should be red, and have good horns. An animal with those qualities, though it might spring *from* one not possessing them, would certainly not be unacceptable on that account to the spirits sacrificed to. I translate 子 by 'calf,' but it is not implied that the victim was young. 舍, the 3rd tone, = 捨, 'to lay aside,' 'to put away.' 其舍諸 = 其舍之乎.

5. THE SUPERIORITY OF HÛI TO THE OTHER DISCIPLES. It is impossible to say whether we should translate here about Hûi in the past or present tense. 違 is not 違背, 'to oppose,' but 違去, 'to depart from.' 日月至, 'come to it,' i. e. the line of perfect virtue, 'in the course of a day, or a month.' 日月 may also be, 'for a day or a month.' So in the 註疏.

第六章 季康子問仲由、可使從政也與。子曰、由也果、於從政乎何有。曰、賜也可使從政也與。曰、賜也達、於從政乎何有。曰、求也、可使從政也與。曰、求也藝、於從政乎何有。

第七章 季氏使閔子騫爲費宰、閔子騫曰、善爲我辭焉、如有復我者、則吾必在汶上矣。

CHAP. VI. Chî K'ang asked about Chung-yû, whether he was fit to be employed as an officer of government. The Master said, 'Yû is a man of decision; what difficulty would he find in being an officer of government?' *K'ang* asked, 'Is Ts'ze fit to be employed as an officer of government?' and was answered, 'Ts'ze is a man of intelligence; what difficulty would he find in being an officer of government?' And to the same question about Ch'iû the Master gave the same reply, saying, 'Ch'iû is a man of various ability.'

CHAP. VII. The chief of the Chî family sent to ask Min Tsze-ch'ien to be governor of Pî. Min Tsze-ch'ien said, 'Decline the offer for me politely. If any one come again to me with a second invitation, I shall be *obliged to go and live* on the banks of the Wăn.'

6. THE QUALITIES OF TSZE-LÛ, TSZE-KUNG, AND TSZE-YÛ, AND THEIR COMPETENCY TO ASSIST IN GOVERNMENT. The prince is called 爲政者, 'the *doer* of government:' his ministers and officers are styled 從政者, 'the *followers* of government.' 也與 and 何有 are set, the one expression against the other, the former indicating a doubt of the competency of the disciples, the latter affirming their more than competency.

7. MIN TSZE-CH'IEN REFUSES TO SERVE THE CHÎ FAMILY. The tablet of Tsze-ch'ien (his name was 損) is now the first on the east among 'the wise ones' of the temple. He was among the foremost of the disciples. Confucius praises his filial piety, and we see here, how he could stand firm in his virtue, and refuse the proffers of the powerful but unprincipled families of his time. 使 = 使人來召, in the translation, and in 復 (*fâu*, 4th tone) 我者, we must similarly understand 復來召我者. 費, read *Pî*, was a place belonging to the Chî family. Its name is still preserved in 費縣 in the department of 沂州, in Shantung. The Wăn stream divided Ch'î and Lû. Tsze-ch'ien threatens, if he should be troubled again, to retreat to Ch'î, where the Chi family could not reach him.

第八章 伯牛有疾、子問之、自牖執其手、曰、亡之、命矣夫、斯人也而有斯疾也、斯人也而有斯疾也。

第九章 子曰、賢哉回也、一簞食、一瓢飲、在陋巷、人不堪其憂、回也不改其樂、賢哉回也。

第十章 冉求曰、非不說子之道、力不足也。子曰、力不

CHAP. VIII. Po-niû being ill, the Master went to ask for him. He took hold of his hand through the window, and said, 'It is killing him. It is the appointment *of Heaven*, alas! That such a man should have such a sickness! That such a man should have such a sickness!'

CHAP. IX. The Master said, 'Admirable indeed was the virtue of Hûi! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hûi!'

CHAP. X. Yen Ch'iû said, 'It is not that I do not delight in your doctrines, but my strength is insufficient.' The Master said, 'Those whose strength is insufficient give over in the middle of the way, but now you limit yourself.'

8. LAMENT OF CONFUCIUS OVER THE MORTAL SICKNESS OF PO-NIÛ. Po-niû, 'elder or uncle Niû,' was the denomination of 冉耕, one of the disciples of the sage. In the old interpretation, his sickness is said to have been 惡疾, 'an evil disease,' by which name leprosy, called 癩, is intended, though that character is now employed for 'itch.' Suffering from such a disease, Po-niû would not see people, and Confucius took his hand through the window. A different explanation is given by Chû Hsi. He says that sick persons were usually placed on the north side of the apartment; but when the prince visited them, in order that he might appear to them with his face to the south (see chap. 1), they were moved to the south. On this occasion, Po-niû's friends wanted to receive Confucius after this royal fashion, which he avoided by not entering the house. 亡之 = 'It is killing him.' 夫, the 2nd tone, generally an initial particle = 'now.' It is here final, and = 'alas!'

9. THE HAPPINESS OF HÛI INDEPENDENT OF HIS POVERTY. The 簞 was simply a piece of the stem of a bamboo, and the 瓢 half of a gourd cut into two. 食, see II. viii. The eulogy turns much on 其 in 其樂, as opposed to 其憂, '*his* joy,' the delight which he had in the doctrines of his master, contrasted with the grief others would have felt under such poverty.

10. A HIGH AIM AND PERSEVERANCE PROPER TO A STUDENT. Confucius would not admit Ch'iû's apology for not attempting more than he did. 'Give over in the middle of the way,' i. e. they go as long and as far as they can, and are pursuing when they stop.

足者、中道而廢、今女畫。

〔十一〕子謂子夏曰、女爲君子儒、無爲小人儒。

〔十二〕子游爲武城宰、子曰、女得人焉耳乎。曰、有澹臺滅明者、行不由徑、非公事、未嘗至於偃之室也。

〔十三〕子曰、孟之反不伐、奔而殿、將入門、策其馬、曰、非敢後也、馬不進也。

CHAP. XI. The Master said to Tsze-hsiâ, 'Do you be a scholar after the style of the superior man, and not after that of the mean man.'

CHAP. XII. Tsze-yû being governor of Wû-ch'ăng, the Master said to him, 'Have you got *good* men *there?*' He answered, 'There is Tan-t'âi Mieh-ming, who never in walking takes a short cut, and never comes to my office, excepting on public business.'

CHAP. XIII. The Master said, 'Măng Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, "It is not that I dare to be last. My horse would not advance."'

11. HOW LEARNING SHOULD BE PURSUED. 君子 and 小人 here = adjectives, qualifying 儒. The 君子, it is said, learns 爲已 for his own real improvement and from duty; the 小人, 爲人 'for men,' with a view to their opinion, and for his own material benefit. We should hardly have judged such a counsel necessary for Tsze-hsiâ.

12. THE CHARACTER OF TAN-T'ÂI MIEH-MING. The chapter shows, according to Chinese commentators, the advantage to people in authority of their having good men about them. In this way after their usual fashion, they seek for a profound meaning in the remark of Confucius. Tan-t'âi Mieh-ming, who was styled 子羽, has his tablet the 2nd, east, outside the hall. The accounts of him are conflicting. According to one, he was very good-looking, while another says he was so bad-looking that Confucius at first formed an unfavourable opinion of him, an error which he afterwards confessed on Mieh-ming's becoming eminent. He travelled southwards with not a few followers, and places near Sû-châu and elsewhere retain names indicative of his presence. 焉爾乎, three particles coming together, are said to indicate the slow and deliberate manner in which the sage spoke. 滅明者, compare 顏回者 in chap. ii. 室 is said to = 公堂.

13. THE VIRTUE OF MĂNG CHIH-FAN IN CONCEALING HIS MERIT. But where was his virtue in deviating from the truth? And how could Confucius commend him for doing so? These questions have never troubled the commentators, nor is it wise to bring a railing accusation against the sage for his words here. Măng Chih-fan, named 側, was an officer of Lû. The defeat referred to was in the eleventh year of duke Âi. To lead the van of an army is called 啟, to bring up the rear is 殿. In retreat the rear is of course the place of honour.

十四章 子曰、不有祝鮀之佞、而有宋朝之美、難乎免於今之世矣。

十五章 子曰、誰能出不由戶、何莫由斯道也。

十六章 子曰、質勝文則野、文勝質則史、文質彬彬、然後君子。

十七章 子曰、人之生也直、罔之生也、幸而免。

CHAP. XIV. The Master said, 'Without the specious speech of the litanist T'o, and the beauty of *the prince* Châo of Sung, it is difficult to escape in the present age.'

CHAP. XV. The Master said, 'Who can go out but by the door? How is it that men will not walk according to these ways?'

CHAP. XVI. The Master said, 'Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue.'

CHAP. XVII. The Master said, 'Man is born for uprightness. If a man lose his uprightness, and yet live, his escape *from death* is the effect of mere good fortune.'

14. THE DEGENERACY OF THE AGE ESTEEMING GLIBNESS OF TONGUE AND BEAUTY OF PERSON. 祝, 'to pray,' 'prayers;' here, in the concrete, the officer charged with the prayers in the ancestral temple. I have coined the word *litanist* to come as near to the meaning as possible. This T'o was an officer of the State of Wei, styled 子魚. Prince Châo had been guilty of incest with his half-sister Nan-tsze (see chap. xxvi), and afterwards, when she was married to the duke Ling of Wei, he served as an officer there, carrying on his wickedness. He was celebrated for his beauty of person. 而 is a simple connective, =與, and the 不 is made to belong to both clauses. The old commentators construe differently:—'If a man have not the speech of T'o, though he may have the beauty of Châo, &c.,' making the degeneracy of the age all turn on its fondness for specious talk. This cannot be right.

15. A LAMENT OVER THE WAYWARDNESS OF MEN'S CONDUCT. 斯道, 'these ways, in a moral sense;—not deep doctrines, but rules of life.

16. THE EQUAL BLENDING OF SOLID EXCELLENCE AND ORNAMENTAL ACCOMPLISHMENTS IN A COMPLETE CHARACTER. 史, 'an historian,' an officer of importance in China. The term, however, is to be understood here of 'a clerk,' one that is of a class sharp and well informed, but insincere.

17. LIFE WITHOUT UPRIGHTNESS IS NOT TRUE LIFE, AND CANNOT BE CALCULATED ON. 'No more serious warning than this,' says one commentator, 'was ever addressed to men by Confucius.' A distinction is made by Chû Hsi and others between the two 生;—the 1st is 始生, 'birth,' or 'the beginning of life,' and the 2nd is 生存, 'preservation in life.' 人之生也直, 'The being born of man is upright,' which may mean either that man at his birth is upright, or that he is born for uprightness. I prefer the latter view. 罔之生也, 'The living without it,' if we take 罔=無, or 'to

〔十八章〕子曰、知之者、不如好之者、好之者、不如樂之者。

〔十九章〕子曰、中人以上、可以語上也、中人以下、不可以語上也。

〔二十章〕樊遲問知。子曰、務民之義、敬鬼神而遠之、可謂知矣。問仁。曰、仁者先難而後獲、可

CHAP. XVIII. The Master said, 'They who know *the truth* are not equal to those who love it, and they who love it are not equal to those who delight in it.'

CHAP. XIX. The Master said, 'To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced.

CHAP. XX. Fan Ch'ih asked what constituted wisdom. The Master said, 'To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom.' He asked about perfect virtue. The Master said, 'The man of virtue makes the difficulty *to be overcome* his first business, and success only a subsequent consideration;—this may be called perfect virtue.'

defame it,' if 罔 = 誣. We long here as elsewhere for more perspicuity and fuller development of view. Without uprightness the end of man's existence is not fulfilled, but his preservation in such case is not merely a fortunate accident.

18. DIFFERENT STAGES OF ATTAINMENT. The four 之 have all one reference, which must be 道 or 理, the subject spoken of.

19. TEACHERS MUST BE GUIDED IN COMMUNICATING KNOWLEDGE BY THE SUSCEPTIVITY OF THE LEARNERS. In 以上, 上 is read 2nd tone, a verbal word, and not the prep. 'upon,' so the 下 in 以下 is also verbal as in III. vii. The 中人, 'or mediocre people,' may have all classes of subjects announced to them, I suppose. 語 is in the 4th tone, 'to tell to.'

20. CHIEF ELEMENTS IN WISDOM AND VIRTUE. Fan Ch'ih, II. v. The modern comm. take 民 here as = 人, and 民之義 as = 人道之宜, 'what is right according to the principles of humanity.' With some hesitation I have assented to this view, though 民 properly means 'the multitude,' 'the people,' and the old interpreters explain—'Strive to perfect the righteousness of the people.' We may suppose from the second clause that Fan Ch'ih was striving after what was uncommon and superhuman. For a full exhibition of the phrase 鬼神, see 中庸, XVI. Here it = 'spiritual beings,' *manes* and others. 遠, the 4th tone; 遠之, 'keep at a distance from them,' not 'keep them at a distance.' The sage's advice therefore is—'attend to what are plainly human duties, and do not be superstitious.' 先 and 後 are, as frequently, verbs, 'put first,' 'put last.' The old interpreters take them differently, but not so well.

謂仁矣。

〔二十一〕子曰、知者樂水、仁者樂山、知者動、仁者靜、知者樂、仁者壽。

〔二十二〕子曰、齊一變至於魯、魯一變至於道。

〔二十三〕子曰、觚不觚、觚哉觚哉。

〔二十四〕宰我問曰、仁者雖告之曰、井有仁焉、其從之

CHAP. XXI. The Master said, 'The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived.'

CHAP. XXII. The Master said, 'Ch'î, by one change, would come to the State of Lû. Lû, by one change, would come to a State where true principles predominated.'

CHAP. XXIII. The Master said, 'A cornered vessel without corners.—A strange cornered vessel! A strange cornered vessel!'

CHAP. XXIV. Tsâi Wo asked, saying, 'A benevolent man, though it be told him,—"There is a man in the well," will go in after him, I suppose.' Confucius said, 'Why should he do so?' A superior

21. CONTRASTS OF THE WISE AND THE VIRTUOUS. The two first 樂 are read *âo*, 4th tone, = 喜好, 'to find pleasure in.' The wise or knowing are active and restless, like the waters of a stream, ceaselessly flowing and advancing. The virtuous are tranquil and firm, like the stable mountains. The pursuit of knowledge brings joy. The life of the virtuous may be expected to glide calmly on and long. After all, the saying is not very comprehensible.

22. THE CONDITION OF THE STATES CH'Î AND LÛ. Ch'î and Lû were both within the present Shan-tung. Ch'î lay along the coast on the north, embracing the present department of 青州 and other territory. Lû was on the south, the larger portion of it being formed by the present department of 兗州. At the rise of the Châu dynasty, king Wû invested Lü-shang, a counsellor of king Wû and the commander of his army, with the principality of Ch'î. King Wû at his first interview with Lü-shang addressed him as Thâi-kung Wang, 'grandfather Hope,' the man long looked for in his family. This successor, king Ch'ăng, constituted the son of his uncle, the famous duke of Châu, prince of Lû. In Confucius's time, Ch'î had degenerated more than Lû. 道 is 先王盡善盡美之道, 'the entirely good and admirable ways of the former kings.'

23. THE NAME WITHOUT THE REALITY IS FOLLY. This was spoken (see the 註疏) with reference to the governments of the time, retaining ancient names without ancient principles. The 觚 was a drinking-vessel; others say a wooden tablet. The latter was a later use of the term. It was made with corners as appears from the composition of the character, which is formed from 角, 'a horn,' 'a sharp corner.' In Confucius's time the form was changed, while the name was kept.—See the translation in Williams's Syllabic Dictionary, under syllable *kû*.

24. THE BENEVOLENT EXERCISE THEIR BENEVOLENCE WITH PRUDENCE. Tsâi Wo could see no limitation to acting on the impulses of bene-

也。子曰、何爲其然也、君子可逝也、不可陷也、可欺也、不可罔也。

二十五章 子曰、君子博學於文、約之以禮、亦可以弗畔矣夫。

二十六章 子見南子、子路不說、夫子矢之曰、予所否者、天厭之、天厭之。

二十七章 子曰、中庸之爲德也、其至矣乎、民鮮久矣。

man may be made to go *to the well*, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled.'

CHAP. XXV. The Master said, 'The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right.'

CHAP. XXVI. The Master having visited Nan-tsze, Tsze-lû was displeased, on which the Master swore, saying, 'Wherein I have done improperly, may Heaven reject me! may Heaven reject me!'

CHAP. XXVII. The Master said, 'Perfect is the virtue which is

volence. We are not to suppose with modern scholars that he wished to show that benevolence was impracticable. 雖 belongs to the whole following clause, especially to the mention of a well. The 仁 of 仁焉 should be 人. This happy correction of the text is due to a contemporary and teacher of Chû Hsî whom he calls Liû P'ing-chün. 其...也 indicate some doubt in Wo's mind. Observe the *hophal* force of 逝 and 陷.

25. THE HAPPY EFFECT OF LEARNING AND PROPRIETY COMBINED. 君子 has here its lighter meaning, = 'the student of what is right and true.' The 之 in 約之 we naturally refer to 文, but comparing IX. x. 2—約我以禮—we may assent to the observation that 我指已身, '*me* refers to the learner's own person.' See note on IV. xxiii. 畔, 'the boundary of a field;' also, 'to overstep a boundary.' 矣夫, as in V. xxvi, but the force here is more 'ah!' than 'alas!'

26. CONFUCIUS VINDICATES HIMSELF FOR VISITING THE UNWORTHY NAN-TSZE. Nan-tsze was the wife of the duke of Wei, and half-sister of prince Châo, mentioned in chap. xiv. Her lewd character was well known, and hence Tsze-lû was displeased, thinking an interview with her was disgraceful to the Master. Great pains are taken to explain the incident. 'Nan-tsze,' says one, 'sought the interview from the stirrings of her natural conscience.' 'It was a rule,' says another, 'that stranger officers in a State should visit the prince's wife.' 'Nan-tsze,' argues a third, 'had all influence with her husband, and Confucius wished to get currency by her means for his doctrine.' Whether 矢 is to be understood in the sense of 'to swear,' = 誓, or 'to make a declaration,' = 陳, is much debated. Evidently the thing is an oath, or solemn protestation against the suspicions of Tsze-lû. 說, as in I. i. 1.

27. THE DEFECTIVE PRACTICE OF THE PEOPLE IN CONFUCIUS'S TIME. See the *Chung Yung*.

二十八章 子貢曰、如有博施於民、而能濟衆、何如、可謂仁乎。子曰、何事於仁、必也聖乎、堯舜其猶病諸。二節 夫仁者、己欲立而立人、己欲達而達人。三節 能近取譬、可謂仁之方也已。

according to the Constant Mean! Rare for a long time has been its practice among the people.'

CHAP. XXVIII. 1. Tsze-kung said, 'Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?' The Master said, 'Why speak only of virtue in connexion with him? Must he not have the qualities of a sage? Even Yâo and Shun were still solicitous about this.

2. 'Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

3. 'To be able to judge *of others* by what is nigh *in ourselves*;—this may be called the art of virtue.'

28. THE TRUE NATURE AND ART OF VIRTUE. There are no higher sayings in the Analects than we have here. 1. 施, the 4th tone, 'to confer benefits.' 聖乎,—乎 is said to be 'a particle of doubt and uncertainty,' but it is rather the interrogative affirmation of opinion. Tsze kung appears to have thought that great doings were necessary to virtue, and propounds a case which would transcend the achievements of the ancient model sovereigns Yâo and Shun. From such extravagant views the Master recalls him. 2. This is the description of 仁者之心體, 'the mind of the perfectly virtuous man,' as void of all selfishness. 3. It is to be wished that the idea intended by 能近取譬 had been more clearly expressed. Still we seem to have here a near approach to a positive enunciation of 'the golden rule.'

BOOK VII. SHÛ R.

述而第七

第一章 子曰、述而不作、信而好古、竊比於我老彭。

第二章 子曰、默而識之、學而不厭、誨人不倦、何有於我哉。

第三章 子曰、德之不脩、學之不講、聞義不能徙、不善不能改、

CHAPTER I. The Master said, 'A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ăng.'

CHAP. II. The Master said, 'The silent treasuring up of knowledge; learning without satiety; and instructing others without being wearied:—which one of these things belongs to me?'

CHAP. III. The Master said, 'The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good:—these are the things which occasion me solicitude.'

HEADING OF THIS BOOK.—述而第七, 'A transmitter, and —— Book VII.' We have in this Book much information of a personal character about Confucius, both from his own lips, and from the descriptions of his disciples. The two preceding Books treat of the disciples and other worthies, and here, in contrast with them, we have the sage himself exhibited.

1. CONFUCIUS DISCLAIMS BEING AN ORIGINATOR OR MAKER. 述=傳舊而已, 'simply to hand down the old.' Commentators say the Master's language here is from his extreme humility. But we must hold that it expresses his true sense of his position and work. Who the individual called endearingly 'our old P'ăng' was, can hardly be ascertained. Some make 老彭 to be Lâo-tsze, the founder of the Tâo sect, and others again make two individuals, one Lâo-tsze. and the other that 彭祖, of whom we read much in Chwang-tsze. A P'ăng Hsien appears in the Lî Sâo, st. 21, where Chû Hsî describes him as a worthy of the Yin (or Shang) dynasty, and he supposes him to be the Lâo P'ăng here.

2. CONFUCIUS'S HUMBLE ESTIMATE OF HIMSELF. 識, here by most scholars read *chih*, 4th tone, 'to remember.' 之 refers, it is said, to 理, 'principles,' the subjects of the silent observation and reflection. 何有於我哉, cannot be,—'what difficulty do these occasion me?' but = 何者能有於我, as in the translation. 'The language,' says Chû Hsî, 'is that of humility upon humility.' Some insert, in their explanation, 此外 before 何—'Besides these, what is there in me?' But this is quite arbitrary. The profession may be inconsistent with what we find in other passages, but the inconsistency must stand rather than violence be done to the language. Ho Yen gives the singular exposition of 鄭康成 (about A.D. 150–200)—'Other men have not these things, I only have them.'

3. CONFUCIUS'S ANXIETY ABOUT HIS SELF-CULTIVATION:—ANOTHER HUMBLE ESTIMATE OF HIMSELF. Here again commentators find only the

是吾憂也。

第四章 子之燕居、申申如也、夭夭如也。

第五章 子曰、甚矣吾衰也久矣、吾不復夢見周公。

第六章 子一節曰、志於道。二節據於德。三節依於仁。四節游於藝。

CHAP. IV. When the Master was unoccupied with business, his manner was easy, and he looked pleased.

CHAP. V. The Master said, 'Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Châu.'

CHAP. VI. 1. The Master said, 'Let the will be set on the path of duty.

2. 'Let every attainment in what is good be firmly grasped.

3. 'Let perfect virtue be accorded with.

4. 'Let relaxation and enjoyment be found in the polite arts.'

expressions of humility, but there can be no reason why we should not admit that Confucius was anxious lest these things, which are only put forth as possibilities should become in his case actual facts. 講 is in the sense explained in the dictionary by the terms 習 and 究, 'practising,' 'examining.'

4. THE MANNER OF CONFUCIUS WHEN UNOCCUPIED. The first clause, which is the subject of the other two, is literally—'The Master's dwelling at ease.' Observe 燕, in the 4th tone; 夭, in the 1st; 如, as in III. xxiii.

5. HOW THE DISAPPOINTMENT OF CONFUCIUS'S HOPES AFFECTED EVEN HIS DREAMS. 周公 is now to all intents a proper name, but the characters mean 'the duke of Châu.' Châu was the name of the seat of the family from which the dynasty so called sprang, and, on the enlargement of this territory, king Wăn divided the original seat between his son 旦 (Tan) and the minister 奭 (Shih). Tan was *Châu-kung*, in wisdom and politics, what his elder brother, the first sovereign, Wû, was in arms. Confucius had longed to bring the principles and institutions of Châu-kung into practice, and in his earlier years, while hope animated him, had often dreamt of the former sage. The original territory of Châu was what is now the district of Ch'î-shan (岐山), department of Fung-hsiang in Shen-hsî.

6. RULES FOR THE FULL MATURING OF CHARACTER. 2. 德 might be translated virtue, but 仁 = 'perfect virtue' following, we require another term. 4. 游, 'to ramble for amusement,' here = 'to seek recreation.' 藝, see note on 文, in I. vi. A full enumeration makes 'six arts,' viz. ceremonies, music, archery, charioteering, the study of characters or language, and figures or arithmetic. The ceremonies were ranged in five classes: lucky or sacrifices; unlucky or those of mourning; military; those of host and guest; and festive. Music required the study of the music of Hwang-tî, of Yâo, of Shun, of Yü, of T'ang, and of Wû. Archery had a fivefold classification. Charioteering had the same. The study of the characters required the examination of them to determine whether there predominated in their formation resemblance to the object, combination of ideas, indication of properties, a phonetic principle, a principle of contrariety, or metaphorical accommodation. Figures were managed according to nine rules, as the object was the measurement of land, capacity, &c. These six subjects were the business of the highest and most liberal education, but we need not suppose that Confucius had them all in view here.

第七章　子曰、自行束脩以上、吾未嘗無誨焉。

第八章　子曰、不憤不啟、不悱不發、舉一隅、不以三隅反、則不復也。

第九章　一節　子食於有喪者之側、未嘗飽也。○二節　子於是日哭、則不歌。

第十章　一節　子謂顏淵曰、用之則行、舍之則藏、惟我

CHAP. VII. The Master said, 'From the man bringing his bundle of dried flesh *for my teaching* upwards, I have never refused instruction to any one.'

CHAP. VIII. The Master said, 'I do not open up the truth to one who is not eager *to get knowledge*, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson.'

CHAP. IX. 1. When the Master was eating by the side of a mourner, he never ate to the full.

2. He did not sing on the same day in which he had been weeping.

CHAP. X. 1. The Master said to Yen Yüan, 'When called to office, to undertake its duties; when not so called, to lie retired;—it is only I and you who have attained to this.'

7. THE READINESS OF CONFUCIUS TO IMPART INSTRUCTION. It was the rule anciently that when one party waited on another, he should carry some present or offering with him. Pupils did so when they first waited on their teacher. Of such offerings, one of the lowest was a bundle of strips of 脩, 'dried flesh.' The wages of a teacher are now called 脩金, 'the money of the dried flesh.' However small the offering brought to the sage, let him only see the indication of a wish to learn, and he imparted his instructions. 以上 may be translated 'upwards,' i.e. 'to such a man and others with larger gifts,' 上 being in the 3rd tone; or the character may be understood in the sense of 'coming to my instructions.' I prefer the former interpretation.

8. CONFUCIUS REQUIRED A REAL DESIRE AND ABILITY IN HIS DISCIPLES. The last chapter tells of the sage's readiness to teach; this shows that he did not teach where his teaching was likely to prove of no avail. 悱, in the comm. and dict., is explained 口欲言而未能之貌, 'the appearance of one with mouth wishing to speak and yet not able to do so.' This being the meaning, we might have expected the character to be 啡. 反, 'to turn,' is explained 還以相證之義, 'going round for mutual testimony.' 不復 = 不復有所告, 'I tell him nothing more.'

9. CONFUCIUS'S SYMPATHY WITH MOURNERS. The weeping is understood to be on occasion of offering his condolences to a mourner, which was 'a rule of propriety.'

10. THE ATTAINMENTS OF HÛI LIKE THOSE OF CONFUCIUS. THE EXCESSIVE BOLDNESS OF TSZE-LÛ. 1. In 用之, 舍之, 之 is explained by 我, but we have seen that 之 following active verbs imparts to them a sort of neuter

與爾有是夫。二節 子路曰、子行三軍則誰與。三節 子曰、暴虎馮河、死而無悔者、吾不與也。必也臨事而懼、好謀而成者也。

十一 子曰、富而可求也、雖執鞭之士、吾亦爲之、如不可求、從吾所好。

十二 子之所慎、齊、戰、疾。

2. Tsze-lû said, 'If you had the conduct of the armies of a great State, whom would you have to act with you?'

3. The Master said, 'I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution.'

CHAP. XI. The Master said, 'If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love.'

CHAP. XII. The things in reference to which the Master exercised the greatest caution were—fasting, war, and sickness.

signification. 用之 = 'used.' 舍之 = 'neglected.' 2. A *Chün*, according to the 周禮, consisted of 12,500 men. The royal forces consisted of six such bodies, and those of a great State of three. 3. 暴虎馮河, see Shih-ching, II. v. 1, st. 6. 懼 does not indicate *timidity*, but *solicitude*.—Tsze-lû, it would appear, was jealous of the praise conferred on Hûi, and, pluming himself on his bravery, put in for a share of the Master's approbation. But he only brought on himself this rebuke.

11. THE UNCERTAINTY AND FOLLY OF THE PURSUIT OF RICHES. It occurs to a student to understand the first clause—'If it be *proper* to search for riches,' and the third—'I will do it.' But the translation is according to the modern commentaries, and the conclusion agrees better with it. In explaining 執鞭之士, some refer us to the attendants who cleared the street with their whips when the prince went abroad, but we need not seek any particular allusion of the kind. Observe 而 = 若, 'if,' and then 如 = 'since.' Still we may bring out the meaning from 而 taken in its usual significance of '*and*.' In this construction the previous 富 = 'given riches,' and 而可求 = 'and such as can surely be found.'—An objection to the pursuit of wealth may be made on the ground of righteousness, or on that of its uncertainty. It is the latter on which Confucius here rests.

12. WHAT THINGS CONFUCIUS WAS PARTICULARLY CAREFUL ABOUT. 齊, read *châi*, and = 齋, 'to fast,' or, rather, denoting the whole religious adjustment enjoined before the offering of sacrifice, and extending over the ten days previous to the great sacrificial seasons. 齊 means 'to equalize' (see II. iii), and the effect of those pre-

〔十三〕子在齊聞韶、三月不知肉味、曰、不圖爲樂之至於斯也。

〔十四〕一節 冉有曰、夫子爲衞君乎。子貢曰、諾、吾將問之。

二節 入曰、伯夷叔齊、何人也。曰、古之賢人也。曰、怨乎。曰、求仁而得仁、又何怨。出曰、夫子不爲也。

CHAP. XIII. When the Master was in Ch'î, he heard the Shâo, and for three months did not know the taste of flesh. 'I did not think,' he said, 'that music could have been made so excellent as this.'

CHAP. XIV. 1. Yen Yû said, 'Is our Master for the ruler of Wei?' Tsze-kung said, 'Oh! I will ask him.'

2. He went in *accordingly*, and said, 'What sort of men were Po-î and Shû-ch'î?' 'They were ancient worthies,' said the Master. 'Did they have any repinings *because of their course?*' The Master again replied, 'They sought to act virtuously, and they did so; what was there for them to repine about?' On this, *Tsze-kung* went out and said, 'Our Master is not for him.'

vious exercises was 齊不齊以致齊, 'to adjust what was not adjusted, so as to produce a perfect adjustment.' Sacrifices presented in such a state of mind were sure to be acceptable. Other people, it is said, might be heedless in reference to sacrifices, to war, and to sickness, but not so the sage.

13. THE EFFECT OF MUSIC ON CONFUCIUS. The *shâo*, see III. xxv. This incident must have happened in the thirty-sixth year of Confucius, when he followed the duke Châo in his flight from Lû to Ch'î. As related in the 史記, 'Historical Records,' before the characters 三月, we have 學之, 'he learned it three months,' which may relieve us from the necessity of extending the three months over all the time in which he did not know the taste of his food. In Ho Yen's compilation, the 不知 is explained by 忽忘, 'he was careless about and forgot.' The last clause is also explained there:—'I did not think that this music had reached this country of Ch'î.'

14. CONFUCIUS DID NOT APPROVE OF A SON OPPOSING HIS FATHER. 1. The eldest son of duke Ling of Wei had planned to kill his mother (? stepmother), the notorious Nan-tsze (VI. xxvi). For this he had to flee the country, and his son, on the death of Ling, became duke (出公), and subsequently opposed his father's attempts to wrest the State from him. This was the matter argued among the disciples,—Was Confucius for (爲, 4th tone) the son, the ruling duke? 2. In Wei it would not have been according to *propriety* to speak by name of its ruler, and therefore Tsze-kung put the case of Po-î and Shû-ch'î, see V. xxii. They having given up a throne, and finally their lives, rather than do what they thought wrong, and Confucius fully approving of their conduct, it was plain he could not approve of a son's holding by force what was the rightful inheritance of the father. 求仁而得仁, 'They sought for virtue, and they got virtue; i. e. such was the character of their conduct.

〔十五章〕子曰、飯疏食飲水、曲肱而枕之、樂亦在其中矣、不義而富且貴、於我如浮雲。

〔十六章〕子曰、加我數年、五十以學易、可以無大過矣。

〔十七章〕子所雅言、詩、書、執禮、皆雅言也。

CHAP. XV. The Master said, 'With coarse rice to eat, with water to drink, and my bended arm for a pillow ;—I have still joy in the midst of these things. Riches and honours acquired by unrighteousness are to me as a floating cloud.'

CHAP. XVI. The Master said, 'If some years were added to my life, I would give fifty to the study of the Yî, and then I might come to be without great faults.'

CHAP. XVII. The Master's frequent themes of discourse were—the Odes, the History, and the maintenance of the Rules of Propriety. On all these he frequently discoursed.

15. THE JOY OF CONFUCIUS INDEPENDENT OF OUTWARD CIRCUMSTANCES. 飯, in 3rd tone, 'a meal;' also, as here, a verb, 'to eat.' 枕, 4th tone, 'to pillow,' 'to use as a pillow.' Critics call attention to 亦, making the sentiment = 'My joy is everywhere. It is amid other circumstances. It is *also* here.' 不義云云, = 'By unrighteousness I might get riches and honours, but such riches and honours are to me as a floating cloud. It is vain to grasp at them, so uncertain and unsubstantial.'

16. THE VALUE WHICH CONFUCIUS SET UPON THE STUDY OF THE YÎ. Chû Hsî supposes that this was spoken when Confucius was about seventy, as he was in his sixty-eighth year when he ceased his wanderings, and settled in Lû to the adjustment and compilation of the Yî and other *Ching*. If the remark be referred to that time, an error may well be found in 五十, for he would hardly be speaking at seventy of having fifty years added to his life. Chû also mentions the report of Liû P'ing-chün, referred to by him under V. xxiv, that he had been told of a copy of the Lun Yü, which read 假 for 加, and 卒 for 五. Amended thus, the meaning would be—'If I had some *more* years to finish the study of the Yî, &c.' Ho Yen interprets the chapter quite differently. Referring to the saying, II. iv. 4, 'At fifty, I knew the decrees of Heaven,' he supposes this to have been spoken when Confucius was forty-seven, and explains—'In a few years more I will be fifty, and have finished the Yî, when I may be without great faults.'—One thing remains upon both views :—Confucius never claimed, what his followers do for him, to be a perfect man.

17. CONFUCIUS'S MOST COMMON TOPICS. 書, 'The History,' i.e. the historical documents which were compiled into the Shû-ching that has come down to us in a mutilated condition. 詩 also, and much more 禮, must not be understood of the now existing Shih-ching and Lî Chî. Chû Hsî explains 雅 (3rd tone) by 常, 'constantly.' The old interpreter Chăng explains it by 正, 'correctly,'—'Confucius would speak of the Odes, &c., with attention to the correct enunciation of the characters.' This does not seem so good.

十八章 一節 葉公問孔子於子路、子路不對。二節 子曰、女奚不曰、其爲人也、發憤忘食、樂以忘憂、不知老之將至云爾。

十九章 子曰、我非生而知之者、好古、敏以求之者也。

二十章 子不語、怪、力、亂、神。

CHAP. XVIII. 1. The duke of Sheh asked Tsze-lû about Confucius, and Tsze-lû did not answer him.

2. The Master said, 'Why did you not say to him,—He is simply a man, who in his eager pursuit (of knowledge) forgets his food, who in the joy *of its attainment* forgets his sorrows, and who does not perceive that old age is coming on?'

CHAP. XIX. The Master said, 'I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it *there*.'

CHAP. XX. The subjects on which the Master did not talk, were—extraordinary things, feats of strength, disorder, and spiritual beings.

18. CONFUCIUS'S DESCRIPTION OF HIS OWN CHARACTER, AS BEING SIMPLY A CHEERFUL, EARNEST LEARNER. 1. 葉 (read *sheh*) was a district of Ch'û (楚), the governor or prefect of which was styled *kung*, after the usurping fashion of Ch'û. Its name is still preserved in a district of the department of 南陽, in the south of Ho-nan. 2. 云 sometimes finishes a sentence (Prémare, '*claudit orationem*'), as here. The 爾 after it = 耳, imparting to all the preceding description a meaning indicated by our *simply* or *only*. Wang Yin-chih, in his treatise on the particles, gives instances of 云 used as a particle, now initial, now medial, and again final.

19. CONFUCIUS'S KNOWLEDGE NOT CONNATE, BUT THE RESULT OF HIS STUDY OF ANTIQUITY. Here again, according to the commentators, is a wonderful instance of the sage's humility disclaiming what he really had. The comment of a Mr. Yin, subjoined to Chû Hsi's own, is to the effect that the knowledge born with a man is only 義 and 理, while ceremonies, music, names of things, history, &c., must be learned. This would make what we may call connate or innate knowledge the moral sense, and those intuitive principles of reason, on and by which all knowledge is built up. But Confucius could not mean to deny his being possessed of these. 'I love antiquity;' i. e. the ancients and all their works.

20. SUBJECTS AVOIDED BY CONFUCIUS IN HIS CONVERSATION. 亂, 'confusion,' meaning rebellious disorder, parricide, regicide, and such crimes. Chû Hsi makes 神 here = 鬼神造化之迹, 'the mysterious, or spiritual operations apparent in the course of nature.' 王肅 (died A.D. 266), as given by Ho Yen, simply says—鬼神之事, 'the affairs of spiritual beings.' For an instance of Confucius avoiding such a subject, see XI. xi.

廿一章 子曰、三人行、必有我師焉、擇其善者而從之、其不善者而改之。

廿二章 子曰、天生德於予、桓魋其如予何。

廿三章 子曰、二三子、以我爲隱乎、吾無隱乎爾、吾無行而不與二三子者、是丘也、

廿四章 子以四教、文、行、忠、信。

CHAP. XXI. The Master said, 'When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them.'

CHAP. XXII. The Master said, 'Heaven produced the virtue that is in me. Hwan T'ûi—what can he do to me?'

CHAP. XXIII. The Master said, 'Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples;—that is my way.'

CHAP. XXIV. There were four things which the Master taught,—letters, ethics, devotion of soul, and truthfulness.

21. HOW A MAN MAY FIND INSTRUCTORS FOR HIMSELF. 三人行, 'three men walking;' but it is implied that the speaker is himself one of them. The commentators all take 擇 in the sense of 'to distinguish,' 'to determine.' —'I will determine the one who is good, and follow him, &c.' I prefer to understand as in the translation. 改之, 'change them,' i.e. correct them in myself, avoid them.

22. CONFUCIUS CALM IN DANGER, THROUGH THE ASSURANCE OF HAVING A DIVINE MISSION. According to the historical accounts, Confucius was passing through Sung in his way from Wei to Ch'ăn, and was practising ceremonies with his disciples under a large tree, when they were set upon by emissaries of Hwan (or Hsiang) T'ûi, a high officer of Sung. These pulled down the tree, and wanted to kill the sage. His disciples urged him to make haste and escape, when he calmed their fears by these words. At the same time, he disguised himself till he had got past Sung. This story may be apocryphal, but the saying remains,—a remarkable one.

23. CONFUCIUS PRACTISED NO CONCEALMENT WITH HIS DISCIPLES. 二三子, see III. xxiv. 與 is explained by Chû Hsî by 示, 'to show,' as if the meaning were, 'There is not one of my doings in which I am not showing my doctrines to you.' But the common signification of 與 may be retained, as in Ho Yen,—'which is not given to, shared with, you.' To what the concealment has reference we cannot tell. Observe the force of 者 followed by 也 at the end;—'To have none of my actions not shared with you,—*that* is I, Ch'iû.'

24. THE SUBJECTS OF CONFUCIUS'S TEACHING. 以四教, 'took four things and taught.' There were four things which—not four ways in which—Confucius taught. 文 here = our use of *letters*. 行 = 人倫日用, 'what is daily used in the relations of life.' 忠 = 無一念之不盡, 'not a single thought not

二十五章 一節 子曰、聖人吾不得而見之矣、得見君子者、斯可矣。二節 子曰、善人吾不得而見之矣、得見有恆者、斯可矣。三節 亡而爲有、虛而爲盈、約而爲泰、難乎有恆矣。

二十六章 子釣而不綱、弋不射宿。

二十七章 子曰、蓋有不知而作

CHAP. XXV. 1. The Master said, 'A sage it is not mine to see; could I see a man of real talent and virtue, that would satisfy me.'

2. The Master said, 'A good man it is not mine to see; could I see a man possessed of constancy, that would satisfy me.

3. 'Having not and yet affecting to have, empty and yet affecting to be full, straitened and yet affecting to be at ease:—it is difficult with such characteristics to have constancy.'

CHAP. XXVI. The Master angled,—but did not use a net. He shot,—but not at birds perching.

CHAP. XXVII. The Master said, 'There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory:—this is the second style of knowledge.'

exhausted.' 信 = 無一事之不實, 'not a single thing without its reality.' These are the explanations in the 四書備旨. I confess to apprehend but vaguely the two latter subjects as distinguished from the second.

25. THE PAUCITY OF TRUE MEN IN, AND THE PRETENTIOUSNESS OF, CONFUCIUS'S TIME. 子曰, par. 2, is supposed by some to be an addition to the text. That being so, we have in the chapter a climax of character:—the man of constancy, or the single-hearted, stedfast man; the good man, who on his single-heartedness has built up his virtue; the *Chün-tsze*, the man of virtue in large proportions, and intellectually able besides; and the sage, or highest style of man. 聖, from 耳, 口, and 壬, 'ear, mouth, and good,' = intuitively apprehensive of truth, and correct in utterance and action. Comp. Mencius, VII. Pt. ii. ch. xxv.

26. THE HUMANITY OF CONFUCIUS. 綱 is properly the large rope attached to a net, by means of which it may be drawn so as to sweep a stream. 弋, 'to shoot with a string tied to the arrow, by which it may be drawn back again.' 射, applied to such shooting, in the 4th tone, is read *shih*. Confucius would only destroy what life was necessary for his use, and in taking that he would not take advantage of the inferior creatures. This chapter is said to be descriptive of him in his early life.

27. AGAINST ACTING HEEDLESSLY. Pâo Hsien, in Ho Yen, says that this was spoken with reference to heedless compilers of records. Chû Hsî makes 作之 simply = 作事, 'to do things,' 'to act.' The paraphrasts make the latter part descriptive of Confucius—'I hear much, &c.' This is not necessary, and the translation had better be as indefinite as the original.

之者、我無是也。多聞、擇其善者
而從之、多見而識之、知之次也。
廿八章 一節 互鄉難與言、童子見、門人惑。
二節 子曰、與其進也、不與其退也、唯
何甚、人潔己以進、與其潔也、不
保其往也、
廿九章 子曰、仁遠乎哉、我欲仁、斯仁
至矣。
三十章 一節 陳司敗問昭公知禮乎。孔子
曰、知禮。二節 孔子退、揖巫馬期而進

CHAP. XXVIII. 1. It was difficult to talk (profitably and reputably) with the people of Hû-hsiang, and a lad of that place having had an interview with the Master, the disciples doubted.

2. The Master said, 'I admit people's approach to me without committing myself *as to what they may do* when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct.'

CHAP. XXIX. The Master said, 'Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand.'

CHAP. XXX. 1. The minister of crime of Ch'ăn asked whether duke Châo knew propriety, and Confucius said, 'He knew propriety.'

2. Confucius having retired, the minister bowed to Wû-mâ Ch'î

28. THE READINESS OF CONFUCIUS TO MEET APPROACHES TO HIM THOUGH MADE BY THE UNLIKELY. 1. In 互鄉, the 鄉 appears to be like our local termination *ham*.—'The people of Hû-ham.' Its site is now sought in three different places. 2. Chû Hsî would here transpose the order of the text, and read 人潔已云云 immediately after 子曰. He also supposes some characters lost in the sentence 唯何甚. This is hardly necessary. 與, as in V. vii. 3, = 許, 'to allow,' 'to concede to.'

29. VIRTUE IS NOT FAR TO SEEK. 哉, after 乎, implies the negative answer to be given.

30. HOW CONFUCIUS ACKNOWLEDGED HIS ERROR. 1. Ch'ăn, one of the States of China in Confucius's time, is to be referred probably to the present department of Ch'ăn-châu in Ho-nan province. 司敗 was the name given in Ch'ăn and Ch'û to the minister elsewhere called 司寇, which terms Morrison and Medhurst

之、曰、吾聞君子不黨、君子亦黨乎、君取於吳爲同姓、謂之吳孟子、君而知禮、孰不知禮。三巫馬期以告。子曰、丘也幸、苟有過、人必知之。

〔三十一章〕子與人歌、而善、必使反之、而後和之。

〔三十二章〕子曰、文、莫吾猶人

to come forward, and said, 'I have heard that the superior man is not a partizan. May the superior man be a partizan also? The prince married a daughter of *the house of* Wû, of the same surname with himself, and called her,—"The elder *Tsze* of Wû." If the prince knew propriety, who does not know it?'

3. Wû-mâ Ch'î reported these remarks, and the Master said, 'I am fortunate! If I have any errors, people are sure to know them.'

CHAP. XXXI. When the Master was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.

CHAP. XXXII. The Master said, 'In letters I am perhaps equal to other men, but *the character of* the superior man, carrying out in his conduct what he professes, is what I have not yet attained to.'

translate—'criminal judge.' But *judge* does not come up to his functions, which were legislative as well as executive. He was the adviser of his sovereign on all matters relating to crime. See the 周禮, 秋官司寇. Châo was the honorary epithet of Châu (裯), duke of Lû, B.C. 541-509. He had a reputation for the knowledge and observance of ceremonies, and Confucius answered the minister's question accordingly, the more readily that he was speaking to the officer of another State, and was bound, therefore, to hide any failings that his own sovereign might have had. 2. With all his knowledge of proprieties, the duke Châo had violated an important rule,—that which forbids the intermarriage of parties of the same surname. The ruling houses of Lû and Wû were branches of the imperial house of Châu, and consequently had the same surname—Chi (姬). To conceal his violation of the rule, Châo called his wife by the surname *Tsze* (子), as if she had belonged to the ducal house of Sung. 取, the 4th tone = 娶. 3. Confucius takes the criticism of his questioner very lightly.

31. THE GOOD FELLOWSHIP OF CONFUCIUS. On this chapter, see the 四書合講, which states very distinctly the interpretation which I have followed, making only two singings and not three. 和, 4th tone, here = 'to sing in unison with.'

32. ACKNOWLEDGMENT OF CONFUCIUS IN ESTIMATING HIMSELF. 莫 here occasions some difficulty. Ho Yen takes it, as it often is, = 無, and explains, 'I am not better than others in letters.' In the dictionary, with reference to this passage, it is explained by 强, so that the meaning would be—'By effort, I can equal other men in letters.' Chû Hsi makes it 疑辭, a 'particle of doubt,' = 'perhaps.' But this is formed for the occasion. 躬行君子, 'an in-person-acting *chün-tsze*.'

也、躬行君子、則吾未之有得。

三十三 子曰、若聖與仁、則吾豈敢、抑爲之不厭、誨人不倦、則可謂云爾已矣。公西華曰、正唯弟子不能學也。

三十四 子疾病。子路請禱。子曰、有諸。子路對曰、有之、誄曰、禱爾于上下神祇。子曰、丘之禱久矣。

CHAP. XXXIII. The Master said, 'The sage and the man of perfect virtue ;—how dare I *rank myself with them?* It may simply be said of me, that I strive to become such without satiety, and teach others without weariness.' Kung-hsî Hwâ said, 'This is just what we, the disciples, cannot imitate you in.'

CHAP. XXXIV. The Master being very sick, Tsze-lû asked leave to pray for him. He said, 'May such a thing be done?' Tsze-lû replied, 'It may. In the Eulogies it is said, "Prayer has been made for thee to the spirits of the upper and lower worlds."' The Master said, 'My praying has been for a long time.'

33. WHAT CONFUCIUS DECLINED TO BE CONSIDERED, AND WHAT HE CLAIMED. 若 and 抑 are said to be correlatives, in which case they = our 'although' and 'yet.' More naturally, we may join 若 directly with 聖與仁, and take 抑 as = our 'but.' 云爾, see chap. xviii. 2. 已矣, added to 云爾, increases its emphasis, = 'just this and nothing more.' Kung-hsî Hwâ, see V. vii. 4.

34. CONFUCIUS DECLINES TO BE PRAYED FOR. 疾病 together mean 'very sick.' 有諸;—諸 is interrogative, as we find it frequently in Mencius. 誄, 'to write a eulogy, and confer the posthumous honorary title;' also, 'to eulogise in prayer,' i.e. to recite one's excellences as the ground of supplication. Lêi is a special form of composition corresponding to the French *éloge*, specimens of which are to be found in the Wăn Hsüan (文異), of prince Hsiao T'ung. Wylie, 'Notes on Chinese Literature,' p. 192, calls them 'obituaries.' Tsze-lû must have been referring to some well-known collection of such compositions. In 禱爾, 爾 may be taken as the pronoun. 上下 = heaven and earth, 神 being the appropriate designation of the spirits of the former, and 祇 of the latter. —Chû Hsi says, 'Prayer is the expression of repentance and promise of amendment, to supplicate the help of the spirits. If there be not these things, then there is no need for praying. In the case of the sage he had committed no errors, and admitted of no amendment. In all his conduct he had been in harmony with the spiritual intelligences, and therefore he said,—*my praying has been for a long time.*' We must demur to some of these expressions; but the declining to be prayed for, and the concluding remark, seem to indicate the satisfaction of Confucius with himself. We wish that our information about him were not so stinted and fragmentary.

[三十五章]子曰、奢則不孫、儉則固、與其不孫也、寧固。[三十六章]子曰、君子坦蕩蕩、小人長戚戚。[三十七章]子溫而厲、威而不猛、恭而安。

CHAP. XXXV. The Master said, 'Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate.'

CHAP. XXXVI. The Master said, 'The superior man is satisfied and composed; the mean man is always full of distress.'

CHAP. XXXVII. The Master was mild, and yet dignified; majestic, and yet not fierce; respectful, and yet easy.

35. MEANNESS NOT SO BAD AS INSUBORDINATION. 孫, read *sun*, like 遜, and with the same meaning.

36. CONTRAST IN THEIR FEELINGS BETWEEN THE CHÜN-TSZE AND THE MEAN MAN. 坦, 'a level plain,' used adverbially with 然, = 'lightsomely.' This is its force here. 長 = 常時, 'constantly.'

37. HOW VARIOUS ELEMENTS MODIFIED ONE ANOTHER IN THE CHARACTER OF CONFUCIUS.

BOOK VIII. TÂI-PO.

泰伯第八

[第一章]子曰、泰伯其可謂至德也已矣、三以天下讓、民無得而稱焉。

CHAPTER I. The Master said, 'T'âi-po may be said to have reached the highest point of virtuous action. Thrice he declined the kingdom, and the people *in ignorance of his motives* could not express their approbation of his conduct.'

THE HEADING OF THIS BOOK.—泰伯第八, 'T'âi-po, Book VIII.' As in other cases, the first words of the Book give the name to it. The subjects of the chapter are miscellaneous, but it begins and ends with the character and deeds of ancient sages and worthies, and on this account it follows the seventh chapter, where we have Confucius himself described.

1. THE EXCEEDING VIRTUE OF T'ÂI-PO. T'âi-po was the eldest son of king T'âi (大), the grandfather of Wăn, the founder of the Châu dynasty. T'âi had formed the intention of upsetting the Yin dynasty, of which T'âi-po disapproved. T'âi moreover, because of the sage virtues of his grandson Ch'ang (昌), who afterwards became king Wăn, wished to hand down his principality to his third son, Ch'ang's father. T'âi-po observing this, and to escape opposing

二章 一節 子曰、恭而無禮則勞、慎而無禮則葸、勇而無禮則亂、直而無禮則絞。二節 君子篤於親、則民興於仁、故舊不遺、則民不偷。

三章 曾子有疾、召門弟子曰、啟予

CHAP. II. 1. The Master said, 'Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness.

2. 'When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness.'

CHAP. III. The philosopher Tsăng being ill, he called to him the disciples of his school, and said, 'Uncover my feet, uncover my hands. It is said in the Book of Poetry, "We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice," *and so have I been.* Now and hereafter, I know my escape *from all injury to my person*, O ye, my little children.'

his father's purpose, retired with his second brother among the barbarous tribes of the south, and left their youngest brother in possession of the State. The motives of his conduct T'âi-po kept to himself, so that the people 不得而稱之, 'could not find how to praise him.' There is a difficulty in making out the refusal of the empire *three* times, there being different accounts of the times and ways in which he did so. Chû Hsî cuts the knot, by making 'thrice' = 'firmly,' in which solution we may acquiesce. There is as great difficulty to find out a declining of the kingdom in T'âi-po's withdrawing from the petty State of Châu. It may be added that king Wû, the first sovereign of the Châu dynasty, subsequently conferred on T'âi-po the posthumous title of Chief of Wû (吳), the country to which he had withdrawn, and whose rude inhabitants gathered round him. His second brother succeeded him in the government of them, and hence the ruling house of Wû had the same surname as the royal house of Châu, that namely of Chî (姬);—see VII. xxx. 也已矣 give emphasis to the preceding declaration;—compare I. xiv.

2. THE VALUE OF THE RULES OF PROPRIETY; AND OF EXAMPLE IN THOSE IN HIGH STATIONS. 1. We must bear in mind that the ceremonies, or rules of propriety, spoken of in these Books, are not mere conventionalities, but the ordinations of man's moral and intelligent nature in the line of what is *proper*. 絞, 'to strangle,' is here explained by Chû Hsî by 急切. Ho Yen, after Mâ Yung (early part of 2nd century), makes it = 絞刺, 'sarcasm.' 2. There does not seem any connexion between the former paragraph and this, and hence this is by many considered to be a new chapter, and assigned to the philosopher Tsăng. 君子 differs here from its previous usage, having reference more to the 位 or station of the individuals indicated, than to their 德 or virtue. 故舊 = 舊臣舊交, 'old ministers and old intimacies.' 偷, often a verb, 'to steal;' here an adjective, 'mean.'

3. THE PHILOSOPHER TSĂNG'S FILIAL PIETY SEEN IN HIS CARE OF HIS PERSON. We get our bodies perfect from our parents, and should so preserve them to the last. This is a great branch of filial piety with the Chinese, and this chapter is said

足、啟子手、詩云、戰戰兢兢、如臨深淵、如履薄冰、而今而後、吾知免夫、小子。

第四章 曾子有疾、孟敬子問之。一節 曾子言曰、鳥之將死、其鳴也哀、人之將死、其言也善。二節 君子所貴乎道者三、動容貌、斯遠暴慢矣、正顏色、斯近信矣、出辭氣、斯遠鄙倍矣、籩豆之事、則有司存。三節

CHAP. IV. 1. The philosopher Tsăng being ill, Măng Chăng went to ask how he was.

2. Tsăng said to him, 'When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

3. 'There are three principles of conduct which the man of high rank should consider specially important:—that in his deportment and manner he keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them.'

to illustrate how Tsăng-tsze (I. iv) had made this his life-long study. He made the disciples uncover his hands and feet to show them in what preservation those members were. 詩云,—see the Shih-ching, II. v. I. st. 6. In 而今, we must take 而 = 自. Wang Yin-chih, however, takes the first 而 as = 乃, and adduces other instances of 乃 = 而. Still the usage is remarkable.

4. THE PHILOSOPHER TSĂNG'S DYING COUNSELS TO A MAN OF HIGH RANK. 1. 敬 was the honorary epithet of 仲孫捷, a great officer of Lû, and son of Măng-wû, II. vi. From the conclusion of this chapter, we may suppose that he descended to small matters below his rank. 之 refers to 疾. 2. 言, in 曾子言曰, intimates that Tsăng commenced the conversation. 3. 動, 正, and 出 are all = verbs governing the nouns following. 倍 is read like 背, and with the same meaning, 'to rebel against,' 'to be contrary to,' that here opposed being 道, 'the truth and right.' 籩 was a bamboo dish with a stand, made to hold fruits and seeds at sacrifice; 豆 was like it, and of the same size, only made of wood, and used to contain pickled vegetables and sauces. 君子 is used as in chap. ii.—In Ho Yen's compilation, the three clauses, beginning 斯遠, are taken not so well, and = 'thus he will not suffer from men's being violent and insulting, &c. &c.'

第五章 曾子曰、以能問於不能、以多問於寡、有若無、實若虛、犯而不校、昔者吾友、嘗從事於斯矣。

第六章 曾子曰、可以託六尺之孤、可以寄百里之命、臨大節、而不可奪也、君子人與、君子人也。

第七章 一節 曾子曰、士不可以不弘毅、任重而道遠。○二節 仁以爲己

CHAP. V. The philosopher Tsăng said, 'Gifted with ability, and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation: formerly I had a friend who pursued this style of conduct.'

CHAP. VI. The philosopher Tsăng said, 'Suppose that there is an individual who can be entrusted with the charge of a young orphan *prince*, and can be commissioned with authority over *a State of* a hundred *lî*, and whom no emergency however great can drive from his principles:—is such a man a superior man? He is a superior man indeed.'

CHAP. VII. 1. The philosopher Tsăng said, 'The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long.

5. THE ADMIRABLE SIMPLICITY AND FREEDOM FROM EGOTISM OF A FRIEND OF THE PHILOSOPHER TSĂNG. This friend is supposed to have been Yen Yüan. 校, 'imprisonment by means of wood,' 'stocks.' The dictionary, after the old writers, explains it with reference to this passage, by 角也, 報也, 'altercation,' 'retorting.' 從事於斯, literally, 'followed things in this *way*.'

6. A COMBINATION OF TALENTS AND VIRTUE CONSTITUTING A CHÜN-TSZE. 六尺之孤, 'an orphan of six cubits.' By a comparison of a passage in the Châu Lî and other references, it is established that 'of six cubits' is equivalent to 'of fifteen years or less,' and that for every cubit more or less we should add or deduct five years. See the 經註集證, where it is also said that the ancient cubit was shorter than the modern, and only = 7·4 in., so that six cubits = 4·44 cubits of the present day. But this estimate of the ancient cubit is probably still too high. King Wăn, it is said, was ten cubits high! 百里之命, see Mencius, V. Pt. ii. ch. ii. 6. 與 amounts nearly to a question, and is answered by 也,—'Yes, indeed.'

7. THE NECESSITY TO THE OFFICER OF COMPASS AND VIGOUR OF MIND. 1. 士, a learned man, 'a

任、不亦重乎、死而後已、不亦遠乎。

第八章 子曰、一節 興於詩。二節 立於禮。三節 成於樂。

第九章 子曰、民可使由之、不可使知之。

第十章 子曰、好勇疾貧、亂也、人而不仁、疾之已甚、亂也。

2. 'Perfect virtue is the burden which he considers it is his to sustain;—is it not heavy? Only with death does his course stop;—is it not long?'

CHAP. VIII. 1. The Master said, 'It is by the Odes that the mind is aroused.

2. 'It is by the Rules of Propriety that the character is established.

3. 'It is from Music that the finish is received.'

CHAP. IX. The Master said, 'The people may be made to follow a path of action, but they may not be made to understand it.'

CHAP. X. The Master said, 'The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme.'

scholar;' but in all ages learning has been the qualification for, and passport to, official employment in China, hence it is also a general designation for 'an officer.' 任, 4th tone, a noun, = 'an office,' 'a burden borne;' with the 2nd tone, it is the verb 'to bear.'

8. THE EFFECTS OF POETRY, PROPRIETIES, AND MUSIC. These three short sentences are in form like the four, 志於道, &c., in VII. vi, but must be interpreted differently. There the first term in each sentence is a verb in the imperative mood; here it is rather in the indicative. There the 於 is to be joined closely to the 1st character and here to the 3rd. There it = our preposition *to*; here it = *by*. The terms 詩, 禮, 樂 have all specific reference to the Books so called.

9. WHAT MAY, AND WHAT MAY NOT BE ATTAINED TO WITH THE PEOPLE. According to Chû Hsî, the first 之 is 理之所當然,—*duty*, what principles require, and the second is 理之所以然, 'the *principle* of duty.' He also takes 可 and 不可 as = 能 and 不能. If the meaning were so, then the sentiment would be much too broadly expressed. See 四書改錯, XVI. xv. As often in other places, the 翼註 gives the meaning here happily; viz. that a knowledge of the reasons and principles of what they are called to do need not be required from the people,—不可責之民.

10. DIFFERENT CAUSES OF INSUBORDINATION;—A LESSON TO RULERS.

〔十一章〕子曰、如有周公之才之美、使驕且吝、其餘不足觀也已。

〔十二章〕子曰、三年學、不至於穀、不易得也。

〔十三章〕一節 子曰、篤信好學、守死善道。二節 危邦不入、亂邦不居。天下有道則見、無道則隱。三節 邦有道、貧且賤焉、恥也、邦無道、富且貴焉、恥也。

CHAP. XI. The Master said, 'Though a man have abilities as admirable as those of the duke of Châu, yet if he be proud and niggardly, those other things are really not worth being looked at.'

CHAP. XII. The Master said, 'It is not easy to find a man who has learned for three years without coming to be good.'

CHAP. XIII. 1. The Master said, 'With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course.

2. '*Such an one* will not enter a tottering State, nor dwell in a disorganized one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed.

3. 'When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed riches and honour are things to be ashamed of.'

11. THE WORTHLESSNESS OF TALENT WITHOUT VIRTUE. 'The duke of Châu;'—see VII. v. 其餘, 'the overplus,' 'the superfluity,' referring to the 'talents,' and indicating that ability is not the 本, or root of character, not what is essential. 也已, as in chap. i.

12. HOW QUICKLY LEARNING MAKES MEN GOOD. This is the interpretation of K'ung Ân-kwo, who takes 穀 in the sense of 善. Chû Hsî takes the term in the sense of 祿, 'emolument,' and would change 至 into 志, making the whole a lamentation over the rarity of the disinterested pursuit of learning. But we are not at liberty to admit alterations of the text, unless, as received, it be absolutely unintelligible.

13. THE QUALIFICATIONS OF AN OFFICER, WHO WILL ALWAYS ACT RIGHT IN ACCEPTING AND DECLINING OFFICE. 1. This paragraph is taken as descriptive of character, the effects of whose presence we have in the next, and of its absence in the last. 2. 見 in opposition to 隱, read *hsien*, in 4th tone. The whole chapter seems to want the warmth of generous principle and feeling. In fact, I doubt whether its parts bear the relation and connexion which they are supposed to have.

〔十四章〕子曰、不在其位、不謀其政。

〔十五章〕子曰、師摯之始、關雎之亂、洋洋乎、盈耳哉。

〔十六章〕子曰、狂而不直、侗而不愿、悾悾而不信、吾不知之矣。

〔十七章〕子曰、學如不及、猶恐失之。

〔十八章〕子曰、巍巍乎、舜禹之

CHAP. XIV. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

CHAP. XV. The Master said, 'When the music-master Chih first entered on his office, the finish of the Kwan Tsü was magnificent;—how it filled the ears!'

CHAP. XVI. The Master said, 'Ardent and yet not upright; stupid and yet not attentive; simple and yet not sincere:—such persons I do not understand.'

CHAP. XVII. The Master said, 'Learn as if you could not reach your object, and were *always* fearing also lest you should lose it.'

CHAP. XVIII. The Master said, 'How majestic was the manner in which Shun and Yü held possession of the empire, as if it were nothing to them!'

14. EVERY MAN SHOULD MIND HIS OWN BUSINESS. So the sentiment of this chapter is generalized by the paraphrasts, and perhaps correctly. Its letter, however, has doubtless operated to prevent the spread of right notions about political liberty in China.

15. THE PRAISE OF THE MUSIC-MASTER CHIH. Neither Morrison nor Medhurst gives what appears to be the meaning of 亂 in this chapter. The K'ang-hsî dictionary has it—樂之卒章曰亂, 'The last part in the musical services is called *lwan*.' The programme on those occasions consisted of four parts, in the last of which a number of pieces from the *Făng* or songs of the States was sung, commencing with the *Kwan Tsü*. The name *lwan* was also given to a sort of refrain, at the end of each song.—The old interpreters explain differently,—'when the music-master Chih first corrected the confusion of the Kwan Tsü,' &c.

16. A LAMENTATION OVER MORAL ERROR ADDED TO NATURAL DEFECT. 吾不知之, 'I do not know them;' that is, say commentators, natural defects of endowment are generally associated with certain redeeming qualities, as hastiness with straightforwardness, &c., but in the parties Confucius had in view, those redeeming qualities were absent. He did not understand them, and could do nothing for them.

17. WITH WHAT EARNESTNESS AND CONTINUOUSNESS LEARNING SHOULD BE PURSUED.

18. THE LOFTY CHARACTER OF SHUN AND YÜ. Shun received the empire from Yâo, B.C. 2255, and Yü received it from Shun, B.C. 2205. The throne came to them not by inheritance. They were called to it through their talents and virtue. And yet the possession of it did not affect them at all. 不與,—'it did not concern them,' was as if nothing to them. Ho Yen takes 與 = 求,—'they had the empire without seeking for it.' This is not according to usage.

有天下也、而不與焉。

十九章 一節 子曰、大哉、堯之爲君也、巍巍乎、唯天爲大、唯堯則之、蕩蕩乎、民無能名焉。○二節 巍巍乎、其有成功也、煥乎、其有文章。

二十章 一節 舜有臣五人、而天下治。○二節 武王曰、予有亂臣十人。○三節 孔子曰、才難、不其然乎、唐虞之際、於斯爲盛、

CHAP. XIX. 1. The Master said, 'Great indeed was Yâo as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yâo corresponded to it. How vast *was his virtue!* The people could find no name for it.

2. 'How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!'

CHAP. XX. 1. Shun had five ministers, and the empire was well-governed.

2. King Wû said, 'I have ten able ministers.'

3. Confucius said, 'Is not *the saying* that talents are difficult to find, true? *Only* when the dynasties of T'ang and Yü met, were they more abundant than in this *of Châu, yet* there was a woman among them. *The able ministers* were no more than nine men.

19. THE PRAISE OF YÂO. 1. No doubt, Yâo, as he appears in Chinese annals, is a fit object of admiration, but if Confucius had had a right knowledge of, and reverence for, Heaven, he could not have spoken as he does here. Grant that it is only the visible heaven overspreading all, to which he compares Yâo, even that is sufficiently absurd. 則之, not simply = 法之, 'imitated it,' but 能與之準, 'could equalize with it.' 2. 其有成功 = 其所有之成功, the great achievements of his government. 文章 see V. xii) = the music, ceremonies, &c., of which he was the author.

20 THE SCARCITY OF MEN OF TALENT, AND PRAISE OF THE HOUSE OF CHÂU. 1. Shun's five ministers were 禹, Superintendent of Works; 稷, Superintendent of Agriculture; 契 (hsieh), Minister of Instruction; 皐陶, Minister of Justice; and 伯益, Warden of Woods and Marshes. Those five, as being eminent above all their compeers, are mentioned. 2. See the Shû-ching, V. i. sect. ii. 6. 亂臣, 'governing, i. e. able ministers.' In the dictionary, the first meaning given of 亂 is 'to regulate,' and the second is just the opposite,—'to confound,' 'confusion.' Of the ten ministers, the most distinguished of course was the duke of Châu. One of them, it is said next paragraph, was a woman, but whether she was the mother of king Wăn, or his wife, is much disputed. The ten men were :—the duke of Châu, the duke of Shâo, Grandfather Hope, the duke of Pi, the duke of Yung, T'âi-tien, Hung-yâo, San-î Shăng, Nan-kung Kwo, and the wife or mother of king Wăn. 3. Instead of the usual 'The Master said,' we have here 孔子曰, 'The philosopher K'ung said.'

有婦人焉、九人而已。四節三分天下有其二、以服事殷、周之德、其可謂至德也已矣。

二十一章子曰、禹吾無間然矣、菲飲食、而致孝乎鬼神、惡衣服、而致美乎黻冕、卑宮室、而盡力乎溝洫、禹吾無間然矣。

4. '*King Wăn* possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Châu may be said to have reached the highest point indeed.'

CHAP. XXI. The Master said, 'I can find no flaw in the character of Yü. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low mean house, but expended all his strength on the ditches and water-channels. I can find nothing like a flaw in Yü.'

This is accounted for on the ground that the words of *king* Wû having been quoted immediately before, it would not have been right to crown the sage with his usual title of 'the *Master*.' The style of the whole chapter, however, is different from that of any previous one, and we may suspect that it is corrupt. 才難 is a sort of proverb, or common saying, which Confucius quotes and illustrates. 唐虞之際 (Yâo is called T'ang, having ascended the throne from the marquisate of that name, and Yü became a sort of accepted surname or style of Shun). 於斯爲盛 is understood by Chû Hsî as in the translation, while the old writers take exactly the opposite view. The whole is obscure. 4. This paragraph must be spoken of king Wăn.

21. THE PRAISE OF YÜ. 間, read *chien*, 4th tone, 'a crevice,' 'a crack.' The form 閒 in the text is not so correct. 禹吾無間然矣, '*In* Yü, *I find* no crevice so,' i. e. I find nothing in him to which I can point as a flaw. 鬼神 is interpreted of the spirits of heaven and earth, as well as those sacrificed to in the ancestral temple, but the saying that the rich offerings were filial (孝) would seem to restrict the phrase to the latter. The 黻 was an apron made of leather, and coming down over the knees, and the 冕 was a sort of cap or crown, flat on the top, and projecting before and behind, with a long fringe on which gems and pearls were strung, exactly like the Christ-Church cap of Oxford. They were both used in sacrificing. 溝洫, generally the water-channels by which the boundaries of the fields were determined, and provision made for their irrigation, and to carry off the water of floods. The 溝 were four cubits wide and deep, and arranged so as to flow into the 洫, which were double the size.

BOOK IX. TSZE HAN.

子罕第九

第一章 子罕言、利、與命、與仁。

第二章 一節 達巷黨人曰、大哉孔子、博學而無所成名。二節 子聞之、謂門弟子曰、吾何執、執御乎、執射乎、吾執御矣。

CHAPTER I. The subjects of which the Master seldom spoke were—profitableness, and also the appointments *of Heaven*, and perfect virtue.

CHAP. II. 1. A man of the village of Tâ-hsiang said, 'Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any *particular* thing.'

2. The Master heard the observation, and said to his disciples, 'What shall I practise? Shall I practise charioteering, or shall I practise archery? I will practise charioteering.'

HEADING OF THIS BOOK.—子罕第九, 'The Master seldom, No. 9.' The thirty chapters of this Book are much akin to those of the seventh. They are mostly occupied with the doctrine, character, and ways of Confucius himself.

1. SUBJECTS SELDOM SPOKEN OF BY CONFUCIUS. 利 is mostly taken here in a good sense, not as selfish gain, but as it is defined under the first of the diagrams in the Yi-ching,—義之和, 'the harmoniousness of all that is righteous;' that is, how what is right is really what is truly profitable. Compare Mencius, I. i. 1. Yet even in this sense Confucius seldom spoke of it, as he would not have the consideration of the profitable introduced into conduct at all. With his not speaking of 仁 there is a difficulty which I know not how to solve. The fourth Book is nearly all occupied with it, and no doubt it was a prominent topic in Confucius's teachings. 命 is not = our *fate*, unless in the primary meaning of that term,—'*Fatum est quod dii fantur.*' Nor is it *decree*, or antecedent purpose and determination, but the decree embodied and realised in its object.

2. AMUSEMENT OF CONFUCIUS AT THE REMARK OF AN IGNORANT MAN ABOUT HIM. Commentators, old and new, say that the chapter shows the exceeding humility of the sage, educed by his being praised, but his observation on the man's remark was evidently ironical. 1. For want of another word, I render 黨 by 'village.' According to the statutes of Châu, 'five families made a 比, four *pi* a 閭, and five *lü* or 500 families a *tang*.' Who the villager was is not recorded, though some would have him to be the same with 項槖, the boy of whom it is said in the 三字經, 昔仲尼師項槖, 'of old Confucius was a scholar of Hsiang T'o.' The man was able to see that Confucius was very extensively learned, but his idea of fame, common to the age, was that it must be acquired by excellence in some one particular art. In his lips, 孔子 was not more than our 'Mr. K'ung.'

子曰、麻冕、禮也、今也純、儉、吾從衆。拜下、禮也、今拜乎上、泰也、雖違衆、吾從下。

子絕四、毋意、毋必、毋固、毋我。

子畏於匡。曰、文王既沒、文不在茲乎。天之將喪斯文也、後死者不得與於斯文也、

CHAP. III. 1. The Master said, 'The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice.

2. 'The rules of ceremony prescribe the bowing below *the hall*, but now the practice is to bow *only* after ascending it. That is arrogant. I *continue to* bow below the hall, though I oppose the common practice.'

CHAP. IV. There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism.

CHAP. V. 1. The Master was put in fear in K'wang.

2. He said, 'After the death of king Wăn, was not the cause of truth lodged here *in me*?

3. SOME COMMON PRACTICES INDIFFERENT AND OTHERS NOT. 1. The cap here spoken of was that prescribed to be worn in the ancestral temple, and made of very fine linen dyed of a deep dark colour. It had fallen into disuse, and was superseded by a simpler one of silk. Rather than be singular, Confucius gave in to a practice, which involved no principle of right, and was economical. 2. Chû Hsî explains the 拜下, 拜乎上, thus: 'In the ceremonial intercourse between ministers and their prince, it was proper for them to bow below the raised hall. This the prince declined, on which they ascended and completed the homage.' See this illustrated in the 經註集證, *in loc.* The prevailing disregard of the first part of the ceremony Confucius considered inconsistent with the proper distance to be observed between prince and minister, and therefore he would be singular in adhering to the rule.

4. FRAILTIES FROM WHICH CONFUCIUS WAS FREE. 毋, it is said, is not prohibitive here, but simply negative;—to make it appear that it was not by any effort, as 絕 and 毋 more naturally suggest, that Confucius attained to these things.

5. CONFUCIUS ASSURED IN A TIME OF DANGER BY HIS CONVICTION OF A DIVINE MISSION. Compare VII. xxii, but the adventure to which this chapter refers is placed in the sage's history before the other, not long after he had resigned office, and left Lû. 1. There are different opinions as to what State K'wang belonged to. The most likely is that it was a border town of Chăng, and its site is now to be found in the department of K'âi-făng in Ho-nan. It is said that K'wang had suffered from 陽虎, an officer of Lû, to whom Confucius bore a resemblance. As he passed by the place, moreover, a disciple, 顏刻, who had been associated with Yang Hû in his measures against K'wang, was driving him. These circumstances made the people think that Confucius was their old enemy, so they attacked him, and kept him prisoner for five days. The accounts of his escape vary, some of them

天之未喪斯文也、匡人其如予何。

大宰問於子貢、曰、夫子聖者與、何其多能也。子貢曰、固天縱之將聖、又多能也。子聞之曰、大宰知我乎、吾少也賤、故多能、鄙事、君子多乎哉、不多也。牢曰、子云、吾不試、故藝。

3. 'If Heaven had wished to let this cause of truth perish, then a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?'

CHAP. VI. 1. A high officer asked Tsze-kung, saying, 'May we not say that your Master is a sage? How various is his ability!'

2. Tsze-kung said, 'Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various.'

3. The Master heard of the conversation and said, 'Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability.'

4. Lâo said, 'The Master said, "Having no official employment, I acquired many arts."'

being evidently fabulous. The disciples were in fear. 畏 would indicate that Confucius himself was so, but this is denied. 2. The *wăn* I render by 'the cause of truth.' More exactly, it is the truth embodied in literature, ceremonies, &c., and its use instead of *tâo*, 'truth in its principles,' is attributed to Confucius's modesty. 在兹, 'in this,' referring to himself. 3. There may be modesty in his use of *wăn*, but he here identifies himself with the line of the great sages, to whom Heaven has intrusted the instruction of men. In all the six centuries between himself and king Wăn, he does not admit of such another. 後死者, 'he who dies afterwards,' = a future mortal.

6. ON THE VARIOUS ABILITY OF CONFUCIUS:—HIS SAGEHOOD NOT THEREIN. 1. According to the 周禮, the 大宰 was the chief of the six great officers of State, but the use of the designation in Confucius's time was confined to the States of Wû and Sung, and hence the officer in the text must have belonged to one of them. See the 註疏, *in loc.* The force of 與 is as appears in the translation. 2. 與 is responded to by Tsze-kung with 固, 'certainly,' while yet by the use of 將 he gives his answer an air of hesitancy. 縱之, 'lets him go,' i.e. does not restrict him at all. The officer had found the sagehood of Confucius in his various ability;—by the 又, 'moreover,' Tsze-kung makes that ability only an additional circumstance. 3. Confucius ex-

第七章 子曰、吾有知乎哉、無知也、有鄙夫問於我、空空如也、我叩其兩端而竭焉。

第八章 子曰、鳳鳥不至、河不出圖、吾已矣夫。

第九章 子見齊衰者、冕衣裳者、與瞽者、見之、雖少必作、過之必趨。

CHAP. VII. The Master said, 'Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite empty-like, ask anything of me, I set it forth from one end to the other, and exhaust it.'

CHAP. VIII. The Master said, 'The FĂNG bird does not come; the river sends forth no map:—it is all over with me!'

CHAP. IX. When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them *approaching*, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.

plains his possession of various ability, and repudiates its being essential to the sage, or even to the *chün-tsze*. 4. Lâo was a disciple, by surname Ch'in (琴), and styled Tsze-k'âi (子開), or Tsze-chang (子張). It is supposed that when these conversations were being digested into their present form, some one remembered that Lâo had been in the habit of mentioning the remark given, and accordingly it was appended to the chapter. 子云 indicates that it was a frequent saying of Confucius.

7. CONFUCIUS DISCLAIMS THE KNOWLEDGE ATTRIBUTED TO HIM, AND DECLARES HIS EARNESTNESS IN TEACHING. The first sentence here was probably an exclamation with reference to some remark upon himself as having extraordinary knowledge. 叩其兩端, 'exhibit (叩 = 發動, 'to agitate') its two ends,' i.e. discuss it from beginning to end.

8. FOR WANT OF AUSPICIOUS OMENS, CONFUCIUS GIVES UP THE HOPE OF THE TRIUMPH OF HIS DOCTRINES. The *făng* is the male of a fabulous bird, which has been called the Chinese phœnix, said to appear when a sage ascends the throne or when right principles are going to triumph in the world. The female is called 凰. In the days of Shun, they gambolled in his hall, and were heard singing on mount Ch'î in the time of king Wăn. The river and the map carry us farther back still,—to the time of Fû-hsî, to whom a monster with the head of a dragon, and the body of a horse, rose from the water, being marked on the back so as to give that first of the sages the idea of his diagrams. Confucius indorses these fables. 吾已矣夫,—see V. xxvi, and observe how 乎 and 夫 are interchanged.

9. CONFUCIUS'S SYMPATHY WITH SORROW, RESPECT FOR RANK, AND PITY FOR MISFORTUNE. 齊, read *tsze*, is 'the lower edge of a garment,' and joined with 衰, read *ts'ûi*, 'mourning garments,' the two characters indicate the mourning of the second degree of intensity, where the edge is unhemmed, but cut *even*, instead of being ragged, the terms for which are 斬衰. The phrase, however, seems to be for 'in mourning generally. 少, in 4th tone, 'young.

第十章 一節 顏淵喟然歎曰、仰之彌高、鑽之彌堅、瞻之在前、忽焉在後。二節 夫子循循然善誘人、博我以文、約我以禮。三節 欲罷不能、旣竭吾才、如有所立卓爾、雖欲從之、末由也已。

第十一章 一節 子疾病、子路使門人爲臣。二節 病間曰、久矣哉、由之行詐也、無臣而爲有

CHAP. X. 1. Yen Yüan, *in admiration of the Master's doctrines*, sighed and said, 'I looked up to them, and they *seemed to become* more high; I tried to penetrate them, and they *seemed to become* more firm; I looked at them before me, and suddenly they *seemed to be* behind.

2. 'The Master, by orderly method, skilfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety.

3. 'When I wish to give over *the study of his doctrines*, I cannot do so, and having exerted all my ability, there seems something to stand right up before me; but though I wish to follow *and lay hold of it*, I really find no way to do so.'

CHAP. XI. 1. The Master being very ill, Tsze-lû wished the disciples to act as ministers to him.

2. During a remission of his illness, he said, 'Long has the conduct of Yû been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven?

10. YEN YÜAN'S ADMIRATION OF HIS MASTER'S DOCTRINES; AND HIS OWN PROGRESS IN THEM. 1. 喟然歎, 'sighingly sighed.' 仰 and the other verbs here are to be translated in the past tense, as the chapter seems to give an account of the progress of Hûi's mind. 忽焉=忽然, 'suddenly.' 2. 誘=引進, 'to lead forward.' 博我云云,—comp. VI. xxv. 3. 卓爾=卓然, an adverb, 'uprightly,' 'loftily.' 末, in the sense of 無. 末由=無所由以用其力, 'I find myself unable to use my strength.' 也已, 'yea, indeed.'—It was this which made him sigh.

11. CONFUCIUS'S DISLIKE OF PRETENSION, AND CONTENTMENT WITH HIS CONDITION. 1. 使, 'was causing,' or wanted to cause. Confucius had been a great officer, and enjoyed the services of ministers, as in a petty court. Tsze-lû would have surrounded him in his great sickness with the illusions of his former state, and brought on himself this rebuke. 3. 縱

臣、吾誰欺、欺天乎。三節且予與其死於臣之手也、無寧死於二三子之手乎、且予縱不得大葬、予死於道路乎。

十二　子貢曰、有美玉於斯、韞匵而藏諸、求善賈而沽諸。子曰、沽之哉、沽之哉、我待賈者也。

十三　一節子欲居九夷。二節或曰、陋、如之何。子曰、君子居之、何陋之有。

十四　子曰、吾自衞反魯、然後樂

3. 'Moreover, than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my disciples? And though I may not get a great burial, shall I die upon the road?'

CHAP. XII. Tsze-kung said, 'There is a beautiful gem here. Should I lay it up in a case and keep it? or should I seek for a good price and sell it?' The Master said, 'Sell it! Sell it! But I would wait for one to offer the price.'

CHAP. XIII. 1. The Master was wishing to go and live among the nine wild tribes of the east.

2. Some one said, 'They are rude. How can you do such a thing?' The Master said, 'If a superior man dwelt among them, what rudeness would there be?'

CHAP. XIV. The Master said, 'I returned from Wei to Lû, and then the music was reformed, and the pieces in the Royal songs and Praise songs all found their proper places.'

=縱然, as a conjunction, 'letting it be that,' = although.

12. HOW THE DESIRE FOR OFFICE SHOULD BE QUALIFIED BY SELF-RESPECT. 諸 is interrogative here, as in VII. xxxiv. There being no nominative to 韞, like the 'I' in the translation, we might render, 'should it be put,' &c. 賈, read *chiâ*, 4th tone = 價, 'price,' 'value.' The disciple wanted to elicit from Confucius why he declined office so much, and insinuated his question in this way. It seems better to translate *yü* here by 'a gem,' or a 'precious stone,' than by 'a piece of jade.'

13. HOW BARBARIANS CAN BE CIVILIZED. This chapter is to be understood, it is said, like V. vi, not as if Confucius really wished to go among the Î, but that he thus expressed his regret that his doctrine did not find acceptance in China. 1. The Î,—see III. v. There were nine tribes or varieties (種) of them, the yellow, white, red, &c. 2. 如之何,—the 之 refers to his purpose to go among the Î.

14. CONFUCIUS'S SERVICES IN CORRECTING THE

正、雅頌各得其所。

〔十五章〕子曰、出則事公卿、入則事父兄、喪事不敢不勉、不爲酒困、何有於我哉。

〔十六章〕子在川上曰、逝者如斯夫、不舍晝夜。

〔十七章〕子曰、吾未見好德如好色者也。

〔十八章〕子曰、譬如爲山、未成一簣、止、吾止也、譬如平地、雖

CHAP. XV. The Master said, 'Abroad, to serve the high ministers and nobles; at home, to serve one's father and elder brothers; in all duties to the dead, not to dare not to exert one's self; and not to be overcome of wine:—which one of these things do I attain to?'

CHAP. XVI. The Master standing by a stream, said, 'It passes on just like this, not ceasing day or night!'

CHAP. XVII. The Master said, 'I have not seen one who loves virtue as he loves beauty.'

CHAP. XVIII. The Master said, '*The prosecution of learning* may be compared to what may happen in raising a mound. If there want but one basket *of earth* to complete the work, and I stop, the

MUSIC OF HIS NATIVE STATE AND ADJUSTING THE BOOK OF POETRY. Confucius returned from Wei to Lû in his 69th year, and died five years after. The 雅 (read *yâ*, 3rd tone) and the 頌 are the names of two, or rather three, of the divisions of the Shih-ching, the former being the 'elegant' or 'correct' odes, to be used with music at royal festivals, and the latter the praise songs, celebrating principally the virtues of the founders of different dynasties, to be used in the services of the ancestral temple.

15. CONFUCIUS'S VERY HUMBLE ESTIMATE OF HIMSELF. Comp. VII. ii, but the things which Confucius here disclaims are of a still lower character than those there mentioned. Very remarkable is the last, as from the sage. The old interpreters treat 何有於我哉, as they do in VII. ii;—compare VII. xxv, xxvii, xxxiii, et al. 公卿 stand together, indicating men of superior rank. If we distinguish between them, the 公 may express the princes, high officers in the royal court, and the 卿, the high officers in the princes' courts.

16. HOW CONFUCIUS WAS AFFECTED BY A RUNNING STREAM. What does the *it* in the translation refer to? 者 and 如 indicate something in the sage's mind, suggested by the ceaseless movement of the water. Chû Hsî makes it 天地之化, = our 'course of nature.' In the 註疏 we find for it 時事, 'events,' 'the things of time.' Probably Chû Hsî is correct. Comp. Mencius, IV. Pt. ii. ch. xviii.

17. THE RARITY OF A SINCERE LOVE OF VIRTUE. 色, as in I. vii.

18. THAT LEARNERS SHOULD NOT CEASE NOR INTERMIT THEIR LABOURS. This is a fragment, like many other chapters, of some conversation, and the subject thus illustrated must be supplied, after the modern commentator, as in the translation, or, after the old, by 'the

覆一簣、進、吾往也。

[十九章]子曰、語之而不惰者、其回也與。

[二十章]子謂顏淵曰、惜乎、吾見其進也、未見其止也。

[廿一章]子曰、苗而不秀者、有矣夫、秀而不實者、有矣夫。

[廿二章]子曰、後生可畏、焉知來者之不如今也、四十五十而無聞焉、斯亦不足畏也已。

stopping is my own work. It may be compared to *throwing down the earth* on the level ground. Though *but* one basketful is thrown *at a time*, the advancing with it is my own going forward.'

CHAP. XIX. The Master said, 'Never flagging when I set forth anything to him;—ah! that is Hûi.'

CHAP. XX. The Master said of Yen Yüan, 'Alas! I saw his constant advance. I never saw him stop in his progress.'

CHAP. XXI. The Master said, 'There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers, but no fruit is subsequently produced!'

CHAP. XXII. The Master said, 'A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect.'

following of virtue.' See the Shû-ching, V. v. 9, where the subject is virtuous consistency. We might expect 平 in 平地 to be a verb, like 爲 in 爲山, but a good sense cannot be made out by taking it so. 雖, = 'though *only*,' as many take it in VI. xxiv. The lesson of the chapter is—that repeated acquisitions individually small will ultimately amount to much, and that the learner is never to give over.

19. HÛI THE EARNEST STUDENT.

20. CONFUCIUS'S FOND RECOLLECTION OF HÛI AS A MODEL STUDENT. This is said to have been spoken after Hûi's death. 惜乎 looks as if it were so. The 未, 'not yet,' would rather make us think differently.

21. IT IS THE END WHICH CROWNS THE WORK.

22. HOW AND WHY A YOUTH SHOULD BE REGARDED WITH RESPECT. The same person is spoken of throughout the chapter, as is shown by the 亦 in the last sentence. This is not very conclusive, but it brings out a good enough meaning. With Confucius's remark compare that of John Trebonius, Luther's schoolmaster

〔二十三章〕子曰、法語之言、能無從乎、改之爲貴、巽與之言、能無說乎、繹之爲貴、說而不繹、從而不改、吾末如之何也已矣。

〔二十四章〕子曰、主忠信、毋友不如己者、過則勿憚改。

〔二十五章〕子曰、三軍可奪帥也、匹夫不可奪志也。

CHAP. XXIII. The Master said, 'Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him.'

CHAP. XXIV The Master said, 'Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.'

CHAP. XXV. The Master said, 'The commander of the forces of a large State may be carried off, but the will of even a common man cannot be taken from him.'

at Eisenach, who used to raise his cap to his pupils on entering the schoolroom, and gave as the reason—'There are among these boys men of whom God will one day make burgomasters, chancellors, doctors, and magistrates. Although you do not yet see them with the badges of their dignity, it is right that you should treat them with respect.' 後生, 'after born,' a youth. See 先生, II. viii.

23. THE HOPELESSNESS OF THE CASE OF THOSE WHO ASSENT AND APPROVE WITHOUT REFORMATION OR SERIOUS THOUGHT. 法語之言, 'words of law-like admonition.' 巽 is the name of the 5th trigram, to which the element of 'wind' is attached. Wind enters everywhere, hence the character is interpreted by 'entering,' and also by 'mildness,' 'yielding.' 巽與之言, 'words of gentle insinuation.' In 繹之爲貴, an antecedent to 之 is readily found in the preceding 言, but in 改之爲貴, such an antecedent can only be found in a roundabout way. This is one of the cases which shows the inapplicability to Chinese composition of our strict syntactical apparatus. 末 as in chap. x.

24. This is a repetition of part of I. viii.

25. THE WILL UNSUBDUABLE. 三軍, see VII. x. 帥, read *shwâi*, 4th tone, = 將帥, 'a general.' 匹, 'mate.' We find in the dictionary—'Husband and wife of the common people are a pair (相匹),' and the application of the term being thus fixed, an individual man is called 匹夫, an individual woman 匹婦.

〔廿六章〕一節子曰、衣敝縕袍、與衣狐貉者立、而不恥者、其由也與。二節不忮不求、何用不臧。三節子路終身誦之、子曰、是道也、何足以臧。

〔廿七章〕子曰、歲寒、然後知松栢之後彫也。

〔廿八章〕子曰、知者不惑、仁者不憂、勇者不懼。

〔廿九章〕子曰、可與共學、未可與

CHAP. XXVI. 1. The Master said, 'Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed;—ah! it is Yû who is equal to this!

2. '"He dislikes none, he covets nothing;—what can he do but what is good?"'

3. Tsze-lû kept continually repeating these *words of the ode*, when the Master said, 'Those things are by no means sufficient to constitute (*perfect*) excellence.'

CHAP. XXVII. The Master said, 'When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves.'

CHAP. XXVIII. The Master said, 'The wise are free from perplexities; the virtuous from anxiety; and the bold from fear.'

CHAP. XXIX. The Master said, 'There are some with whom we may study in common, but we shall find them unable to go along

26. TSZE-LÛ'S BRAVE CONTENTMENT IN POVERTY, BUT FAILURE TO SEEK THE HIGHEST AIMS. 1. On the construction of this paragraph, compare chap. xviii. The 狐 is the fox. The 貉, read *heh*, is probably the badger. It is described as nocturnal in its habits, having a soft, warm fur. It sleeps much, and is carnivorous. This last characteristic is not altogether inapplicable to the badger. See the 本草獸部. 2. See the Shih-ching, I. iii. Ode VIII. 4. 3. 終身, not 'all his life,' as frequently, but 'continually.' Tsze-lû was a man of impulse, with many fine points, but not sufficiently reflective.

27. MEN ARE KNOWN IN TIMES OF ADVERSITY. 後彫, 'the after-withering,' a meiosis for their being evergreens.

28. THE SEQUENCES OF WISDOM, VIRTUE, AND BRAVERY. 仁者不憂,—this is one of the sayings about virtue, which is only true when it is combined with trust in God.

29. HOW DIFFERENT INDIVIDUALS STOP AT DIFFERENT STAGES OF PROGRESS. More literally rendered, this chapter would be—'It may be possible with *some parties* together to study, *but* it may not yet be possible with them to go on to principles, &c.' 權, the weight of a steelyard, then 'to weigh.' It is used here with

適道、可與適道、未可與立、可與立、未可與權。

〔三十章〕一節 唐棣之華、偏其反而、豈不爾思、室是遠而。二節 子曰、未之思也、夫何遠之有。

with us to principles. *Perhaps* we may go on with them to principles, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh *occurring events* along with us.'

CHAP. XXX. 1. How the flowers of the aspen-plum flutter and turn! Do I not think of you? But your house is distant.

2. The Master said, 'It is the want of thought about it. How is it distant?'

reference to occurring events,—to weigh them and determine the application of principles to them. In the old commentaries, 權 is used here in opposition to 經, the latter being that which is always, and everywhere right, the former a deviation from that in particular circumstances, to bring things right. This meaning of the term here is denied. The ancients adopted it probably from their interpretation of the second clause in the next chapter, which they made one with this.

30. THE NECESSITY OF REFLECTION. 1. This is understood to be from one of the pieces of poetry, which were not admitted into the collection of the Shih, and no more of it being preserved than what we have here, it is not altogether intelligible. There are long disputes about the 唐棣. Chû Hsî makes it a kind of small plum or cherry tree, whose leaves are constantly quivering, even when there is no wind; and adopting a reading, in a book of the Tsin (晉) dynasty, of 翩 for 偏, and changing 翻 into 反, he makes out the meaning in the translation. The old commentators keep the text, and interpret,—'How perversely contrary are the flowers of the T'ang-tî!' saying that those flowers are first open and then shut. This view made them take 權 in the last chapter, as we have noticed. Who or what is meant by 爾 in 爾思, we cannot tell. The two 而 are mere expletives, completing the rhythm. 2. With this paragraph Chû Hsî compares VII. xxix.—The whole piece is like the 20th of the last Book, and suggests the thought of its being an addition by another hand to the original compilation.

BOOK X. HEANG TANG.

鄉黨第十

第一章 一節 孔子於鄉黨、恂恂如也、似不能言者。二節 其在宗廟朝廷、便便言、唯謹爾。

第二章 一節 朝、與下大夫言、侃侃如也、與上大夫言、誾誾如也。二節 君在、踧踖如也、與與如也。

CHAPTER I. 1. Confucius, in his village, looked simple and sincere, and as if he were not able to speak.

2. When he was in the *prince's* ancestorial temple, or in the court, he spoke minutely on every point, but cautiously.

CHAP. II. 1. When he was waiting at court, in speaking with the great officers of the lower grade, he spake freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely.

2. When the ruler was present, his manner displayed respectful uneasiness; it was grave, but self-possessed.

HEADING OF THIS BOOK.—鄉黨第十, 'The village, No. 10.' This Book is different in its character from all the others in the work. It contains hardly any sayings of Confucius, but is descriptive of his ways and demeanour in a variety of places and circumstances. It is not uninteresting, but, as a whole, it hardly heightens our veneration for the sage. We seem to know him better from it, and perhaps to Western minds, after being viewed in his bedchamber, his undress, and at his meals, he becomes divested of a good deal of his dignity and reputation. There is something remarkable about the style. Only in one passage is its subject styled 子, '*The Master.*' He appears either as 孔子, 'The philosopher K'ung,' or as 君子, 'The superior man.' A suspicion is thus raised that the chronicler had not the same relation to him as the compilers of the other Books. Anciently, the Book formed only one chapter, but it is now arranged under seventeen divisions. Those divisions, for convenience in the translation, I continue to denominate chapters, which is done also in some native editions.

1. DEMEANOUR OF CONFUCIUS IN HIS VILLAGE, IN THE ANCESTRAL TEMPLE, AND IN THE COURT. 1. According to the dictionary, quoting from a record of 'the former Han dynasty, the 鄉 contained 2,500 families, and the 黨 only 500;' but the two terms are to be taken here together, indicating the residence of the sage's relatives. His native place in Lû is doubtless intended, rather than the original seat of his family in Sung. 恂恂如 is explained by Wang Sû 'mild-like,' and by Chû Hsî, as in the translation, thinking probably that, with that meaning, it suited the next clause better. 2 便, read *p'ien*, the 2nd tone = 辯, 'to debate,' 'to discriminate accurately.' 爾 = 耳. In those two places of high ceremony and of government, it became the sage, it is said, to be precise and particular. Compare III. xv.

2. DEMEANOUR OF CONFUCIUS AT COURT WITH OTHER GREAT OFFICERS, AND BEFORE THE PRINCE. 1. 朝 may be taken here as a verb, literally = 'courting.' It was the custom for all the officers to repair at daybreak to the court, and wait for the ruler to give them audience. 大夫, 'Great officer,' was a general name, applicable to all the higher officers in a

三章 一節 君召使擯、色勃如也、足躩如也。二節 揖所與立、左右手、衣前後、襜如也。三節 趨進、翼如也。四節 賓退、必復命曰、賓不顧矣。

四章 一節 入公門、鞠

CHAP. III. 1. When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to move forward with difficulty.

2. He inclined himself to the *other officers* among whom he stood, moving his left or right arm, *as their position required*, but keeping the skirts of his robe before and behind evenly adjusted.

3. He hastened forward, *with his arms* like the wings of a bird.

4. When the guest had retired, he would report to the prince, 'The visitor is not turning round any more.'

CHAP. IV. 1. When he entered the palace gate, he seemed to bend his body, as if it were not sufficient to admit him.

court. At the royal court they were divided into three classes,—'highest,' 'middle,' and 'lowest,' 上, 中, 下, but the various princes had only the first and third. Of the first order there were properly three, the 卿, or nobles of the State, who were in Lû the chiefs of the 'three families.' Confucius belonged himself to the lower grade. 2. 踧踖 = 'the feet moving uneasily,' indicating the respectful anxiety of the mind. 與, 2nd tone, here appears in the phrase 與與如也, in a new sense.

3. DEMEANOUR OF CONFUCIUS AT THE OFFICIAL RECEPTION OF A VISITOR. 1. The visitor is supposed to be the ruler of another State. On the occasion of two princes meeting there was much ceremony. The visitor having arrived, he remained outside the front gate, and the host inside his reception room, which was in the ancestral temple. Messages passed between them by means of a number of officers called 介, on the side of the visitor, and 擯, on the side of the host, who formed a zigzag line of communication from the one to the other, and passed their questions and answers along, till an understanding about the visit was thus officially effected. 足躩如 probably has the meaning which I have given in the translation. 2. This shows Confucius's manner when engaged in the transmission of the messages between the prince and his visitor. The prince's nuncio, in immediate communication with himself, was the 上擯, the next was the 承擯, and below were one or more 紹擯. Confucius must have been the *ch'ăng pin*, bowing to the right as he transmitted a message to the *shang pin*, who was an officer of the higher grade, and to the left as he communicated one from him to the *shâo pin*. 3. The host having come out to receive his visitor, proceeded in with him, it is said, followed by all their internuncios in a line, and to his manner in this movement this paragraph is generally referred. But the duty of seeing the guest off, the subject of next paragraph, belonged to the *shang pin*, and could not be performed by Confucius as merely a *ch'ăng pin*. Hence arises a difficulty. Either it is true that Confucius was at one time raised to the rank of the highest dignitaries of the State, or he was temporarily employed, from his knowledge of ceremonies, after the first act in the reception of visitors, to discharge the duties of one. Assuming this, the 趨進 is to be explained of some of his movements in the reception room. How could he hurry forward when walking in file with the other internuncios? See the 拓餘說, II. xxiii. 4. 必復命, 'would return the commission,' i. e. he had seen the guest off, according to his duty, and reported it. The ways of China, it appears, were much the same anciently as now. A guest turns round and bows repeatedly in leaving, and the host cannot return to his place, till these salutations are ended.

4. DEMEANOUR OF CONFUCIUS IN THE COURT AT AN AUDIENCE. 1. The royal court consisted of five divisions, each having its peculiar gate. That of a prince of a State consisted only of

躬如也、如不容。○二節立不中門、行不履閾。過位、色勃如也、足躩如也、其言似不足者。○四節攝齊升堂、鞠躬如也、屏氣似不息者。○五節出、降一等、逞顏色、怡怡如也、沒階、趨進、翼如也、復其位、踧踖如也。

第五章 一節 執圭、鞠躬如也、如

2. When he was standing, he did not occupy the middle of the gate-way; when he passed in or out, he did not tread upon the threshold.

3. When he was passing the *vacant* place *of the prince*, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them.

4. He ascended the reception hall, holding up his robe with both his hands, and his body bent; holding in his breath also, as if he dared not breathe.

5. When he came out *from the audience*, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he had got to the bottom of the steps, he advanced rapidly to his place, *with his arms* like wings, and on occupying it, his manner *still* showed respectful uneasiness.

CHAP. V. 1. When he was carrying the sceptre *of his ruler*, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making

three, whose gates were named 庫, 雉, and 路. The 公門 is the *k'û*, or first of these. The bending his body when passing through, high as the gate was, is supposed to indicate the great reverence which Confucius felt. 2. 不中門 = 不中於門, 'He did not stand opposite the middle of the gate-way.' Each gate had a post in the centre, called 闑, by which it was divided into two halves, appropriated to ingress and egress. The prince only could stand in the centre of either of them, and *he* only could tread on the threshold or sill. 3. At the early formal audience at daybreak, when the prince came out of the inner apartment, and received the homage of the officers, he occupied a particular spot called 宁. This is the 位, now empty, which Confucius passes in his way to the audience in the inner apartment. 4. 齊, see IX. ix. He is now ascending the steps to the 堂, 'the dais,' or raised platform in the inner apartment, where the prince held his council, or gave entertainments, and from which the family rooms of the palace branched off. 5. The audience is now over, and Confucius is returning to his usual place at the formal audience. K'ung Ân-kwo makes the 位 to be the 宁 in par. 3, but improperly. 進 after 趨 is an addition that has somehow crept into the ordinary text.

5. DEMEANOUR OF CONFUCIUS WHEN EMPLOYED ON A FRIENDLY EMBASSY. 1. 圭 may be trans-

不勝、上如揖、下如授、勃如戰色、足蹜蹜如有循。○二節享禮、有容色。○三節私覿、愉愉如也。

第六章 一節 君子不以紺緅飾。○二節紅紫不以爲褻服。○三節當暑袗絺綌、必表而出之。○四節緇衣羔裘、素衣麑裘、黃衣

a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground.

2. In presenting the presents *with which he was charged*, he wore a placid appearance.

3. At his private audience, he looked highly pleased.

CHAP. VI. 1. The superior man did not use a deep purple, or a puce colour, in the ornaments of his dress.

2. Even in his undress, he did not wear anything of a red or reddish colour.

3. In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment.

4. Over lamb's fur he wore a garment of black; over fawn's fur one of white; and over fox's fur one of yellow.

lated 'sceptre,' in the sense simply of 'a badge of authority.' It was a piece of jade, conferred by the sovereign on the princes, and differed in size and shape, according to their rank. They took it with them when they attended the king's court, and, according to Chû Hsî and the old interpreters, it was carried also by their representatives, as their voucher, on occasions of embassies among themselves. In the 拓餘說, II. xxxiii, however, it is contended, apparently on sufficient grounds, that the sceptre then employed was different from the other. 勝, 1st tone, 'to be equal to,' 'able for.' 2. The preceding paragraph describes Confucius's manner in the friendly court, at his first interview, showing his credentials and delivering his message. That done, he had to deliver the various presents with which he was charged. This was called 享, = 獻. 3. After all the public presents were delivered, the ambassador had others of his own to give, and his interview for that purpose was called 私覿. —Chû Hsî remarks that there is no record of Confucius ever having been employed on such a mission, and supposes that this chapter and the preceding are simply summaries of the manner in which he used to say duties referred to in them ought to be discharged.

6. RULES OF CONFUCIUS IN REGARD TO HIS DRESS.—The discussions about the colours here mentioned are lengthy and tedious. I am not confident that I have given them all correctly in the translation. 1. 君子, used here to denote Confucius, can hardly have come from the hand of a disciple. 紺 = 深靑揚赤色, 'a deep azure flushed with carnation.' 緅 = 絳色, 'a deep red;' it was dipped thrice in a red dye, and then twice in a black. 飾, 'for ornament,' i.e. for the edgings of the collar and sleeves. The *kan*, it is said, by Chû Hsî, after K'ung Ân-kwo, was worn in fasting, and the *tsâu* in mourning, on which account Confucius would not use them. See

狐裘。○五節褻裘長、短右袂。○六節必有寢衣、長一身有半。○七節狐貉之厚以居。○八節去喪、無所不佩。○九節非帷裳、必殺之。○十節羔裘玄冠不以弔。○十一節吉月、必朝服而朝。

5. The fur robe of his undress was long, with the right sleeve short.

6. He required his sleeping dress to be half as long again as his body.

7. When staying at home, he used thick furs of the fox or the badger.

8. When he put off mourning, he wore all the appendages of the girdle.

9. His under-garment, except when it was required to be of the curtain shape, was made of silk cut narrow above and wide below.

10. He did not wear lamb's fur or a black cap, on a visit of condolence.

11. On the first day of the month he put on his court robes, and presented himself at court.

this and the account of the colours denied in the 拓餘說, *in loc.* 2. There are five colours which go by the name of 正, 'correct,' viz. 青, 黃, 赤, 白, 黑, 'azure, yellow, carnation, white and black;' others, among which are 紅 and 紫, go by the name of 間, or 'intermediate.' See the 集證, *in loc.* Confucius would use only the correct colours, and moreover, Chû Hsi adds, red and reddish-blue are liked by women and girls. 褻服, his dress, when in private. 3. 絺 and 綌 were made from the fibres of a creeping plant, the 葛. See the Shih-ching, I. i. Ode II. 必表而出之, 'he must display and have it outwards.' The interpretation of this, as in the translation, after Chû Hsî, though differing from the old commentators, seems to be correct. 4. The lamb's fur belonged to the court dress, the fawn's was worn on embassies, the fox's on occasions of sacrifice, &c. 5. Confucius knew how to blend comfort and convenience. 6. This paragraph, it is supposed, belongs to the next chapter, in which case it is not the usual sleeping garment of Confucius that is spoken of, but the one he used in fasting. 長, 2nd tone, 'over,' 'overplus.' 7. These are the 褻裘 of paragraph 5. 8. The appendages of the girdle were, the handkerchief, a small knife, a spike for opening knots, &c. 去, 3rd tone, 'to put away.' 9. The 裳 was the lower garment, reaching below the knees like a kilt or petticoat. For court and sacrificial dress, it was made curtain-like, as wide at top as at bottom. In that worn on other occasions, Confucius saved the cloth in the way described. So, at least, says K'ung Ân-kwo. 殺, read *shâi*, 4th tone. 10. Lamb's fur was worn with black (par. 4), but white is the colour of mourning in China, and Confucius would not visit mourners, but in a sympathising colour. 11. 吉月, 'the fortunate day of the moon,' i. e. the first of the month. This was Confucius's practice, after he had ceased to be in office.

第七章 一節 齊、必有明衣、布。○二節 齊必變食、居必遷坐。

第八章 一節 食不厭精、膾不厭細。○二節 食饐而餲、魚餒而肉敗、不食、色惡不食、臭惡不食、失飪不食、不時不食。○三節 割不正不食、不得其醬不食。○四節 肉雖多、不使勝食氣、惟酒無量、不及亂。○五節 沽酒

CHAP. VII. 1. When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth.

2. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

CHAP. VIII. 1. He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small.

2. He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discoloured, or what was of a bad flavour, nor anything which was ill-cooked, or was not in season.

3. He did not eat meat which was not cut properly, nor what was served without its proper sauce.

4. Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it.

5. He did not partake of wine and dried meat bought in the market.

7. RULES OBSERVED BY CONFUCIUS WHEN FASTING. 1. 齊, read *châi*, 1st tone; see VII. xii. The 6th paragraph of the last chapter should come in as the 2nd here. 2. The fasting was not from all food, but only from wine or spirits, and from pot herbs. Observe the difference between 變 and 遷, the former 'to change,' the latter 'to change from,' 'to remove.'—The whole chapter may be compared with Matt. vi. 16 18.

8. RULES OF CONFUCIUS ABOUT HIS FOOD. 1. 膾, 'minced meat,' the commentators say, was made of beef, mutton, or fish, *uncooked*. 100 *shing* of paddy were reduced to 30, to bring it to the state of 精 rice. 2. 飪 in the dictionary is 'overdone,' hence 失飪 = 'wrong in being overdone.' Some, however, make the phrase to mean 'badly cooked,' either underdone or overdone. 4. 食 (*tsze*) 氣, 'the breath of the rice' or perhaps, 'the life-sustaining power of it,' but 氣 can hardly be translated here. 唯 = 惟, 'only,' showing, it is said, that in other things he had a limit, but the use of wine being to make glad, he could not beforehand set a limit to the quantity of it. See, however, the singular note in IX. xv. 6. Literally, 'He did not take away ginger in eating.' 8. The prince, anciently (and it is still a custom), distributed among the assisting ministers the flesh of his sacrifice. Each would only get a little, and so it could be

市脯不食。六節不撤薑食。七節不多食。八節祭於公、不宿肉。祭肉不出三日、出三日、不食之矣。九節食不語、寢不言。十節雖疏食菜羹、瓜祭、必齊如也。第九章席不正不坐。第十章一節鄉人飲酒、杖者出、斯出矣。二節鄉人儺、朝服而立於阼階。

6. He was never without ginger when he ate.

7. He did not eat much.

8. When he had been *assisting* at the prince's sacrifice, he did not keep the flesh *which he received* over night. The flesh of his *family* sacrifice he did not keep over three days. If kept over three days, people could not eat it.

9. When eating, he did not converse. When in bed, he did not speak.

10. Although his food might be coarse rice and vegetable soup, he would offer *a little of it* in sacrifice with a grave respectful air.

CHAP. IX. If his mat was not straight, he did not sit on it.

CHAP. X. 1. When the villagers were drinking together, on those who carried staffs going out, he went out immediately after.

2. When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

used at once. 10. 瓜 should be changed into 必, according to Chû Hsî. Ho Yen, however, retains it, and putting a comma after it, joins it with the two preceding specimens of spare diet. The 'sacrificing' refers to a custom something like our saying grace. The master took a few grains of rice, or part of the other provisions, and placed them on the ground, among the sacrificial vessels, a tribute to the worthy or worthies who first taught the art of cooking. The Buddhist priests in their monasteries have a custom of this kind, and on public occasions, as when Ch'i-ying gave an entertainment in Hongkong in 1845, something like it is sometimes observed, but any such ceremony is unknown among the common habits of the people. - However poor might be his fare, Confucius always observed it. 齊 (*châi*) = 齋, the grave demeanour appropriate to fasting.

9. RULE OF CONFUCIUS ABOUT HIS MAT.

10. OTHER WAYS OF CONFUCIUS IN HIS VILLAGE. 1. At sixty, people carried a staff. Confucius here showed his respect for age. 斯 has here an adverbial force, = 卽. 2. There were three 儺 ceremonies every year, but that in the text was called 'the great *no*,' being observed in the winter season, when the officers led all the people of a village about, searching every house to expel demons, and drive away pestilence. It was conducted with great uproar, and little better than a play, but Confucius saw a good old idea in it, and when the mob was in his house, he stood on the eastern steps (the place of a host receiving guests) in full dress. Some make the steps those of his ancestral temple, and his standing there to be to assure the spirits of his shrine.

〔十一章〕一節 問人於他邦、再拜而送之。〇二節 康子饋藥、拜而受之、曰、丘未達、不敢嘗。

〔十二章〕廄焚、子退朝、曰、傷人乎、不問馬。

〔十三章〕一節 君賜食、必正席、先嘗之、君賜腥、必熟而薦之、君賜生、必畜之。〇二節 侍食於君、

CHAP. XI. 1. When he was sending complimentary inquiries to any one in another State, he bowed twice as he escorted the messenger away.

2. Chî K'ang having sent him a present of physic, he bowed and received it, saying, 'I do not know it. I dare not taste it.'

CHAP. XII. The stable being burned down, when he was at court, on his return he said, 'Has any man been hurt?' He did not ask about the horses.

CHAP. XIII. 1. When the prince sent him a gift of *cooked* meat, he would adjust his mat, *first* taste it, *and then give it away to others.* When the prince sent him a gift of undressed meat, he would have it cooked, and offer it *to the spirits of his ancestors.* When the prince sent him a gift of a living animal, he would keep it alive.

2. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything.

11. TRAITS OF CONFUCIUS'S INTERCOURSE WITH OTHERS. 1. The two bows were not to the messenger, but intended for the distant friend to whom he was being sent. 2. 康 was the 季康子 of II. xx *et al.* Confucius accepted the gift, but thought it necessary to let the donor know he could not, for the present at least, avail himself of it.

12. HOW CONFUCIUS VALUED HUMAN LIFE. A ruler's 廐 was fitted to accommodate 216 horses. See the 集證, *in loc.* It may be used indeed for a private stable, but it is more natural to take it here for the 國 or State *chiù.* This is the view in the 家語.

13. DEMEANOUR OF CONFUCIUS IN RELATION TO HIS PRINCE. 1. He would not offer the cooked meat to the spirits of his ancestors, not knowing but it might previously have been offered by the prince to the spirits of his. But he reverently tasted it, as if he had been in the prince's presence. He 'honoured' the gift of cooked food, 'glorified' the undressed, and 'was kind' to the living animal. 2. The 祭 here is that in chapter viii. 10. Among parties of equal rank, all performed the ceremony but Confucius, with his prince, held that the prince sacrificed for all. He tasted everything, as if he had been a *cook*, it being the cook's duty to taste every dish, before the prince partook of it. 3. 首, in the 4th tone, 頭向, 'the direction of the head.' The head to the east was the proper position for a person in bed; a sick man might for comfort be lying differently, but Confucius would not see the prince but in the correct position, and also in the court dress, so far as he could accomplish it. 4. He would not wait a moment, but let his carriage follow him.

君祭、先飯。三節疾、君視之、東首、加朝服拖紳。四節君命召、不俟駕、行矣。

十四章 入太廟、每事問。

十五章 一節朋友死、無所歸、曰、於我殯。二節朋友之饋、雖車馬、非祭肉不拜。

十六章 一節寢不尸、居不容。二節見齊衰者、雖狎必變、見冕者、與瞽者、雖褻必以貌。三節凶

3. When he was ill and the prince came to visit him, he had his head to the east, made his court robes be spread over him, and drew his girdle across them.

4. When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

CHAP. XIV. When he entered the ancestral temple of the State, he asked about everything.

CHAP. XV. 1. When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, 'I will bury him.'

2. When a friend sent him a present, though it might be a carriage and horses, he did not bow.

3. The only present for which he bowed was that of the flesh of sacrifice.

CHAP. XVI. 1. In bed, he did not lie like a corpse. At home, he did not put on any formal deportment.

2. When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute them in a ceremonious manner.

14. A repetition of III. xv. Compare also chap. ii. These two passages make the explanation, given at III. xv, of the questioning being on his first entrance on office very doubtful.

15. TRAITS OF CONFUCIUS IN THE RELATION OF A FRIEND. 1. 殯, properly, 'the closing up of the coffin,' is here used for all the expenses and services necessary to interment. 2, 3. Between friends there should be a community of goods. 'The flesh of sacrifice,' however, was that which had been offered by his friend to the spirits of his parents or ancestors. That demanded acknowledgment.

16. CONFUCIUS IN BED, AT HOME, HEARING THUNDER, &c. 2. Compare IX. ix, which is here repeated, with heightening circumstances. 3. 式 is the front bar of a cart or carriage. In fact, the carriage of Confucius's time was only

服者式之、式負版者。四節有盛饌、必變色而作。五節迅雷、風烈、必變。

〔十七章〕一節升車、必正立、執綏。二節車中、不內顧、不疾言、不親指。

〔十八章〕一節色斯舉矣、翔而後集。二節曰、山梁雌雉、時哉時哉。子路共之、三嗅而作。

3. To any person in mourning he bowed forward to the cross-bar of his carriage; he bowed in the same way to any one bearing the tables of population.

4. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.

5. On a sudden clap of thunder, or a violent wind, he would change countenance.

CHAP. XVII. 1. When he was about to mount his carriage, he would stand straight, holding the cord.

2. When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

CHAP. XVIII. 1. *Seeing* the countenance, it instantly rises. It flies round, and by and by settles.

2. *The Master* said, 'There is the hen-pheasant on the hill bridge. At its season! At its season!' Tsze-lû made a motion to it. Thrice it smelt him and then rose.

what we call a cart. In saluting, when riding, parties bowed forward to this bar. 4. He showed these signs, with reference to the generosity of the provider.

17. CONFUCIUS AT AND IN HIS CARRIAGE. 1. The 綏 was a strap or cord, attached to the carriage to assist in mounting it. 2. 不內顧, 'He did not look round within,' i.e. turn his head quite round. See the Lî Chi, I. i. Pt. v. 43.

18. A fragment, which seemingly has no connexion with the rest of the Book. Various alterations of characters are proposed, and various views of the meaning given. Ho Yen's view of the conclusion is this:—'Tsze-lû took it and served it up. The Master thrice smelt it and rose.' 共, in 3rd tone, = 向.

BOOK XI. HSIEN TSIN.

先進第十一

〔第一章〕子〔一節〕曰、先進於禮樂、野人也、後進於禮樂、君子也、〔二節〕如用之、則吾從先進。

〔第二章〕子〔一節〕曰、從我於陳蔡者、皆不及門也。

〔二節〕德行、顏淵、閔子騫、冉伯牛、仲弓。言語、宰我、子貢。政事、冉

CHAPTER I. 1. The Master said, 'The men of former times, in the matters of ceremonies and music, were rustics, *it is said*, while the men of *these* latter times, in ceremonies and music, are accomplished gentlemen.

2. 'If I have occasion to use those things, I follow the men of former times.'

CHAP. II. 1. The Master said, 'Of those who were with me in Ch'ăn and Ts'âi, there are none to be found to enter my door.'

2. Distinguished for their virtuous principles and practice, there were Yen Yûan, Min Tsze-ch'ien, Zan Po-niû, and Chung-kung; for their ability in speech, Tsâi Wo and Tsze-kung; for their adminis-

HEADING OF THIS BOOK.—先進第十一, 'The former men, No. 11.' With this Book there commences the second part of the Analects, commonly called the *Hsiâ Lun* (下論) There is, however, no important authority for this division. It contains 25 chapters, treating mostly of various disciples of the Master, and deciding the point of their worthiness. Min Tsze-ch'ien appears in it four times, and on this account some attribute the compilation of it to his disciples. There are indications in the style of a peculiar hand.

1. CONFUCIUS'S PREFERENCE OF THE SIMPLER WAYS OF FORMER TIMES. 1. 先進, 後進 are said by Chû Hsî to = 先輩, 後輩. Literally, the expressions are,—'those who first advanced,' 'those who afterwards advanced,' i. e. on the stage of the world. In Ho Yen, the chapter is said to speak of the disciples who had first advanced to office, and those who had advanced subsequently,—評其弟子之中仕進先後之輩. But the 2nd paragraph is decidedly against this interpretation. 進 is not to be joined to the succeeding 於禮樂, but 於 = *quoad*. It is supposed that the characterising the 先進 as rustics, and their successors as *chün-tsze*, was a style of his times, which Confucius quotes ironically. We have in it a new instance of the various application of the name *chün-tsze*. In the 備旨, it is said, 'Of the words and actions of men in their mutual intercourse and in the business of government, whatever indicates *respect* is here included in *ceremonies*, and whatever is expressive of *harmony* is here included in *music*.'

2. CONFUCIUS'S REGRETFUL MEMORY OF HIS DISCIPLES' FIDELITY:—CHARACTERISTICS OF TEN OF THE DISCIPLES. 1. This utterance must have been made towards the close of Confucius's life, when many of his disciples had been removed by death, or separated from him by other causes.

有、季路。文學、子游、子夏。

第三章 子曰、回也、非助我者也、於吾言無所不說。

第四章 子曰、孝哉閔子騫、人不間於其父母昆弟之言。

第五章 南容三復白圭、孔子以其兄之子妻之。

trative talents, Zan Yû and Chî Lû; for their literary acquirements, Tsze-yû and Tsze-hsiâ.

CHAP. III. The Master said, 'Hûi gives me no assistance. There is nothing that I say in which he does not delight.'

CHAP. IV. The Master said, 'Filial indeed is Min Tsze-ch'ien! Other people say nothing of him different from the report of his parents and brothers.'

CHAP. V. Nan Yung was frequently repeating the *lines about a* white sceptre-stone. Confucius gave him the daughter of his elder brother to wife.

In his 62nd year or thereabouts, as the accounts go, he was passing, in his wanderings from Ch'än to Ts'âi, when the officers of Ch'än, afraid that he would go on into Ch'û, endeavoured to stop his course, and for several days he and the disciples with him were cut off from food. Both Ch'än and Ts'âi were in the present province of Ho-nan, and are referred to the departments of 陳州 and 汝寧. 2. This paragraph is to be taken as a note by the compilers of the Book, enumerating the principal followers of Confucius on the occasion referred to, with their distinguishing qualities. They are arranged in four classes (四科), and, amounting to ten, are known as the 十哲. The 'four classes' and 'ten wise ones' are often mentioned in connexion with the sage's school. The ten disciples have all appeared in the previous Books.

3. HÛI'S SILENT RECEPTION OF THE MASTER'S TEACHINGS. A teacher is sometimes *helped* by the doubts and questions of learners, which lead him to explain himself more fully. Compare III. viii. 3. 說 for 悅 as in I. i. 1, but K'ung Ân-kwo takes it in its usual pronunciation = 解, 'to explain.'

4. THE FILIAL PIETY OF MIN TSZE-CH'IEN. 間, as in VIII. xxi, 'could pick out no crevice or flaw in the words, &c.' 陳羣 (about A. D. 200–250), as given in Ho Yen, explains—'Men had no words of disparagement for his conduct in reference to his parents and brothers.' This is the only instance where Confucius calls a disciple by his designation. The use of 子騫 is supposed, in the 合講, to be a mistake of the compilers. 'Brothers' includes cousins, indeed = kindred.

5. CONFUCIUS'S APPROBATION OF NAN YUNG. Nan Yung, see V. i. 三, as in V. xix. I have translated it by 'frequently;' but, in the 'Family Sayings,' it is related that Yung repeated the lines thrice in one day. 白圭, see the Shih-ching, III. iii. Ode II. 5. The lines there are—'A flaw in a white sceptre-stone may be ground away; but for a flaw in speech, nothing can be done.' In his repeating of these lines, we have, perhaps, the ground-virtue of the character for which Yung is commended in V. i. Observe 孔子, where we might expect 子.

第六章 季康子問弟子孰爲好學。孔子對曰、有顏囘者好學、不幸短命死矣、今也則亡。

第七章 一節 顏淵死、顏路請子之車、以爲之椁。二節 子曰、才不才、亦各言其子也、鯉也死、有棺而無椁、吾不徒行以爲之椁、以吾從大夫之後、不可徒行也。

第八章 顏淵死、子曰、噫、天喪予、天喪予。

CHAP. VI. Chî K'ang asked which of the disciples loved to learn. Confucius replied to him, 'There was Yen Hûi; he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one *who loves to learn, as he did.*'

CHAP. VII. 1. When Yen Yüan died, Yen Lû begged the carriage of the Master to *sell* and get an outer shell for his *son's* coffin.

2. The Master said, 'Every one calls his son his son, whether he has talents or has not talents. There was Lî; when he died, he had a coffin but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot.'

CHAP. VIII. When Yen Yüan died, the Master said, 'Alas! Heaven is destroying me! Heaven is destroying me!'

6. HOW HÛI LOVED TO LEARN. See VI. ii, where the same question is put by the duke Âi, and the same answer is returned, only in a more extended form.

7. HOW CONFUCIUS WOULD NOT SELL HIS CARRIAGE TO BUY A SHELL FOR YEN YÜAN. 1. There is a chronological difficulty here. Hûi, according to the 'Family Sayings,' and the 'Historical Records,' must have died several years before Confucius's son, Lî. Either the dates in them are incorrect, or this chapter is spurious.—Yen Lû, the father of Hûi, had himself been a disciple of the sage in former years. 爲之槨 (i. q. char. in text),—this is the idiom noticed in V. vii. 3. 爲 would almost seem to be an active verb followed by a double objective. In burying, they used a coffin, called 棺, and an outer shell without a bottom, which was called 槨. 2. 吾從大夫之後, literally, 'I follow in rear of the great officers.' This is said to be an expression of humility. Confucius, retired from office, might still present himself at court, in the robes of his former dignity, and would still be consulted on emergencies. He would no doubt have a foremost place on such occasions.

8. CONFUCIUS FELT HÛI'S DEATH AS IF IT HAD BEEN HIS OWN. The old interpreters make this simply the exclamation of bitter sorrow. The modern, perhaps correctly, make the chief in-

第九章 一節 顏淵死、子哭之慟、從者曰、子慟矣。二節 曰、有慟乎。三節 非夫人之爲慟而誰爲。

第十章 一節 顏淵死、門人欲厚葬之。子曰、不可。二節 門人厚葬之。三節 子曰、回也、視予猶父也、予不得視猶子也、非我也、夫二三子也。

第十一章 季路問事鬼神。子曰、未能事人、焉能事鬼。敢

CHAP. IX. 1. When Yen Yüan died, the Master bewailed him exceedingly, and the disciples who were with him said, 'Master, your grief is excessive?'

2. 'Is it excessive?' said he.

3. 'If I am not to mourn bitterly for this man, for whom should I mourn?'

CHAP. X. 1. When Yen Yüan died, the disciples wished to give him a great funeral, and the Master said, 'You may not do so.'

2. The disciples did bury him in great style.

3. The Master said, 'Hûi behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, O disciples.'

CHAP. XI. Chî Lû asked about serving the spirits *of the dead.* The Master said, 'While you are not able to serve men, how can you serve *their spirits?*' *Chî Lû added*, 'I venture to ask about

gredient to be grief that the man was gone to whom he looked most for the transmission of his doctrines.

9. CONFUCIUS VINDICATES HIS GREAT GRIEF FOR THE DEATH OF HÛI. 1. 哭 is the loud wail of grief. Moaning with tears is called 泣. 3. 夫人 = 斯人, 'this man.' The third definition of 夫 in the dictionary is 有所指之辭, 'a term of definite indication.'

10. CONFUCIUS'S DISSATISFACTION WITH THE GRAND WAY IN WHICH HÛI WAS BURIED. 1. The old interpreters take 門人 as being the disciples of Yen Yüan. This is not natural, and yet we can hardly understand how the disciples of Confucius would act so directly contrary to his express wishes. Confucius objected to a grand funeral as inconsistent with the poverty of the family (see chap. vii). 3. 視, literally, '*regarded* me,' but that term would hardly suit the next clause. 夫, as in the last chapter. This passage, indeed, is cited in the dictionary, in illustration of that use of the term. 二三子, see III. xxiv.

11. CONFUCIUS AVOIDS ANSWERING QUESTIONS ABOUT SERVING SPIRITS, AND ABOUT DEATH. 鬼神 are here to be taken together, and understood of the spirits of the dead. This appears from Confucius using only 鬼 in his reply, and from the opposition between 人 and 鬼.

問死。曰、未知生、焉知死。

十二章 一節 閔子侍側、誾誾如也、子路、行行如也、冉有、子貢、侃侃如也。子樂。〇二節 若由也、不得其死然。

十三章 一節 魯人爲長府。〇二節 閔子騫曰、仍舊貫、如之何、何必改作。〇三節 子曰、夫人不言、言必有中。

death?' He was answered, 'While you do not know life, how can you know about death?'

CHAP. XII. 1. The disciple Min was standing by his side, looking bland and precise; Tsze-lû, looking bold and soldierly; Zan Yû and Tsze-kung, with a free and straightforward manner. The Master was pleased.

2. (He said), 'Yû there!—he will not die a natural death.'

CHAP. XIII. 1. Some parties in Lû were going to take down and rebuild the Long treasury.

2. Min Tsze-ch'ien said, 'Suppose it were to be repaired after its old style;—why must it be altered and made anew?'

3. The Master said, 'This man seldom speaks; when he does, he is sure to hit the point.'

人 is man alive, while 鬼 is man dead—a ghost, a spirit. Two views of the replies are found in commentators. The older ones say —'Confucius put off Chî Lû, and gave him no answer, because spirits and death are obscure and unprofitable subjects to talk about.' With this some modern writers agree, as the author of the 翼註; but others, and the majority, say—'Confucius answered the disciple profoundly, and showed him how he should prosecute his inquiries in the proper order. The service of the dead must be in the same spirit as the service of the living. Obedience and sacrifice are equally the expression of the filial heart. Death is only the natural termination of life. We are born with certain gifts and principles, which carry us on to the end of our course.' This is ingenious refining, but, after all, Confucius avoids answering the important questions proposed to him.

12. CONFUCIUS HAPPY WITH HIS DISCIPLES ABOUT HIM. HE WARNS TSZE-LÛ. 1. 閔子, like 冉子, VI. iii. 1. 行, read *hang*, 4th tone. 2. There being wanting here 子曰 at the commencement, some, unwisely, would change the 樂 at the end of the first paragraph into 曰, to supply the blank. 若由也,—若 is used with reference to the appearance and manner of Tsze-lû. 然, in the 註疏, is taken as = the final 焉. Some say that it indicates some uncertainty as to the prediction. But it was verified;—see on II. xvii.

13. WISE ADVICE OF MIN SUN AGAINST USELESS EXPENDITURE. 1. 魯人, not 'the people of Lû,' but as in the translation—certain officers, disapprobation of whom is indicated by simply calling them 人. The full meaning of 爲 is collected from the rest of the chapter.

【十四章】〔一節〕子曰、由之瑟、奚爲於丘之門。〔二節〕門人不敬子路。子曰、由也、升堂矣、未入於室也。

【十五章】〔一節〕子貢問師與商也孰賢。子曰、師也過、商也不及。〔二節〕曰、然則師愈與。〔三節〕子曰、過猶不及。

【十六章】〔一節〕季氏富於周公、而求也爲之聚斂而附

CHAP. XIV. 1. The Master said, 'What has the lute of Yû to do in my door?'

2. The other disciples *began* not to respect Tsze-lû. The Master said, 'Yû has ascended to the hall, though he has not yet passed into the inner apartments.'

CHAP. XV. 1. Tsze-kung asked which of the two, Shih or Shang, was the superior. The Master said, 'Shih goes beyond *the due mean*, and Shang does not come up to it.'

2. 'Then,' said Tsze-kung, 'the superiority is with Shih, I suppose.'

3. The Master said, 'To go beyond is as wrong as to fall short.'

CHAP. XVI. 1. The head of the Chî family was richer than the duke of Châu had been, and yet Ch'iû collected his imposts for him, and increased his wealth.

府 is 'a treasury,' as distinguished from 倉, 'a granary,' and from 庫. 'an arsenal.' 'The Long Treasury' was the name of the one in question. We read of it in the Tso Chwan under the 25th year of duke Châo (par. 5), as being then the duke's residence. 2. The use of 貫 is perplexing. Chû Hsî adopts the explanation of it by the old commentators as 事, 'affair,' but with what propriety I do not see. The character means 'a string of cowries, or cash,' then 'to thread together,' 'to connect.' May not its force be here, —'suppose it were to be carried on—continued—as before?' 3. 夫 as in chapter ix. 中, 4th tone, a verb, 'to hit the mark,' as in shooting.

14. CONFUCIUS'S ADMONITION AND DEFENCE OF TSZE-LÛ. 1. The form of the harpsichord or lute seems to come nearer to that of the *shih* than any other of our instruments. The 瑟 is a kindred instrument with the 琴, commonly called 'the scholar's lute.' See the Chinese Repository. vol. viii. p. 38. The music made by Yû was more martial in its air than befitted the peace-inculcating school of the sage. 2. This contains a defence of Yû, and an illustration of his real attainments.

15. COMPARISON OF SHIH AND SHANG. EXCESS AND DEFECT EQUALLY WRONG. Shang was the name of Tsze-hsiâ, I. vii, and Shih, that of Twan-sun, styled Tsze-chang. 1. 賢, here = 勝, 'to overcome,' 'be superior to,' being interchanged with 愈 in par. 2. We find this meaning of the term also in the dictionary.

16. CONFUCIUS'S INDIGNATION AT THE SUPPORT OF USURPATION AND EXTORTION BY ONE OF HIS DISCIPLES. 1. 季氏, see III. 1. Many illustrations might be collected of the encroachments of the Chî family and its great wealth. 爲之聚斂, 'for him collected and ingathered,' i.e. all his imposts. This clause and the next imply that Ch'iû was aiding in the matter of laying imposts on the people. 2. 'Beat the

益之。二節子曰、非吾徒
也、小子、鳴鼓而攻
之、可也。
[十七章]柴也愚。二節參也魯。
三節師也辟。四節由也喭。
[十八章]子曰、回也其庶
乎、屢空。二節賜不受命、
而貨殖焉、億則屢
中。
[十九章]子張問善人之

2. The Master said, 'He is no disciple of mine. My little children, beat the drum and assail him.'

CHAP. XVII. 1. Ch'âi is simple.

2. Shăn is dull.

3. Shih is specious.

4. Yû is coarse.

CHAP. XVIII. 1. The Master said, 'There is Hûi! He has nearly attained *to perfect virtue*. He is often in want.'

2. 'Ts'ze does not acquiesce in the appointments *of Heaven*, and his goods are increased by him. Yet his judgments are often correct.'

CHAP. XIX. Tsze-chang asked what were the characteristics of

drum and assail him,'—this refers to the practice of executing criminals in the market-place, and by beat of drum collecting the people to hear their crimes. We must, however, say that the Master only required the disciples here to tell Ch'iû of his faults and recover him.

17. CHARACTERS OF THE FOUR DISCIPLES—CH'ÂI, SHĂN, SHIH, AND YÛ. It is supposed a 子曰 is missing from the beginning of this chapter. Admitting this, the sentences are to be translated in the present tense, and not in the past, which would be required if the chapter were simply the record of the compilers. 1. Ch'âi, by surname 高, and styled 子羔 (of 羔 there are several *aliases*), has his tablet now the 5th west, in the outer court of the temples. He was small and ugly, but distinguished for his sincerity, filial piety, and justice. Such was the conviction of his impartial justice, that in a time of peril he was saved by a man, whom he had formerly punished with cutting off his feet. All the other names have already occurred and been explained. 3. 辟, read *p'i*, is defined in the dictionary,—'practising airs with little sincerity.'—Confucius certainly does not here flatter his followers.

18. HÛI AND TS'ZE CONTRASTED. In Ho Yen's compilation, this chapter is joined with the preceding as one. 1. 庶, here = 近, 'nearly,' 'near to.' It is often found with 乎 following, both terms together being = our 'nearly.' To make out a meaning, the old commentators supply 聖道, 'the way or doctrines of the sages,' and the modern supply 道, 'the truth and right.' 空, 4th tone, 'emptied,' i. e. brought to extremity, poor, distressed. Hûi's being brought often to this state is mentioned merely as an additional circumstance about him, intended to show that he was happy in his deep poverty. Ho Yen preserves the comment of some one, which is worth giving here, and according to which, 空 = 虛中, 'empty-hearted,' free from all vanities and ambitions. Then 屢 = 每, 'always.' In this sense 屢空 was the formative element of Hûi's character. 2. 受, 'to receive,' here = 'to acquiesce in.' 億 = 度, 'to form a judgment.' Ts'ze, of course, is Tsze-kung.

19. THE GOOD MAN. Compare VII. xxv. By 善人 Chû Hsî understands—質美而未學者, 'one of fine natural capacity, but

道。子曰、不踐迹、亦不入於室。

[二十章] 子曰、論篤是與、君子者乎、色莊者乎。

[二十一章] 子路問聞斯行諸。子曰、有父兄在、如之何其聞斯行之。冉有問聞斯行諸。子曰、聞斯行之。公西華曰、由也問聞斯行諸、子曰、有父兄在、求也

the GOOD man. The Master said, 'He does not tread in the footsteps of others, but, moreover, he does not enter the chamber *of the sage*.'

CHAP. XX. The Master said, 'If, because a man's discourse appears solid and sincere, we allow him *to be a good man*, is he *really* a superior man? or is his gravity only in appearance?'

CHAP. XXI. Tsze-lû asked whether he should immediately carry into practice what he heard. The Master said, 'There are your father and elder brothers *to be consulted*;—why should you act on that principle of immediately carrying into practice what you hear?' Zan Yû asked the same, whether he should immediately carry into practice what he heard, and the Master answered, 'Immediately carry into practice what you hear.' Kung-hsî Hwâ said, 'Yû asked whether he should carry immediately into practice what he heard, and you said, "There are your father and elder brothers *to be consulted*." Ch'iû asked whether he should immediately carry into practice what he heard, and you said, "Carry it immediately into practice." I, Ch'ih, am perplexed, and venture to ask you for an explanation.' The Master said, 'Ch'iû is retiring and slow; therefore,

who has not learned.' Such a man will in many things be a law to himself, and needs not to follow in the wake of others, but after all his progress will be limited. The text is rather enigmatical. 入室, compare chap. xiv. 2. Tsze-chang was the Shih of chap. xv.

20 WE MAY NOT HASTILY JUDGE A MAN TO BE GOOD FROM HIS DISCOURSE. 論 is here 'speech,' 'conversation.' In Ho Yen this chapter is joined to the preceding one, and is said to give additional characteristics of 'the good man,' mentioned on a different occasion.—The construction, however, on that view is all but inextricable.

21. AN INSTANCE IN TSZE-LÛ AND ZAN YÛ OF HOW CONFUCIUS DEALT WITH HIS DISCIPLES ACCORDING TO THEIR CHARACTERS. On Tsze-lû's question, compare V. 13. 聞斯行諸, 'Hearing *this* (=anything), should I do it *at once* or not?' 行諸=行之乎, like 舍諸, in VI. iv. 兼人,—兼 is explained by Chû Hsî with 勝, 'to overcome,' 'to be superior to.' But we can well take it in its radical signification of 'to unite,' as a hand grasps two sheaves of corn. The phrase is equivalent to our English one in the transla-

問聞斯行諸、子曰、聞斯行之、赤也惑、敢問。子曰、求也退、故進之、由也兼人、故退之。

〔二十二章〕子畏於匡、顏淵後、子曰、吾以女爲死矣。曰、子在、回何敢死。

〔二十三章〕一節 季子然問仲由冉求、可謂大臣與。二節 子曰、吾以子爲異之問、曾由與求之問。三節 所謂大臣者、以道事君、不可則止。四節 今由

I urged him forward. Yû has more than his own share of energy; therefore, I kept him back.'

CHAP. XXII. The Master was put in fear in K'wang and Yen Yüan fell behind. The Master, *on his rejoining him*, said, 'I thought you had died.' *Hûi* replied, 'While you were alive, how should I presume to die?'

CHAP. XXIII. 1. Chî Tsze-zan asked whether Chung Yû and Zan Ch'iû could be called great ministers.

2. The Master said, 'I thought you would ask about some extraordinary individuals, and you only ask about Yû and Ch'iû!

3. 'What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.

tion. Similarly, the best pure gold is called 兼金.

22. YEN YÜAN'S ATTACHMENT TO CONFUCIUS, AND CONFIDENCE IN HIS MISSION. See IX. v. If Hûi's answer was anything more than pleasantry, we must pronounce it foolish. The commentators, however, expand it thus:—'I knew that you would not perish in this danger, and therefore I would not rashly expose my own life, but preserved it rather, that I might continue to enjoy the benefit of your instructions.' If we inquire how Hûi knew that Confucius would not perish, we are informed that he shared his master's assurance that he had a divine mission.—See VII. xxii, IX. v.

23. A GREAT MINISTER. CHUNG-YÛ AND ZAN CH'IÛ ONLY ORDINARY MINISTERS. The paraphrasts sum up the contents thus:—'Confucius represses the boasting of Chî Tsze-zan, and indicates an acquaintance with his traitorous purposes.' 1. Chî Tsze-zan was a younger brother of Chî Hwan, who was the 季氏 of III. i. Having an ambitious purpose on the rulership of Lû, he was increasing his officers, and having got the two disciples to enter his service, he boastingly speaks to Confucius about them. 2. 吾以云云, literally, 'I supposed you were making a question of (=about) extraordinary *men*, and lo! it is a question about Yû and Ch'iû.' 曾=乃; its force is rather different from what it has in II. viii, but is much akin to that in III. vi. 4. 具臣 is explained 備臣數而已, 'simply

與求也、可謂具臣矣。五節曰、然則從之者與。六節子曰、弒父與君、亦不從也。

〔二十四〕一節子路使子羔爲費宰。二節子曰、賊夫人之子。三節子路曰、有民人焉、有社稷焉、何必讀書、然後爲學。四節子曰、是故惡夫佞者。

〔二十五〕一節子路、曾皙、冉有、公西華、侍坐。二節子曰、以吾一日

4. 'Now, as to Yû and Ch'iû, they may be called ordinary ministers.'

5. Tsze-*z*an said, 'Then they will always follow their chief;—will they?'

6. The Master said, 'In an act of parricide or regicide, they would not follow him.'

CHAP. XXIV. 1. Tsze-lû got Tsze-kâo appointed governor of Pî.

2. The Master said, 'You are injuring a man's son.'

3. Tsze-lû said, 'There are (there) common people and officers; there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?'

4. The Master said, 'It is on this account that I hate your glib-tongued people.'

CHAP. XXV. 1. Tsze-lû, Tsăng Hsî, *Z*an Yû, and Kung-hsî Hwâ were sitting by *the Master*.

2. He said to them, 'Though I am a day or so older than you, do not think of that.

fitted to rank among the number of officers.' 具 often means what is merely 'official.' 具文, 'an official paper.' 具臣, 'mere officials.' 5. 之 supposes an antecedent, such as 主, 'their master.'

24. HOW PRELIMINARY STUDY IS NECESSARY TO THE EXERCISE OF GOVERNMENT:—A REPROOF OF TSZE-LÛ. 1. 費,—see VI. vii. Tsze-lû had entered into the service of the Chî family (see last chapter), and recommended (使) Tsze-kâo (see chap. xvii) as likely to keep the turbulent Pî in order, thereby withdrawing him from his studies. 2. 賊, in the sense of 害, 'to injure.' 夫 as in chap. ix. 3. It qualifies the whole phrase 人之子, and not only the *Z*ăn. By denominating Tsze-kâo—'a man's son,' Confucius intimates, I suppose, that the father was injured as well. His son ought not to be so dealt with. 3. The absurd defence of Tsze-lû. It is to this effect:—'The whole duty of man is in treating other men right, and rendering what is due to spiritual beings, and it may be learned practically without the study you require.' 4. 是故, 'on this account,' with reference to Tsze-lû's reply.

25. THE AIMS OF TSZE-LÛ, TSĂNG HSÎ, *Z*AN YÛ,

長乎爾、毋吾以也。○三節居則曰、不吾知也、如或知爾、則何以哉。○四節子路率爾而對曰、千乘之國、攝乎大國之閒、加之以師旅、因之以饑饉、由也爲之、比及三年、可使有勇、且知方也。夫子哂之。○五節求、爾何如。對曰、方六七十、如五六十、求也爲之、比及三年、可使足民、如其禮樂、以

3. 'From day to day you are saying, "We are not known." If some *ruler* were to know you, what would you like to do?'

4. Tsze-lû hastily and lightly replied, 'Suppose the case of a State of ten thousand chariots; let it be straitened between *other* large States; let it be suffering from invading armies; and to this let there be added a famine in corn and in all vegetables:—if I were intrusted with the government of it, in three years' time I could make the people to be bold, and to recognise the rules of righteous conduct.' The Master smiled at him.

5. *Turning to Yen Yû, he said*, 'Ch'iû, what are your wishes?' Ch'iû replied, 'Suppose a State of sixty or seventy *lî* square, or one of fifty or sixty, and let me have the government of it;—in three years' time, I could make plenty to abound among the people. As to *teaching them* the principles of propriety, and music, I must wait for the rise of a superior man *to do that*.'

AND KUNG-HSÎ HWÂ, AND CONFUCIUS'S REMARKS ABOUT THEM. Compare V. vii and xxv. 1. The disciples mentioned here are all familiar to us excepting Tsăng Hsî. He was the father of Tsăng Shăn, and himself by name Tien (點). The four are mentioned in the order of their age, and Tien would have answered immediately after Tsze-lû, but that Confucius passed him by, as he was occupied with his harpsichord. 2. 長, 3rd tone, 'senior.' Many understand 爾輩, 'ye,' as nominative to the first 以, but it is better to take 以 = 雖, 'although.' 一日, 'one day,' would seem to indicate the importance which the disciples attached to the seniority of their Master, and his wish that they should attach no importance to it. In 勿吾以也 we have a not uncommon inversion;—'do not consider me to be your senior.' 3. 居 = 平居之時, 'the level, ordinary course of your lives.' 何以哉 = 何以爲用哉, 'what would you consider to be your use?' i. e. what course of action would you pursue? 4. 率爾, an adverb, = 'hastily.' 攝, according to Chû Hsî, = 管束; according to Pâo Hsien, = 迫, 'straitened,' 'urged.' In the

俟君子。○六節、赤、爾何如。對曰、非曰能之、願學焉、宗廟之事、如會同、端章甫、願爲小相焉。○七節、點、爾何如。鼓瑟希、鏗爾、舍瑟而作、對曰、異乎三子者之撰。子曰、何傷乎、亦各言其志也。曰、莫春者、春服既成、冠者五六人、童子六七人、浴乎沂、風乎舞雩、詠而歸。夫子喟然歎曰、吾與

6. 'What are your wishes, Ch'ih,' *said the Master next to Kung-hsî Hwâ. Ch'ih* replied, 'I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the princes with the sovereign, I should like, dressed in the dark square-made robe and the black linen cap, to act as a small assistant.'

7. *Last of all, the Master asked Tsăng Hsî*, 'Tien, what are your wishes?' *Tien*, pausing as he was playing on his lute, while it was yet twanging, laid the instrument aside, and rose. 'My wishes,' he said, 'are different from the cherished purposes of these three gentlemen.' 'What harm is there in that?' said the Master; 'do you also, as well as they, speak out your wishes.' *Tien* then said, 'In *this*, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the Î, enjoy the breeze among the rain altars, and return home singing.' The Master heaved a sigh and said, 'I give my approval to Tien.'

Châu Lî, 500 men make a 旅, and 5 旅, or 2,500 men, make a 師. The two terms together have here the meaning given in the translation. 爲之, 'managed it.' 比, 3rd tone, blends its force with the following 及. 方=向, 'towards.' 知方, 'know the quarter to which to turn, the way in which to go.' 5. At the beginning of this paragraph and the two following, we must supply 子曰. 如=或, 'or.' 6. 能之,—之 refers to the 禮樂, in par. 5. 會 is the name for occasional or incidental interviews of the princes with the sovereign, what are called 時見. 同 belongs to occasions when they all presented themselves together at court. The 端 (and from its colour called 玄端) was a robe of ceremony, so called from its *straight* make, its component parts having no gathers nor slanting cuttings. 章甫 was the name of a cap of ceremony. It had different names under different dynasties. 甫 means a MAN. The cap

點也。八節三子者出、曾晳後、曾晳曰、夫三子者之言何如。子曰、亦各言其志也已矣。九節曰、夫子何哂由也。十節曰、爲國以禮、其言不讓、是故哂之。十一節唯求則非邦也與。安見方六七十、如五六十、而非邦也者。十二節唯赤則非邦也與。宗廟會同、非諸侯而何。赤也爲之小、孰能爲之大。

8. The three others having gone out, Tsăng Hsî remained behind, and said, 'What do you think of the words of these three friends?' The Master replied, 'They simply told each one his wishes.'

9. *Hsî* pursued, 'Master, why did you smile at Yû?'

10. He was answered, 'The management of a State demands the rules of propriety. His words were not humble; therefore I smiled at him.'

11. *Hsî again said,* 'But was it not a State which Ch'iû proposed for himself?' *The reply was,* '*Yes;* did you ever see a territory of sixty or seventy *lî*, or one of fifty or sixty, which was not a State?'

12. *Once more, Hsî inquired,* 'And was it not a State which Ch'ih proposed for himself?' *The Master again replied,* '*Yes;* who but princes have to do with ancestral temples, and with audiences but the sovereign? If Ch'ih were to be a small *assistant* in these *services*, who could be a great one?'

was so named, as 'displaying the MAN.' 7. 希=止, 'pausing,' 'stopping.' 鏗, an adverb, expressing the twanging sound of the instrument. 莫, read *mû*, 4th tone, the same as 暮, 'sunset,' 'the close of a period of time.' 冠 (4th tone) 者, 'capped men.' Capping was in China a custom similar to the assuming the *toga virilis* among the Romans. It took place at 20. 浴 is not 'to bathe,' but is used with reference to a custom of washing the hands and clothes at some stream in the 3rd month, to put away evil influences. 雩 was the name of the summer sacrifice for rain (Lî Chî, IV. ii. Pt. ii. 8). Dancing movements were employed at it, hence the name—舞雩. 11. 曾晳曰 is to be supplied before 唯, and 子曰 before 安. Similar supplements must be made in the next paragraph.—It does not appear whether Hsî, even at the last, understood why Confucius had laughed at Tsze-lû, and not at the others. 'It was not,' say the commentators, 'because Tsze-lû was extravagant in his aims. They were all thinking of great things, yet not greater than they were able for. Tsze-lû's fault was his levity. That was his offence against *propriety*.'

BOOK XII. YEN YÜAN.

顏淵第十二

第一章 一節 顏淵問仁。子曰、克己復禮爲仁。一日克己復禮、天下歸仁焉。爲仁由己、而由人乎哉。二節 顏淵曰、請問其目。子曰、非禮勿視、非禮勿聽、非禮勿言、非禮勿動。顏淵曰、回雖不敏、請事斯語矣。

CHAPTER I. 1. Yen Yüan asked about perfect virtue. The Master said, 'To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?'

2. Yen Yüan said, 'I beg to ask the steps of that process.' The Master replied, 'Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety.' Yen Yüan *then* said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

HEADING OF THIS BOOK.—顏淵第十二, 'The twelfth Book, beginning with "Yen Yüan."' It contains 24 chapters, conveying lessons on perfect virtue, government, and other questions of morality and policy, addressed in conversation by Confucius chiefly to his disciples. The different answers given about the same subject to different questioners, show well how the sage suited his instructions to the characters and capacities of the parties with whom he had to do.

1. HOW TO ATTAIN TO PERFECT VIRTUE:—A CONVERSATION WITH YEN YÜAN. 1. In Ho Yen, 克已 is explained by 約身, 'to restrain the body.' Chû Hsî defines 克 by 勝, 'to overcome,' and 已 by 身之私欲, 'the selfish desires of the body.' In the 合講, it is said—已非即是私, 但私即附身而存, 故謂私爲已, '已 here is not exactly selfishness, but selfishness is what abides by being attached to the body; and hence it is said that selfishness is 已.' And again, 克已非克去其已, 乃克去已中之私欲也, '克已 is not subduing and putting away the *self*, but subduing and putting away the selfish desires *in the self*.' This 'selfishness in the self' is of a threefold character:—first, 氣稟, said by Morrison to be 'a person's natural constitution and disposition of mind:' it is, I think, very much the ψυχικὸς ἄνθρωπος or 'animal man;' second, 耳, 目, 口, 鼻之欲, 'the desires of the ears, the eyes, the mouth, the nose;' i. e. the dominating influences of the senses; and third, 爾我, 'Thou and I,' i. e. the lust of superiority. More concisely, the 已 is said, in the

第二章 仲弓問仁。子曰、出門如見大賓、使民如承大祭、己所不欲、勿施於人、在邦無怨、在家無怨。仲弓曰、雍雖不敏、請事斯語矣。

第三章 一節 司馬牛問仁。二節 子曰、仁者其言

CHAP. II. Chung-kung asked about perfect virtue. The Master said, '*It is*, when you go abroad, *to behave to every one* as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family.' Chung-kung said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

CHAP. III. 1. Sze-mâ Niû asked about perfect virtue.

2. The Master said, 'The man of perfect virtue is cautious and slow in his speech.'

異註, to be the 人心 as opposed to the 道心, 'the mind of man' in opposition to 'the mind of reason;'—see the Shû-ching, II. ii. 15. This refractory 'mind of man,' it is said, 與生俱生, 'is innate,' or, perhaps, 'connate.' In all these statements there is an acknowledgment of the fact—the morally abnormal condition of human nature—which underlies the Christian doctrine of original sin. With reference to the above threefold classification of selfish desires, the second paragraph shows that it was the second order of them—the influence of the senses—which Confucius specially intended. 復禮,—see note on 禮, VIII. ii. It is not here *ceremonies*. Chû Hsî defines it—天理之節文, 'the specific divisions and graces of heavenly principle or reason.' This is continually being departed from, on the impulse of selfishness, but there is an ideal of it as *proper* to man, which is to be sought—'returned to'—by overcoming that. 歸 is explained by Chû Hsî by 與, 'to allow.' The gloss of the 備旨 is—稱其仁, 'will praise his perfect virtue.' Perhaps 天下 is only = our 'everybody,' or 'anybody.' Some editors take *kwei* in the sense of 'to return,'—'the empire will return to perfect virtue;'—supposing the exemplifier to be a prince. In the next sentence, which is designed to teach that every man may attain to this virtue for himself, 而 is equivalent to our 'or,' and implies a strong denial of what is asked. 2. 其 refers to 克已復禮. 目 = 條件, 'a list of particulars.' 事 is used as an active verb;—'I beg to make my business these words.'

2. WHEREIN PERFECT VIRTUE IS REALIZED:—A CONVERSATION WITH CHUNG-KUNG. Chung-kung, see VI. i. From this chapter it appears that reverence (敬) and reciprocity (恕), on the largest scale, constitute perfect virtue. 使民,—'ordering the people,' is apt to be done with haughtiness. This part of the answer may be compared with the apostle's precept—'Honour all men,' only the 'all men' is much more comprehensive there. 己所云云,—compare V. xi. 在邦, 在家, = 'abroad,' 'at home.' Pâo Hsien, in Ho Yen, however, takes the former as denoting 'the prince of a State,' and the latter, 'the chief of a great officer's establishment.' This is like the interpretation of 歸 in last chapter.—The answer, the same as that of Hûi in last chapter, seems to betray the hand of the compiler.

3. CAUTION IN SPEAKING A CHARACTERISTIC OF PERFECT VIRTUE:—A CONVERSATION WITH TSZE-NIÛ. 1. Tsze-niû was the designation of Sze-mâ Kăng, *alias* Lî Kăng (犂耕), whose

也訒。三節曰、其言也訒、斯
謂之仁矣乎。子曰、爲
之難、言之得無訒乎。
第四章 一節 司馬牛問君子。子
曰、君子不憂不懼。二節曰、
不憂不懼、斯謂之君
子矣乎。三節子曰、內省不
疚、夫何憂何懼。
第五章 一節 司馬牛憂曰、人皆
有兄弟、我獨亡。二節子夏

3. 'Cautious and slow in his speech!' said Niû;—'is this what is meant by perfect virtue?' The Master said, 'When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?'

CHAP. IV. 1. Sze-mâ Niû asked about the superior man. The Master said, 'The superior man has neither anxiety nor fear.'

2. 'Being without anxiety or fear!' said Niû;—'does this constitute what we call the superior man?'

3. The Master said, 'When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?'

CHAP. V. 1. Sze-mâ Niû, full of anxiety, said, '*Other* men all have their brothers, I only have not.'

2. Tsze-hsiâ said to him, 'There is the following saying which I have heard:—

tablet is now the 7th east in the outer ranges of the disciples. He belonged to Sung, and was a brother of Hwan T'ûi, VII. xxii. Their ordinary surname was Hsiang (向), but that of Hwan could also be used by them, as they were descended from the duke so called. The office of 'Master of the horse' (司馬) had long been in the family, and that title appears here as if it were Niû's surname. 2. 訒 = 言難出, 'the words coming forth with difficulty.' 3. 爲之, 言之,—comp. on 之 in the note on VII. x, *et al.*—'Doing being difficult, can speaking be without difficulty of utterance.'

4. HOW THE CHÜN-TSZE HAS NEITHER ANXIETY NOR FEAR, AND CONSCIOUS RECTITUDE FREES FROM THESE. 1. 憂 is our 'anxiety,' trouble about coming troubles; 懼 is 'fear,' when the troubles have arrived. 2. 疚 is 'a chronic illness;' here it is understood with reference to the mind, *that* displaying no symptom of disease.

5. CONSOLATION OFFERED BY TSZE-HSIÂ TO TSZE-NIÛ, ANXIOUS ABOUT THE WAYS OF HIS BROTHER. 1. Tsze-niû's anxiety was occasioned by the conduct of his eldest brother Hwan T'ûi, who, he knew, was contemplating rebellion, which would probably lead to his death. 兄弟, 'elder brothers' and 'younger brothers,' but Tsze-niû was himself the youngest of his family. The phrase simply = 'brothers.' 'All have their brothers.'—i.e. all can rest quietly without anxiety in their relation. 2. It is naturally supposed that the author of the observation was Confucius. Tsze-hsiâ, see I. vii. 4. The 翼註 says that the expression, 'all within the four seas are brothers,' 不是通天譜, 'does not mean that all under heaven have the same genealogical register.' Chû Hsî's interpretation is that, when a man so acts, other

曰、商聞之矣。三節死生有命、富貴在天。四節君子敬而無失、與人恭而有禮、四海之內、皆兄弟也、君子何患乎無兄弟也。

第六章子張問明。子曰、浸潤之譖、膚受之愬、不行焉、可謂明也已矣、浸潤之譖、膚受之愬、不行焉、可謂遠也已矣。

3. '"Death and life have their determined appointment; riches and honours depend upon Heaven."

4. 'Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety:—then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?'

CHAP. VI. Tsze-chang asked what constituted intelligence. The Master said, 'He with whom neither slander that gradually soaks *into the mind*, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called far-seeing.'

men will love and respect him as a brother. This, no doubt, is the extent of the saying. I have found no satisfactory gloss on the phrase —'the four seas.' It is found in the Shû-ching, the Shih-ching, and the Lî Chî. In the 爾雅, a sort of Lexicon, very ancient, which was once reckoned among the *Ching*, it is explained as a territorial designation, the name of the dwelling-place of all the barbarous tribes. But the great Yü is represented as having made the four seas as four ditches, to which he drained the waters inundating 'the Middle Kingdom.' Plainly, the ancient conception was of their own country as the great habitable tract, north, south, east, and west of which were four seas or oceans, between whose shores and their own borders the intervening space was not very great, and occupied by wild hordes of inferior races. See the 四書釋地續, II. xxiv. —Commentators consider Tsze-hsiâ's attempt at consolation altogether wide of the mark.

6. WHAT CONSTITUTES INTELLIGENCE:—ADDRESSED TO TSZE-CHANG. Tsze-chang (II. xvii), it is said, was always seeking to be wise about things lofty and distant, and therefore Confucius brings him back to things near at hand, which it was more necessary for him to attend to. 浸潤之譖, 'soaking, moistening, slander,' which unperceived sinks into the mind. 膚受之愬 (= and interchanged with 訴), 'statements of wrongs which startle like a wound in the flesh,' to which in the surprise credence is given. He with whom these things 不行,—are 'no go,' is intelligent,—yea, far-seeing. 遠 = 明之至. So Chû Hsî. The old interpreters differ in their view of 膚受之愬. The 註疏 says—'The skin receives dust which gradually accumulates.' This makes the phrase synonymous with the former.

第七章 一節 子貢問政。子曰、足食、足兵、民信之矣。二節 子貢曰、必不得已而去、於斯三者何先。曰、去兵。三節 子貢曰、必不得已而去、於斯二者何先。曰、去食、自古皆有死、民無信不立。

第八章 一節 棘子成曰、君子質而已矣、何以文爲。二節 子

CHAP. VII. 1. Tsze-kung asked about government. The Master said, '*The requisites of government are* that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.'

2. Tsze-kung said, 'If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?' 'The military equipment,' said the Master.

3. Tsze-kung *again* asked, 'If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?' The Master answered, 'Part with the food. From of old, death has been the lot of all men; but if the people have no faith *in their rulers,* there is no standing *for the State.*'

CHAP. VIII. 1. Chî Tsze-ch'ăng said, 'In a superior man it is only the substantial qualities which are wanted;—why should we seek for ornamental accomplishments?'

7. REQUISITES IN GOVERNMENT:—A CONVERSATION WITH TSZE-KUNG. 1. 兵 primarily means 'weapons.' 'A soldier,' the bearer of such weapons, is a secondary meaning. There were no standing armies in Confucius's time. The term is to be taken here, as = 'military equipment,' 'preparation for war.' 信之,—之 refers to 其上, 'their ruler.' 3 The difficulty here is with the concluding clause—無信不立. Transferring the meaning of 信 from paragraph 1, we naturally render as in the translation, and 不立=國不立, 'the State will not stand.' This is the view, moreover, of the old interpreters. Chû Hsî and his followers, however, seek to make much more of 信. On the 1st paragraph he comments, —'The granaries being full, and the military preparation complete, then let the influence of instruction proceed. So shall the people have faith in their ruler, and will not leave him or rebel.' On the 3rd paragraph he says,—'If the people be without food, they must die, but death is the inevitable lot of men. If they are without 信, though they live, they have not wherewith to establish themselves. It is better for them in such case to die. Therefore it is better for the ruler to die, not losing faith to his people, so that the people will prefer death rather than lose faith to him.'

8. SUBSTANTIAL QUALITIES AND ACCOMPLISHMENTS IN THE CHÜN-TSZE. 1. Tsze-ch'ăng was an officer of the State of Wei, and, distressed by the pursuit in the times of what was merely external, made this not sufficiently well-considered remark, to which Tsze-kung replied, in, according to Chû Hsî, an equally one-sided manner. 1. 何以文爲 is thus expanded in the 註疏,—何用文章乃爲君子, 'why use accomplishments in order to make a *Chün-tsze*? 2. We may interpret this

貢曰、惜乎夫子之說、君子也、駟不及舌。○三節 文猶質也、質猶文也、虎豹之鞟、猶犬羊之鞟。

第九章 一節 哀公問於有若曰年饑、用不足、如之何。○二節 有若對曰、盍徹乎。○三節 曰、二、吾猶不足、如之何其徹也。○四節 對曰、百姓足、君孰與不足、百姓不足、君孰與足。

2. Tsze-kung said, 'Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue.

3. 'Ornament is as substance; substance is as ornament. The hide of a tiger or leopard stripped of its hair, is like the hide of a dog or goat stripped of its hair.'

CHAP. IX. 1. The duke Âi inquired of Yû *Zo*, saying, 'The year is one of scarcity, and *the returns for* expenditure are not sufficient;—what is to be done?'

2. Yû *Zo* replied to him, 'Why not *simply* tithe the people?'

3. 'With two-tenths,' said the duke, 'I find them not enough;—how could I do with that system of one-tenth?'

4. Yû *Zo* answered, 'If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone.'

paragraph, as in the translation, putting a comma after 說. So, Chû Hsî. But the old interpreters seem to have read right on, without any comma, to 也, in which case the paragraph would be—'Alas! sir, for the way in which you speak of the superior man!' And this is the most natural construction. 3. The modern commentators seem hypercritical in condemning Tsze-kung's language here. He shows the desirableness of the ornamental accomplishments, but does not necessarily put them on the same level with the substantial qualities.

9. LIGHT TAXATION THE BEST WAY TO SECURE THE GOVERNMENT FROM EMBARRASSMENT FOR WANT OF FUNDS. 1. Duke Âi, II. xx. Yû *Zo*, I. ii. 2. By the statutes of the Châu dynasty, the ground was divided into allotments cultivated in common by the families located upon them, and the produce was divided equally, nine-tenths being given to the farmers, and one-tenth being reserved as a contribution to the State. This was called the law of 徹, which term = 通, 'pervading,' 'general,' with reference, apparently, to the system of *common* labour. 3. A former duke of Lû, Hsüan (B.C. 609–591), had imposed an additional tax of another tenth from each family's portion. 4. The meaning of this paragraph is given in the translation. Literally rendered, it is,—'The people having plenty, the prince—with whom not plenty? The people not having plenty, with whom can the prince have plenty?' Yû *Zo* wished to impress on the duke that a sympathy and common condition should unite him and his people. If he lightened his taxation to the regular tithe, then they would cultivate their allotments with so much vigour, that his receipts would be abundant. They would be able, moreover, to help their kind ruler in any emergency.

第十章 一節 子張問崇德辨惑。子曰、主忠信、徙義、崇德也。二節 愛之欲其生、惡之欲其死、既欲其生、又欲其死、是惑也。三節 誠不以富亦祇以異。

第十一章 一節 齊景公問政於孔子。二節 孔子對曰、君君、臣臣、父父、子子。三節 公曰、善哉、信如君不君、臣不臣、父不父、子不子、雖有粟、吾得而食諸。

CHAP. X. 1. Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, 'Hold faithfulness and sincerity as first principles, and be moving continually to what is right;—this is the way to exalt one's virtue.

2. 'You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion.

3. '"It may not be on account of her being rich, yet you come to make a difference."'

CHAP. XI. 1. The duke Ching, of Ch'î, asked Confucius about government.

2. Confucius replied, '*There is government*, when the prince is prince, and the minister is minister; when the father is father, and the son is son.'

3. 'Good!' said the duke; 'if, indeed; the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?'

10. HOW TO EXALT VIRTUE AND DISCOVER DELUSIONS. 1. Tsze-chang, see chap. vi. The Master says nothing about the 辨, 'discriminating,' or 'discovering,' of delusions, but gives an instance of a twofold delusion. Life and death, it is said, are independent of our wishes. To desire for a man either the one or the other, therefore, is one delusion. And on the change of our feelings to change our wishes in reference to the same person, is another. 之=此人.—But in this Confucius hardly appears to be the sage. 3. See the Shih-ching, II. iv. Ode IV. 3. I have translated according to the meaning in the Shih-ching. The quotation may be twisted into some sort of accordance with the preceding paragraph, as a case of delusion, but the commentator Ch'ăng (程) is probably correct in supposing that it should be transferred to XVI. xii. Then 祇 should be in the text, not 祇.

11. GOOD GOVERNMENT OBTAINS ONLY WHEN ALL THE RELATIVE DUTIES ARE MAINTAINED. 1. Confucius went to Ch'î in his 36th year, B.C. 517, and finding the reigning duke—styled *ching* after his death—overshadowed by his ministers, and thinking of setting aside his eldest son from the

〔十二章〕子曰、片言可以折獄者、其由也與。〔二節〕子路無宿諾。

〔十三章〕子曰、聽訟、吾猶人也、必也使無訟乎。

〔十四章〕子張問政。子曰、居之無倦、行之以忠。

〔十五章〕子曰、博學於文、約之以禮、亦可以弗畔矣夫。

CHAP. XII. 1. The Master said, 'Ah! it is Yû, who could with half a word settle litigations!'

2. Tsze-lû never slept over a promise.

CHAP. XIII. The Master said, 'In hearing litigations, I am like any other body. What is necessary, *however*, is to cause *the people* to have no litigations.'

CHAP. XIV. Tsze-chang asked about government. The Master said, '*The art of governing* is to keep *its affairs* before the mind without weariness, and to practise them with undeviating consistency.'

CHAP. XV. The Master said, 'By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, *one* may thus likewise not err from what is right.'

succession, he shaped his answer to the question about government accordingly. 3. 'Although I have the grain,' i.e. my revenue, the tithe of the produce of the country. 吾得而食諸(食諸, compare 行諸, XI. xxi), 'shall I be able to eat it?'—intimating the danger the State was exposed to from insubordinate officers.

12. WITH WHAT EASE TSZE-LÛ COULD SETTLE LITIGATIONS. 1. We translate here—'could,' and not—'can,' because Confucius is simply praising the disciple's character. Tsze-lû, see II. xvii. 片言 = 半言, 'half a word.' 2. This paragraph is from the compilers, stating a fact about Tsze-lû, to illustrate what the Master said of him. 宿 is explained by Chû Hsî by 留, 'to leave,' 'to let remain.' Its primary meaning is—'to pass a night.' We have in English, as given in the translation, a corresponding idiom.—In Ho Yen, 片言 is taken as = 偏言, 'one-sided words,' meaning that Tsze-lû could judge rightly on hearing half a case. 宿 again is explained by 豫, 'beforehand.'—'Tsze-lû made no promises beforehand.'

13. TO PREVENT BETTER THAN TO DETERMINE LITIGATIONS. See the 大學傳, IV. 訟, as opposed to 獄 (preceding chapter), is used of civil causes (爭財曰訟), and the other of criminal (爭罪曰獄). Little stress is to be laid on the 'I;' much on 使, as = 'to influence to.'

14. THE ART OF GOVERNING. 居, as opposed to 行, must be used as an active verb, and is explained by Chû Hsî as in the translation. 之 refers to that aspect of government about which Tsze-chang was inquiring. 無倦 = 始終如一, 'first and last the same;' 以忠 = 表裏如一, 'externally and internally the same.'

15. HARDLY DIFFERENT FROM VI. XXV.

十六章 子曰、君子成人之美、不成人之惡、小人反是。

十七章 季康子問政於孔子。孔子對曰、政者正也、子帥以正、孰敢不正。

十八章 季康子患盜、問於孔子。孔子對曰、苟子之不欲、雖賞之不竊。

十九章 季康子問政於孔子、曰、如殺無道、以就有道、何如。

CHAP. XVI. The Master said, 'The superior man *seeks to* perfect the admirable qualities of men, and does not *seek to* perfect their bad qualities. The mean man does the opposite of this.'

CHAP. XVII. Chî K'ang asked Confucius about government. Confucius replied, 'To govern means to rectify. If you lead on *the people* with correctness, who will dare not to be correct?'

CHAP. XVIII. Chî K'ang, distressed about the number of thieves *in the State,* inquired of Confucius *how to do away with them.* Confucius said, 'If you, sir, were not covetous, although you should reward them to do it, they would not steal.'

CHAP. XIX. Chî K'ang asked Confucius about government, saying, 'What do you say to killing the unprincipled for the good of the principled?' Confucius replied, 'Sir, in carrying on your government, why should you use killing at all? Let your *evinced* desires be for what is good, and the people will be good. The relation

16. OPPOSITE INFLUENCE UPON OTHERS OF THE SUPERIOR MAN AND THE MEAN MAN.

17. GOVERNMENT MORAL IN ITS END, AND EFFICIENT BY EXAMPLE.

18. THE PEOPLE ARE MADE THIEVES BY THE EXAMPLE OF THEIR RULERS. This is a good instance of Confucius's boldness in reproving men in power. Chi K'ang (II, xx) had made himself head of the Chi family, and entered into all its usurpations, by taking off the infant nephew, who should have been its rightful chief. 不欲 = 不貪, 'did not covet,' i.e. a position and influence to which you have no right. 苟子之不欲 = 'given the fact of your not being ambitious.' 賞之 = 賞民.

19. KILLING NOT TO BE TALKED OF BY RULERS; THE EFFECT OF THEIR EXAMPLE. In 就有道, 就 is an active verb, = 成, or 成就, 'to complete,' 'to perfect.' 德 is used in a vague sense, not positive virtue, but = 'nature,' 'character.' Some for 上 would read 尙 = 加, 'to add upon,' but 上 itself must here have substantially that meaning. 草上之風

孔子對曰、子爲政、焉用殺、子欲善、而民善矣、君子之德風、小人之德草、草上之風、必偃。

二十章 一節 子張問士何如、斯可謂之達矣。二節 子曰、何哉、爾所謂達者。三節 子張對曰、在邦必聞、在家必聞。四節 子曰、是聞也、非達也。五節 夫達也者、質直而好義、察言而觀色、慮以下人、在邦必達、在家必達。六節 夫聞也者、色取仁而行

between superiors and inferiors, is like that between the wind and the grass. The grass must bend, when the wind blows across it.'

CHAP. XX. 1. Tsze-chang asked, 'What must the officer be, who may be said to be distinguished?'

2. The Master said, 'What is it you call being distinguished?'

3. Tsze-chang replied, 'It is to be heard of through the State, to be heard of throughout his clan.'

4. The Master said, 'That is notoriety, not distinction.

5. 'Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in his clan.

6. 'As to the man of notoriety, he assumes the appearance of

=草加之以風, 'the grass, having the wind upon it.'

20. THE MAN OF TRUE DISTINCTION, AND THE MAN OF NOTORIETY. 1. The ideas of 'a scholar' and an 'officer' blend together in China. 達=通達, 'to reach all round;'—being influential, and that influence being acknowledged. 3. If 士 be 'an officer,' then 在邦 assumes him to be the minister of a prince of a State, and 在家, that he is only the minister of a great officer, who is the head of a clan. If, however, 士 be understood of 'a scholar,' 邦 will = 州里, 'the country,' 'people generally,' and 家 will = 族黨, 'the circle of relatives and neighbours.' 5. 下人,—下 is the verb. The dictionary explains it by 'to descend. From being on high to become low.' But it is here rather more still, = 'to come down below other men.' 6. The condemnation here might be more fully and clearly expressed.

違、居之不疑、在邦必聞、在家必聞。

二十一 樊遲從遊於舞雩之下、一節 曰、敢問崇德修慝辨惑。二節 子曰、善哉問。三節 先事後得、非崇德與、攻其惡、無攻人之惡、非修慝與、一朝之忿、忘其身以及其親、非惑與。

二十二 樊遲問仁。一節 子曰、愛人。問

virtue, but his actions are opposed to it, and he rests in this character without any doubts *about himself*. Such a man will be heard of in the country; he will be heard of in the clan.'

CHAP. XXI. 1. Fan Ch'ih rambling with the Master under *the trees* about the rain altars, said, 'I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions.'

2. The Master said, 'Truly a good question!

3. 'If doing what is to be done be made the first business, and success a secondary consideration;—is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others;—is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents;—is not this a case of delusion?'

CHAP. XXII. 1. Fan Ch'ih asked about benevolence. The Master said, 'It is to love *all* men.' He asked about knowledge. The Master said, 'It is to know *all* men.'

21. HOW TO EXALT VIRTUE, CORRECT VICE, AND DISCOVER DELUSIONS. Compare chap. x. Here, as there, under the last point of the inquiry, Confucius simply indicates a case of delusion, and perhaps that is the best way to teach how to discover delusions generally. 1. Fan Ch'ih, see II. v. 舞雩, see XI. xxv. 7; followed here by 之下, there must be reference to the trees growing about the altars. 慝 formed from 'heart' and 'to conceal,' = secret vice. 3. 先事後得,—compare with 先難後獲, in VI. xx, which also is the report of a conversation with Fan Ch'ih. 其惡,—其 = 己, 'himself,' 'his own.' 'A morning's anger' must be a small thing, but the consequences of giving way to it are very terrible. The case is one of great delusion.

22. ABOUT BENEVOLENCE AND WISDOM;—HOW KNOWLEDGE SUBSERVES BENEVOLENCE. Fan Ch'ih might well deem the Master's replies enigmatical, and, with the help of Tsze-hsiâ's explanations, the student still finds it difficult to understand the chapter. 1. 仁 here, being opposed to, or distinct from, 知, is to be taken as meaning 'benevolence,' and not as 'perfect

知。子曰、知人。二節樊遲未達。三節子曰、舉直錯諸枉、能使枉者直。四節樊遲退、見子夏、曰、鄉也、吾見於夫子而問知。子曰、舉直錯諸枉、能使枉者直、何謂也。五節子夏曰、富哉、言乎。六節舜有天下、選於衆、舉皐陶、不仁者遠矣、湯有天下、選於衆、舉伊尹、不仁者遠矣。

二十三章子貢問友。子曰、忠告、而善道

2. Fan Ch'ih did not immediately understand *these answers.*

3. The Master said, 'Employ the upright and put aside all the crooked;—in this way the crooked can be made to be upright.'

4. Fan Ch'ih retired, and, seeing Tsze-hsiâ, he said to him, 'A little while ago, I had an interview with our Master, and asked him about knowledge. He said, "Employ the upright, and put aside all the crooked;—in this way, the crooked will be made to be upright." What did he mean?'

5. Tsze-hsiâ said, 'Truly rich is his saying!

6. 'Shun, being in possession of the kingdom, selected from among all the people, and employed Kâo-yâo, on which all who were devoid of virtue disappeared. T'ang, being in possession of the kingdom, selected from among all the people, and employed Î Yin, and all who were devoid of virtue disappeared.'

CHAP. XXIII. Tsze-kung asked about friendship. The Master said, 'Faithfully admonish *your friend*, and skilfully lead him on. If you find him impracticable, stop. Do not disgrace yourself.'

virtue.' 2. 未, 'not yet,' i. e. not immediately. 3. Compare II. xix. 4. 鄉, 4th tone, in the dictionary defined by 昔, 'formerly.' 6. See the names here in the Shu-ching, Parts II, III, and IV. Shun and T'ang showed their wisdom —their knowledge of men—in the selection of the ministers who were named. That was their employment of the upright, and therefore all devoid of virtue disappeared. That was their making the crooked upright;—and so their love reached to all.

之、不可則止、毋自辱焉。曾子曰、君子以文會友、以友輔仁。

CHAP. XXIV. The philosopher Tsăng said, 'The superior man on grounds of culture meets with his friends, and by their friendship helps his virtue.'

23. PRUDENCE IN FRIENDSHIP. 告, read *kû*, as in III. xvii, implying some degree of deference. 道 = 導, as in II. iii. 1.

24. THE FRIENDSHIP OF THE CHÜN-TSZE. 以文, 'by means of letters,' i. e. common literary studies and pursuits.

BOOK XIII. TSZE-LÛ.

子路第十三

子路問政。子曰、先之、勞之。請益。曰、無倦。仲弓為季氏

CHAPTER I. 1. Tsze-lû asked about government. The Master said, 'Go before the people *with your example,* and be laborious in their affairs.'

2. He requested further instruction, and was answered, 'Be not weary (in these things).'

CHAP. II. 1. Chung-kung, being chief minister to the Head of the Chî family, asked about government. The Master said, 'Employ

HEADING OF THIS BOOK.—子路第十三, 'Tsze-lû, No. 13.' Here, as in the last Book, we have a number of subjects touched upon, all bearing more or less directly on the government of the State, and the cultivation of the person. The Book extends to thirty chapters.

1. THE SECRET OF SUCCESS IN GOVERNING IS THE UNWEARIED EXAMPLE OF THE RULERS:—A LESSON TO TSZE-LÛ. 1. To what understood antecedents do the 之 refer? For the first, we may suppose 民;—先之 = 率民, or 道民, 'precede the people,' 'lead the people,' that is, do so by the example of your personal conduct. But we cannot in the second clause bring 之 (= 民) in the same way under the regimen of 勞. 勞之 = 為他勤勞, 'to be laborious for them;' that is, to set them the example of diligence in agriculture, &c. It is better, however, according to the idiom I have several times pointed out, to take 之 as giving a sort of neuter and general force to the preceding words, so that the expressions are = 'example and laboriousness.'—K'ung Ân-kwo understands the meaning differently:—'Set the people an example, and then you may make them labour.' But this is not so good. 2. 無 in the old copies is 毋. The meaning comes to be the same.

宰、問政。子曰、先有司、赦小過、舉賢才。二節曰、焉知賢才而舉之。曰、舉爾所知、爾所不知、人其舍諸。

第三章一節子路曰、衞君待子而爲政、子將奚先。二節子曰、必也、正名乎。三節子路曰、有是哉、子之迂也、奚其正。四節子曰、野哉由也、君子於其所不知、蓋闕如也。五節名不

first the services of your various officers, pardon small faults, and raise to office men of virtue and talents.'

2. *Chung-kung* said, 'How shall I know the men of virtue and talent, so that I may raise them to office?' He was answered, 'Raise to office those whom you know. As to those whom you do not know, will others neglect them?'

CHAP. III. 1. Tsze-lû said, 'The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?'

2. The Master replied, 'What is necessary is to rectify names.'

3. 'So, indeed!' said Tsze-lû. 'You are wide of the mark! Why must there be such rectification?'

4. The Master said, 'How uncultivated you are, Yû! A superior man, in regard to what he does not know, shows a cautious reserve.

5. 'If names be not correct, language is not in accordance with

2. THE DUTIES CHIEFLY TO BE ATTENDED TO BY A HEAD MINISTER:—A LESSON TO *ZAN* YUNG. 1. 先有司,—compare VIII. iv. 3. The 有司 are the various smaller officers. A head minister should assign them their duties, and not be interfering in them himself. His business is to examine into the manner in which they discharge them. And in doing so, he should overlook small faults. 2. 人其舍諸,—compare 山川其舍諸, in VI. iv, though the force of 舍 here is not so great as in that chapter. Confucius's meaning is, that Chung-kung need not trouble himself about *all* men of worth. Let him advance those he knew. There was no fear that the others would be neglected. Compare what is said on 'knowing men,' in XII. xxii.

3. THE SUPREME IMPORTANCE OF NAMES BEING CORRECT. 1. This conversation is assigned by Chû Hsî to the 11th year of the duke Âi of Lû, when Confucius was 69, and he returned from his wanderings to his native State. Tsze-lû had then been some time in the service of the duke Ch'û of Wei, who, it would appear, had been wishing to get the services of the sage himself, and the disciple did not think that his Master would refuse to accept office, as he had not objected to *his* doing so. 2. 名 must have here a special reference, which Tsze-lû did not apprehend. Nor did the old interpreters, for Mâ Yung explains the 正名 by 正百事之名, 'to rectify the names of all things.'

正則言不順，言不順，則事不成。六節事不成，則禮樂不興，禮樂不興，則刑罰不中，刑罰不中，則民無所措手足。七節故君子名之必可言也，言之必可行也，君子於其言，無所苟而已矣。

第四章 一節 樊遲請學稼。子曰，吾不如老農。請學爲圃。曰，

the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success.

6. 'When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot.

7. 'Therefore a superior man considers it necessary that the names he uses may be spoken *appropriately*, and also that what he speaks may be carried out *appropriately*. What the superior man requires, is just that in his words there may be nothing incorrect.'

CHAP. IV. 1. Fan Ch'ih requested to be taught husbandry. The Master said, 'I am not so good for that as an old husbandman.' He

On this view, the reply would indeed be 'wide of the mark.' The answer is substantially the same as the reply to duke Ching of Ch'î about government in XII. xi, that it obtains when the prince is prince, the father father, &c.; that is, when each man in his relations is what the *name* of his relation would require. Now, the duke Ch'û held the rule of Wei against his father; see VII. xiv. Confucius, from the necessity of the case and peculiarity of the circumstances, allowed his disciples, notwithstanding that, to take office in Wei; but at the time of this conversation, Ch'û had been duke for nine years, and ought to have been so established that he could have taken the course of a filial son without subjecting the State to any risks. On this account, Confucius said he would begin with rectifying the name of the duke, that is, with requiring him to resign the dukedom to his father, and be what his name of *son* required him to be. See the 翼註, *in loc.* This view enables us to understand better the climax that follows, though its successive steps are still not without difficulty. 正名乎,—乎 may be taken as an exclamation, or as = 'is it not?' 4. 闕如,—闕 is used in the same sense as in II. xviii. The *kâi* is the introductory hypothetical particle. The phrase = 'is putting-aside-like,' i. e. the superior man reserves and revolves what he is in doubt about, and does not rashly speak. 6. 'Proprieties' here are not ceremonial rules, but = '*order*,' what such rules are designed to display and secure. So, 'music' is equivalent to 'harmony.' 中, 4th tone, is the verb.

4. A RULER HAS NOT TO OCCUPY HIMSELF WITH WHAT IS PROPERLY THE BUSINESS OF THE PEOPLE. It is to be supposed that Fan Ch'ih was at this time in office somewhere, and thinking of the Master, as the villager and high officer did, IX. ii and vi, that his knowledge embraced almost every subject, he imagined that he might get

吾不如老圃。二節樊遲出。子曰、小人哉、樊須也。三節上好禮、則民莫敢不敬、上好義、則民莫敢不服、上好信、則民莫敢不用情、夫如是、則四方之民、襁負其子而至矣、焉用稼。

第五章子曰、誦詩三百、授之以政、不達、使於四方、不能專對、雖多、亦奚以爲。

requested *also* to be taught gardening, and was answered, 'I am not so good for that as an old gardener.'

2. Fan Ch'ih having gone out, the Master said, 'A small man, indeed, is Fan Hsü!

3. 'If a superior love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit *to his example*. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs;—what need has he of a knowledge of husbandry?'

CHAP. V. The Master said, 'Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent *of his learning*, of what practical use is it?'

lessons from him on the two subjects he specifies, which he might use for the benefit of the people. 1. 稼 is properly the 'seed-sowing,' and 圃, 'a kitchen-garden,' but they are used generally, as in the translation. 3. 情, 'the feelings,' 'desires,' but sometimes, as here, in the sense of 'sincerity.' 襁, often joined with *pâo* (made of the cl[assifier] 衣 and 保), is a cloth with strings by [w]hich a child is strapped upon the back of it[s m]other or nurse.—This paragraph shows wh[at p]eople in office should learn. Confucius i[ntend]ed that it should be repeated to Fan Ch'[ih].

5. LITERARY ACQUIREMENTS USELESS WITHOUT PRACTICAL ABILITY. 詩三百,—see II. ii. 誦, 'to croon over,' as Chinese students do; here, = 'to have learned.' 專 = 獨, 'alone,' i. e. unassisted by the individuals of his suite. 多, 'many,' refers to the 300 odes. 亦, 'also,' here and in other places, = our 'yet,' 'after all.' 奚以爲,—以, it is said, = 用, 'use,' and 爲 is a mere expletive,—是語助詞. See in Wang Yăn-chih's Treatise on the Particles under the heading 爲語助也; chap. ii.

第六章 子曰、其身正、不令而行、其身不正、雖令不從。

第七章 子曰、魯衛之政、兄弟也。

第八章 子謂衛公子荊善居室、始有、曰、苟合矣、少有、曰、苟完矣、富有、曰、苟美矣。

第九章 一節 子適衛、冉有僕。二節 子曰、庶矣哉。三節 冉有曰、既庶矣、

CHAP. VI. The Master said, 'When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.'

CHAP. VII. The Master said, 'The governments of Lû and Wei are brothers.'

CHAP. VIII. The Master said of Ching, a scion of the ducal family of Wei, that he knew the economy of a family well. When he began to have means, he said, 'Ha! here is a collection!' When they were a little increased, he said, 'Ha! this is complete!' When he had become rich, he said, 'Ha! this is admirable!'

CHAP. IX. 1. When the Master went to Wei, Zan Yû acted as driver of his carriage.

2. The Master observed, 'How numerous are the people!'

3. Yû said, 'Since they are thus numerous, what more shall be done for them?' 'Enrich them,' was the reply.

6. HIS PERSONAL CONDUCT ALL IN ALL TO A RULER. A translator finds it impossible here to attain to the terse conciseness of his original.

7. THE SIMILAR CONDITION OF THE STATES OF LÛ AND WEI. Compare VI. xxii. Lû's State had been directed by the influence of Châu-kung, and Wei was the fief of his brother Fung (封), commonly known as K'ang-shû (康叔). They had, similarly, maintained an equal and brotherly course in their progress, or, as it was in Confucius's time, in their degeneracy. That portion of the present Ho-nan, which runs up and lies between Shan-hsî and Pei-chih-lî, was the bulk of Wei.

8. THE CONTENTMENT OF THE OFFICER CHING, AND HIS INDIFFERENCE ON GETTING RICH. Ching was a great officer of Wei, a scion of its ducal house. 善居室 is a difficult expression. Literally it is—'dwelt well in his house.' 室 implies that he was a married man, the head of a family. The 合講 says the phrase is equivalent to 處家, 'managed his family.' Chû Hsî explains 苟 by 聊且粗畧之意,—'it is significant of indifference and carelessness.' Our word 'ha!' expressing surprise and satisfaction corresponds to it pretty nearly. We are not to understand that Ching really made these utterances, but Confucius thus vividly represents how he felt. Compare Burns's line, 'Contented wi' little, and cantie wi' mair.'

又何加焉。曰、富之。[四]曰、既富矣、又何加焉。曰、教之。

[第十章]子曰、苟有用我者、朞月而已可也、三年有成。

[十一章]子曰、善人爲邦百年、亦可以勝殘去殺矣、誠哉是言也。

[十二章]子曰、如有王者、必世而後仁。

4. 'And when they have been enriched, what more shall be done?' The Master said, 'Teach them.'

CHAP. X. The Master said, 'If there were (any of the princes) who would employ me, in the course of twelve months, I should have done something considerable. In three years, *the government* would be perfected.'

CHAP. XI. The Master said, '"If good men were to govern a country *in succession* for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments." True indeed is this saying!'

CHAP. XII. The Master said, 'If a truly royal ruler were to arise, it would *still* require a generation, and then virtue would prevail.'

9. A PEOPLE NUMEROUS, WELL-OFF, AND EDUCATED, IS THE GREAT ACHIEVEMENT OF GOVERNMENT. 1. 僕, 'a servant,' but here with the meaning in the translation. That, indeed, is the second meaning of the character given in the dictionary.

10. CONFUCIUS'S ESTIMATE OF WHAT HE COULD DO, IF EMPLOYED TO ADMINISTER THE GOVERNMENT OF A STATE. 朞 is to be distinguished from 期, and = 'a revolution of the year.' There is a comma at 月, and 而已可 are read together. 而已 does not signify, as it often does, 'and nothing more,' but = 'and have,' 已 being 已經, a sign of the perfect tense. —'Given twelve months, and there would be a passable result. In three years there would be a completion.'

11. WHAT A HUNDRED YEARS OF GOOD GOVERNMENT COULD EFFECT. Confucius quotes here a saying of his time, and approves of it. 勝, 1st tone, 'to be equal to.' 勝殘, 'would be equal to the violent,' that is, to transform them. 去殺, 'to do away with killing, that is, with capital punishments, unnecessary with a transformed people.

12. IN WHAT TIME A ROYAL RULER COULD TRANSFORM THE KINGDOM. 王者, 'one who was a king.' The character 王 is formed by three straight lines representing the three powers of Heaven, Earth, and Man, and a perpendicular line, going through and uniting them, and thus conveys the highest idea of power and influence. See the dictionary, *sub voc.*, character 王. Here it means the highest wisdom and virtue in the highest place. 世, 'a generation,' or thirty years. See note on II. xxiii. 1.

十三 子曰、苟正其身矣、於從政乎何有、不能正其身、如正人何。

十四 冉子退朝、子曰、何晏也。對曰、有政。子曰、其事也、如有政、雖不吾以、吾其與聞之。

十五 一節 定公問一言而可以興邦、有諸。孔子對曰、言不可以若是其

CHAP. XIII. The Master said, 'If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?'

CHAP. XIV. The disciple *Zan* returning from the court, the Master said to him, 'How are you so late?' He replied, 'We had government business.' The Master said, 'It must have been *family* affairs. If there had been government business, though I am not *now* in office, I should have been consulted about it.'

CHAP. XV. 1. The duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, 'Such an effect cannot be expected from one sentence.

The old interpreters take 仁 as = 仁政, 'virtuous government.'—To save Confucius from the charge of vanity in what he says, in chap. x, that he could accomplish in three years, it is said, that the perfection which he predicates there would only be the foundation for the virtue here realised.

13. THAT HE BE PERSONALLY CORRECT ESSENTIAL TO AN OFFICER OF GOVERNMENT. Compare chap. vi. That the subject is here an officer of government, and not the ruler, appears from the phrase 從政; see note on VI. vi. With reference to the other phraseology of the chapter, the 備旨 says that 從政 embraces 正君, 'the rectification of the prince,' and 正民, 'the rectification of the people.'

14. AN IRONICAL ADMONITION TO ZAN YÛ ON THE USURPING TENDENCIES OF THE CHÎ FAMILY. The point of the chapter turns on the opposition of the phrases 有政 and 其事也;—at the court of the Chi family, that is, they had really been discussing matters of government, affecting the State, and proper only for the prince's court. Confucius affects not to believe it, and says that at the chief's court they could only have been discussing the affairs of his house. 不吾以,—an inversion, and 以 = 用, 'although I am *now* not employed.' 與, in 4th tone.—'I should have been present and heard it.' Superannuated officers might go to court on occasions of emergency, and might also be consulted on such, though the general rule was to allow them to retire at 70. See the Lî Chî, I. i. Pt. i. 28. The 其 after 吾 makes a double subject, and = an emphatic I; a style more common in the Shû than in these Analects.

15. HOW THE PROSPERITY AND RUIN OF A COUNTRY MAY DEPEND ON THE RULER'S VIEW OF HIS POSITION, HIS FEELING ITS DIFFICULTY, OR ONLY CHERISHING A HEADSTRONG WILL. 1. I should suppose that 一言可以興邦 and the corresponding sentence below were common sayings, about which the duke asks, in a way to intimate his disbelief of them,—有諸. 幾 is

幾也。○二節人之言曰、爲君難、爲臣不易。○三節如知爲君之難也、不幾乎一言而興邦乎。○四節曰、一言而喪邦有諸。孔子對曰、言不可以若是其幾也、人之言曰、予無樂乎爲君、唯其言而莫予違也。○五節如其善、而莫之違也、不亦善乎。如不善、而莫之違也、不幾乎一言而喪邦乎。

十六章葉公問政。○一節子曰、近者說、遠

2. 'There is a saying, however, which people have—"To be a prince is difficult; to be a minister is not easy."

3. 'If a *ruler* knows this,—the difficulty of being a prince,—may there not be expected from this one sentence the prosperity of his country?'

4. *The duke then* said, 'Is there a single sentence which can ruin a country?' Confucius replied, 'Such an effect as that cannot be expected from one sentence. There is, *however*, the saying which people have—"I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say!"

5. 'If a *ruler's* words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?'

CHAP. XVI. 1. The duke of Sheh asked about government.

2. The Master said, '*Good government obtains, when* those who are near are made happy, and those who are far off are attracted.'

not here in the sense of 'a spring,' or '*primum mobile*,' but = 期, in the sense of 'to expect,' 'to be expected from.' 一言 = 一句, as in II. ii. 2. It is only the first part of the saying on which Confucius dwells. That is called 主, the principal sentence; the other is only 帶說, 'an accessory.' 3. Some put a comma at the first 乎, but it is better to take that 乎 as a preposition;—'May it not be expected that *from* this one word, &c.?' Similarly, par. 4, 乎 is a preposition = our *in*. 其言,一言 is here used specially of the orders, rules, &c., which a ruler may issue.

16. GOOD GOVERNMENT SEEN FROM ITS EFFECTS. 1. 葉, read *shêh*; see VII. xviii. 2. Confucius

者來。

十七 子夏爲莒父宰、問政。子曰、無欲速、無見小利、欲速則不達、見小利則大事不成。

十八 一節 葉公語孔子曰、吾黨有直躬者、其父攘羊、而子證之。二節 孔子曰、吾黨之直者異於是、父爲子隱、子爲父隱、直在其中矣。

CHAP. XVII. Tsze-hsiâ, being governor of Chü-fû, asked about government. The Master said, 'Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.'

CHAP. XVIII. 1. The duke of Sheh informed Confucius, saying, 'Among us here there are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact.'

2. Confucius said, 'Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this.'

is supposed to have in view the oppressive and aggressive government of Ch'û, to which Shih belonged.

17. HASTE AND SMALL ADVANTAGES NOT TO BE DESIRED IN GOVERNING. Chü-fû (fû 3rd tone) was a small city in the western border of Lû. 無 = 毋, the prohibitive particle.

18. NATURAL DUTY AND UPRIGHTNESS IN COLLISION. 1. 吾黨, 'our village,' 'our neighbourhood,' but 黨 must be taken vaguely, as in the translation; compare V. xxi. We cannot say whether the duke is referring to one or more actual cases, or giving his opinion of what his people would do. Confucius's reply would incline us to the latter view. In the 集證, accounts are quoted of such cases, but they are probably founded on this chapter. 攘 is 'to steal on occasion,' i. e. on some temptation, as when another person's animal comes into my grounds, and I appropriate it. 證 seems to convey here the idea of accusation, as well as of witnessing. 2. 直在其中,—compare II. xviii. 2. The expression does not absolutely affirm that this is upright, but that in this there is a better principle than in the other conduct.—Anybody but a Chinese will say that both the duke's view of the subject and the sage's were incomplete.

〔十九章〕樊遲問仁。子曰、居處恭、執事敬、與人忠、雖之夷狄、不可棄也。

〔二十章〕〔一節〕子貢問曰、何如斯可謂之士矣。子曰、行己有恥、使於四方、不辱君命、可謂士矣。〔二節〕曰、敢問其次。曰、宗族稱孝焉、鄉黨稱弟焉。〔三節〕曰、敢問其次。曰、言必信、行必果、硜硜然、小

CHAP. XIX. Fan Ch'ih asked about perfect virtue. The Master said, 'It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these *qualities* may not be neglected.'

CHAP. XX. 1. Tsze-kung asked, saying, 'What qualities must a man possess to entitle him to be called an officer?' The Master said, 'He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince's commission, deserves to be called an officer.'

2. *Tsze-kung* pursued, 'I venture to ask who may be placed in the next lower rank?' and he was told, 'He whom the circle of his relatives pronounce to be filial, whom his fellow-villagers and neighbours pronounce to be fraternal.'

3. *Again the disciple* asked, 'I venture to ask about the class still next in order.' *The Master* said, 'They are determined to be sincere in what they say, and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next class.'

19. CHARACTERISTICS OF PERFECT VIRTUE. This is the third time that Fan Ch'ih is represented as questioning the Master about 仁, and it is supposed by some to have been the first in order. 居處 (in 3rd tone), in opposition to 執事 = 'dwelling alone,' 'in retirement.' The rude tribes here are the Î and the Tî. The Î we met with in IX. xiii. Here it is associated with Tî, the name of tribes on the north.

20. DIFFERENT CLASSES OF MEN WHO IN THEIR SEVERAL DEGREES MAY BE STYLED OFFICERS, AND THE INFERIORITY OF THE MASS OF THE OFFICERS OF CONFUCIUS'S TIME. 1. 士,—compare on XII. xx. Here it denotes—not the scholar, but the officer. 有恥, 'has shame,' i. e. will avoid all bad conduct which would subject him to reproach. 2. 宗族 is 'a designation for all who form one body having the same ancestor.' They are also called 九族, 'nine branches of kindred,' being all of the same surname from the great-great-grandfather to the great-great-grandson. 弟 = 悌, meaning 'submissive,' giving due honour to all older than himself. 3. 硜, 'the sound of stones.' 硜硜然, 'stone-like.' The dictionary, with

人哉、抑亦可以爲次矣。四節 曰、今之從政者何如。子曰、噫、斗筲之人、何足算也。

廿一章 子曰、不得中行而與之、必也狂狷乎、狂者進取、狷者有所不爲也。

廿二章 一節 子曰、南人有言曰、人而無恆、不可以作巫醫、善夫。二節 不恒其德、或承之

4. *Tsze-kung finally* inquired, 'Of what sort are those of the present day, who engage in government?' The Master said, 'Pooh! they are so many pecks and hampers, not worth being taken into account.'

CHAP. XXI. The Master said, 'Since I cannot get men pursuing the due medium, to whom I might communicate *my instructions*, I must find the ardent and the cautiously-decided. The ardent will advance and lay hold *of truth*; the cautiously-decided will keep themselves from what is wrong.'

CHAP. XXII. 1. The Master said, 'The people of the south have a saying—"A man without constancy cannot be either a wizard or a doctor." Good!

2. 'Inconstant in his virtue, he will be visited with disgrace.'

reference to this passage, explains it—小人貌, 'the appearance of a small man.' 4. 斗筲之人, i.e. mere utensils. Compare on II. xii. Dr. Williams translates the expression fairly well by 'peck-measure men.'

21. CONFUCIUS OBLIGED TO CONTENT HIMSELF WITH THE ARDENT AND CAUTIOUS AS DISCIPLES. Compare V. xxi, and Mencius VII. ii. 37. 與之 is explained as in the translation—以道傳之. The 註疏, however, gives simply—與之同處, 'dwell together with them.' 必也, 狂狷乎,—comp. VIII. xvi. 2. 狷 is explained in the dictionary by 褊急, 'contracted and urgent.' Opposed to 狂 it would seem to denote caution, but yet not a caution which may not be combined with decision. 有所不爲, 'have what they will not do.'

22. THE IMPORTANCE OF FIXITY AND CONSTANCY OF MIND. 1. I translate 巫 by 'wizard,' for want of a better term. In the Châu Lî, Bk. XXVI, the *wû* appear sustaining a sort of official status, regularly called in to bring down spiritual beings, obtain showers, &c. They are distinguished as men and women, though 巫 is often feminine, 'a witch,' as opposed to 覡, 'a wizard.' Confucius's use of the saying, according to Chû Hsî, is this:—'Since such small people must have constancy, how much more ought others to have it!' The ranking of the doctors and wizards together sufficiently shows what was the position of the healing art in those days.—Chang K'ang-ch'ăng interprets this paragraph quite inadmissibly:—'Wizards and doctors cannot manage people who have

羞。三子曰、不占而已矣。

二十三 子曰、君子和而不同、小人同而不和。

二十四 子貢問曰、鄉人皆好之、何如。子曰、未可也。鄉人皆惡之、何如。子曰、未可也、不如鄉人之善者好之、其不善者惡之。

二十五 子曰、君子易事而難說也、說之不以道、不說也、及

3. The Master said, 'This arises simply from not attending to the prognostication.'

CHAP. XXIII. The Master said, 'The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.'

CHAP. XXIV. Tsze-kung asked, saying, 'What do you say of a man who is loved by all the people of his neighbourhood?' The Master replied, 'We may not for that accord our approval of him.' 'And what do you say of him who is hated by all the people of his neighbourhood?' The Master said, 'We may not for that conclude that he is bad. It is better than either of these cases that the good in the neighbourhood love him, and the bad hate him.'

CHAP. XXV. The Master said, 'The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his

no constancy.' 2. This is a quotation from the Yî-ching, diagram 恆; hexagram XXXII, line 3. 3. This is inexplicable to Chû Hsî. Some bring out from it the meaning in the translation.—Chăng K'ang-ch'ăng says:—'By the Yî we prognosticate good and evil, but in it there is no prognostication of people without constancy.'

23. THE DIFFERENT MANNERS OF THE SUPERIOR AND THE MEAN MAN. Compare II. xiv, but here the parties are contrasted in their more private intercourse with others. 同, 'agreeing with,' = flattering.

24. HOW, TO JUDGE OF A MAN FROM THE LIKINGS AND DISLIKINGS OF OTHERS, WE MUST KNOW THE CHARACTERS OF THOSE OTHERS. 未可,—literally, 'not yet may.' The general meaning of a Chinese sentence is often plain, and yet we are puzzled to supply exactly the subjects, auxiliaries, &c., which other languages require. In rendering the phrase, I have followed many of the paraphrasts, who complete it thus 未可信其爲賢也 and 未可信其爲惡也. In the 註疏, however, the second occurrence of it is expanded in the same way as the first. Compare Luke's Gospel, vi. 21, 26.

25. DIFFERENCE BETWEEN THE SUPERIOR AND THE MEAN MAN IN THEIR RELATION TO THOSE EMPLOYED BY THEM. 易事而難說(=悅),—as in the translation, or we may render,

其使人也器之。小人難事而易說也、說之雖不以道、說也、及其使人也、求備焉。

〔廿六章〕子曰、君子泰而不驕、小人驕而不泰。

〔廿七章〕子曰、剛、毅、木、訥、近仁。

〔廿八章〕子路問曰、何如斯可謂之士矣。子曰、切切、偲偲、怡怡如也、可謂士矣、朋友切切偲偲、兄弟怡怡。

employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything.'

Chap. XXVI. The Master said, 'The superior man has a dignified ease without pride. The mean man has pride without a dignified ease.'

Chap. XXVII. The Master said, 'The firm, the enduring, the simple, and the modest are near to virtue.'

Chap. XXVIII. Tsze-lû asked, saying, 'What qualities must a man possess to entitle him to be called a scholar?' The Master said, 'He must be thus,—earnest, urgent, and bland:—among his friends, earnest and urgent; among his brethren, bland.'

'is easily served, but is pleased with difficulty.' 器之,—see II. xii, 器 being here a verb. 求備 is the opposite of 器之, and = 以全材責備一人身上, 'he requires all capabilities from a single man.'

26. The different air and bearing of the superior and the mean man.

27. Natural qualities which are favourable to virtue. 木, 'wood,' here an adjective, but not our 'wooden.' It = 質樸, 'simple,' 'plain.' 訥, see IV. xxiv. The gloss on it here is—遲鈍, 'slow and blunt.' 'Modest' seems to be the idea.

28. Qualities that mark the scholar in social intercourse. This is the same question as in chap. xx. 1, but 士 is here 'the scholar,' the gentleman of education, without reference to his being in office or not.

〔二十九章〕子曰、善人教民七年、亦可以即戎矣。〔三十章〕子曰、以不教民戰、是謂棄之。

CHAP. XXIX. The Master said, 'Let a good man teach the people seven years, and they may then likewise be employed in war.'

CHAP. XXX. The Master said, 'To lead an uninstructed people to war, is to throw them away.'

29. HOW THE GOVERNMENT OF A GOOD RULER WILL PREPARE THE PEOPLE FOR WAR. 善人, 'a good man,'—spoken with reference to him as a ruler. The teaching is not to be understood of military training, but of the duties of life and citizenship; a people so taught are morally fitted to fight for their government. What military training may be included in the teaching, would merely be the hunting and drilling in the people's repose from the toils of agriculture. 戎, 'weapons of war.' 可以即戎,—'they may go to their weapons.'

30. THAT PEOPLE MUST BE TAUGHT, TO PREPARE THEM FOR WAR. Compare the last chapter. The language is very strong, and 教 being understood as in the last chapter, shows how Confucius valued education for all classes.

BOOK XIV. HSIEN WǍN.

憲問第十四

〔第一章〕憲問恥。子曰、邦有道穀、邦無道穀、恥也。

CHAPTER I. Hsien asked what was shameful. The Master said, 'When good government prevails in a State, *to be thinking only of* salary; and, when bad government prevails, *to be thinking, in the same way, only of* salary;—this is shameful.'

HEADING OF THIS BOOK.—憲問第十四, 'Hsien asked, No. 14.' The glossarist Hsing Ping (邢昺) says, 'In this Book we have the characters of the *Three Kings*, and *Two Chiefs*, the courses proper for princes and great officers, the practice of virtue, the knowledge of what is shameful, personal cultivation, and the tranquillizing of the people;—all subjects of great importance in government. They are therefore collected together, and arranged after the last Book which commences with an inquiry about government.' Some writers are of opinion that the whole Book with its 47 chapters was compiled by Hsien or Yüan Sze, who appears in the first chapter. That only the name of the inquirer is given, and not his surname, is said to be our proof of this.

1. IT IS SHAMEFUL IN AN OFFICER TO BE CARING ONLY ABOUT HIS EMOLUMENT. Hsien is the Yüan Sze of VI. iii, and if we suppose Confucius's answer designed to have a practical application to himself, it is not easily reconcileable with what appears of his character in that other place. 穀 here = 祿, 'emolument,' but its meaning must be pregnant and intensive, as in the translation. If we do not take it so, the sentiment is contradictory to VIII. xiii. 3. K'ung Ân-kwo, however, takes the following view of the reply:—'When a country is well-governed, emolument is right; when a country is ill-governed, to take office and emolument is shameful.' I prefer the construction of Chû Hsî, which appears in the translation.

第二章 一節 克、伐、怨、欲、不行焉、可以爲仁矣。二節 子曰、可以爲難矣、仁則吾不知也。

第三章 子曰、士而懷居、不足以爲士矣。

第四章 子曰、邦有道、危言危行、邦無道、危行言孫。

第五章 子曰、有德者、必有言、有言者、不必有德、仁者、必有勇、勇者、不必有仁。

CHAP. II. 1. 'When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue.'

2. The Master said, 'This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue.'

CHAP. III. The Master said, 'The scholar who cherishes the love of comfort is not fit to be deemed a scholar.'

CHAP. IV. The Master said, 'When good government prevails in a State, language may be lofty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold, but the language may be with some reserve.'

CHAP. V The Master said, 'The virtuous will be sure to speak *correctly*, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle.'

2. THE PRAISE OF PERFECT VIRTUE IS NOT TO BE ALLOWED FOR THE REPRESSION OF BAD FEELINGS. In Ho Yen, this chapter is joined to the preceding, and Chû Hsî also takes the first paragraph to be a question of Yüan Hsien. 1. 克, 'overcoming,' i.e. here = 'the love of superiority.' 伐, as in V. xxv. 3. 不行, 'do not go,' i. e. are not allowed to have their way, = are repressed. 2. 難, 'difficult,'—the doing what is difficult. 仁 is *quoad* 仁;—'as to its being perfect virtue, that I do not know.'

3. A SCHOLAR MUST BE AIMING AT WHAT IS HIGHER THAN COMFORT OR PLEASURE. Compare IV. xi. 'The 懷居 here is akin to the 懷土 there. Compare also IV. ix.

4. WHAT ONE DOES MUST ALWAYS BE RIGHT; WHAT ONE FEELS NEED NOT ALWAYS BE SPOKEN:—A LESSON OF PRUDENCE. 孫, for 遜, as in VII. xxxv. 危, 'terror from being in a high position;' then 'danger,' 'dangerous.' It is used here in a good sense, meaning 'lofty, and what may seem to be, or really be, dangerous,' under a bad government, where good principles do not prevail.

5. WE MAY PREDICATE THE EXTERNAL FROM THE INTERNAL, BUT NOT VICE VERSÂ. The 有言 must be understood of virtuous speaking and

第六章 南宮适問於孔子曰、羿善射、奡盪舟、俱不得其死然、禹稷躬稼、而有天下。夫子不答。南宮适出。子曰、君子哉若人、尚德哉若人。

第七章 子曰、君子而不仁者有矣夫、未有小人而仁者也。

CHAP. VI. Nan-kung Kwo, submitting an inquiry to Confucius, said, 'Î was skilful at archery, and Âo could move a boat along upon the land, but neither of them died a natural death. Yü and Chî personally wrought at the toils of husbandry, and they became possessors of the kingdom.' The Master made no reply; but when Nan-kung Kwo went out, he said, 'A superior man indeed is this! An esteemer of virtue indeed is this!'

CHAP. VII. The Master said, 'Superior men, and yet not *always* virtuous, there have been, alas! But there never has been a mean man, and, *at the same time,* virtuous.'

'virtuously,' or 'correctly,' be supplied to bring out the sense. A translator is puzzled to render 仁者 differently from 有德者. I have said 'men of principle,' the opposition being between moral and animal courage; yet the men of principle may not be without the other, in order to their doing justice to themselves.

6. EMINENT PROWESS CONDUCTING TO RUIN; EMINENT VIRTUE LEADING TO DIGNITY. THE MODESTY OF CONFUCIUS. Nan-kung Kwo is said by Chû Hsî to have been the same as Nan Yung in V. i. But this is doubtful. See on Nan Yung there. Kwo, it is said, insinuated in his remark an inquiry whether Confucius was not like Yü or Chî, and the great men of the time so many Î and Âo; and the sage was modestly silent upon the subject. Î and Âo carry us back to the 22nd century before Christ. The first belonged to a family of princelets, famous, from the time of the emperor 嚳 (B. C. 2432), for their archery, and dethroned the emperor Hâu-hsiang (后相), B. C. 2145. Î was afterwards slain by his minister, Han Cho (寒浞), who then married his wife, and one of their sons (澆, *Chiâo*) was the individual here named Âo, who was subsequently destroyed by the emperor Shâo-k'ang, the posthumous son of Hâu-hsiang. Chî was the son of the emperor 嚳, of whose birth many prodigies are narrated, and appears in the Shû-ching as Hâu-chî, the minister of agriculture to Yâo and Shun, by name 棄. The Châu family traced their descent lineally from him, so that though the throne only came to his descendants more than a thousand years after his time, Nan-kung Kwo speaks as if he had got it himself, as Yü did. 君子哉若人,—compare V. ii. The name Âo in the text should be 奡.

7. THE HIGHEST VIRTUE NOT EASILY ATTAINED TO, AND INCOMPATIBLE WITH MEANNESS. Compare IV. iv. We must supply the 'always,' to bring out the meaning.

第八章子曰、愛之、能勿勞乎、忠焉、能勿誨乎。

第九章子曰、爲命、裨諶草創之、世叔討論之、行人子羽修飾之、東里子產潤色之。一節

第十章或問子產。子曰、惠人也。二節問子西。曰、彼哉彼哉。三節問管仲。曰、人也、奪伯氏駢邑三百、飯疏食、沒齒、

CHAP. VIII. The Master said, 'Can there be love which does not lead to strictness with its object? Can there be loyalty which does not lead to the instruction of its object?'

CHAP. IX. The Master said, 'In preparing the governmental notifications, P'î Shăn first made the rough draught; Shî-shû examined and discussed its contents; Tsze-yü, the manager of Foreign intercourse, then polished the style; and, finally, Tsze-ch'ân of Tung-lî gave it the proper elegance and finish.'

CHAP. X. 1. Some one asked about Tsze-ch'ân. The Master said, 'He was a kind man.'

2. He asked about Tsze-hsî. The Master said, 'That man! That man!'

3. He asked about Kwan Chung. 'For him,' said the Master, 'the city of Pien, with three hundred families, was taken from the chief of the Po family, who did not utter a murmuring word, though, to the end of his life, he had only coarse rice to eat.'

8. A LESSON FOR PARENTS AND MINISTERS, THAT THEY MUST BE STRICT AND DECIDED. *Lâo*, being parallel with *hûi*, is to be construed as a verb, and conveys the meaning in the translation different from the meaning of the term in XIII. i. K'ung Ân-kwo takes it in the sense of 'to soothe,' 'comfort,' in the 3rd tone, but that does not suit the parallelism.

9. THE EXCELLENCE OF THE OFFICIAL NOTIFICATIONS OF CHĂNG, OWING TO THE ABILITY OF FOUR OF ITS OFFICERS. The State of Chăng, small and surrounded by powerful neighbours, was yet fortunate in having able ministers, through whose mode of conducting its government it enjoyed considerable prosperity. 命, with reference to this passage, is explained in the dictionary by 政令盟會之辭, 'the language of government orders, covenants, and conferences;' see the Châu Lî, XXV. par. 11. Tsze-ch'ân (see V. xv) was the chief minister of the State, and in preparing such documents first used the services of P'î Shăn, who was noted for his wise planning of matters. Shî-shû shows the relation of the officer indicated to the ruling family. His name was Yû-chî (游吉). The province of the 行人 was 'to superintend the ceremonies of communication with other States;' see the Châu Lî, Bk. XXXVIII.

10. THE JUDGMENT OF CONFUCIUS CONCERNING TSZE-CH'ÂN, TSZE-HSÎ, AND KWAN CHUNG. 1. See V. xv. 2. Tsze-hsî was the chief minister of Ch'û. He had refused to accept the nomination to the sovereignty of the State in preference to the rightful heir, but did not oppose the usurp-

無怨言。

十一章 子曰、貧而無怨、難、富而無驕、易。

十二章 子曰、孟公綽、爲趙魏老則優、不可以爲滕薛大夫。

十三章 一節 子路問成人。子曰、若臧武仲之知、公綽之不欲、卞莊子之勇、冉求之藝、文之以禮樂、亦可以爲成人矣。二節 曰、今之成人者何必然、見

CHAP. XI. The Master said, 'To be poor without murmuring is difficult. To be rich without being proud is easy.'

CHAP. XII. The Master said, 'Măng Kung-ch'o is more than fit to be chief officer in the families of Châo and Wei, but he is not fit to be great officer to either of *the States* T'ăng or Hsieh.'

CHAP. XIII. 1. Tsze-lû asked what constituted a COMPLETE man. The Master said, 'Suppose a man with the knowledge of Tsang Wû-chung, the freedom from covetousness of Kung-ch'o, the bravery of Chwang of Pien, and the varied talents of Zăn Ch'iû; add to these the accomplishments of the rules of propriety and music:—such an one might be reckoned a COMPLETE man.'

2. *He then* added, 'But what is the necessity for a complete man of the present day to have all these things? The man, who in the

ing tendencies of the rulers of Ch'û. He had moreover opposed the wish of king Châo (of Ch'û) to employ the sage. 3. Kwan Chung,—see III. xxii. To reward his merits, the duke Hwan conferred on him the domain of the officer mentioned in the text, who had been guilty of some offence. His submitting as he did to his changed fortunes was the best tribute to Kwan's excellence.

11. IT IS HARDER TO BEAR POVERTY ARIGHT THAN TO CARRY RICHES. This sentiment may be controverted. Compare I. xv.

12. THE CAPACITY OF MĂNG KUNG-CH'O. Kung-ch'o was the head of the Măng, or Chung-sun family, and, according to the 'Historical Records,' was regarded by Confucius more than any other great man of the times in Lû. His estimate of him, however, as appears here, was not very high. In the sage's time, the government of the State of Tsin (晉) was in the hands of the three families, Châo, Wei, and Han (韓), which afterwards divided the whole State among themselves; but meanwhile they were not States, and Kung-ch'o, as their *lâo*, or chief officer, could have managed their affairs. Tăng and Hsieh were small States, whose great officers would have to look after their relations with greater States, to which function Kung-ch'o's abilities were not equal.

13. OF THE COMPLETE MAN:—A CONVERSATION WITH TSZE-LÛ. 1. Tsang Wû-chung had been an officer of Lû in the reign anterior to that in which Confucius was born. So great was his reputation for wisdom that the people gave him the title of a 聖人, or 'sage.' Wû was his

利思義、見危授命、久要不忘平生之言、亦可以爲成人矣。

〔十四章〕一節 子問公叔文子於公明賈曰、信乎、夫子不言、不笑、不取乎。二節 公明賈對曰、以告者過也、夫子時然後言、人不厭其言、樂然後笑、人不厭其笑、義然後取、人不厭其取。子曰、其然、豈其然乎。

view of gain thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends:—such a man may be reckoned a COMPLETE man.'

CHAP. XIV. 1. The Master asked Kung-ming Chiâ about Kung-shû Wăn, saying, 'Is it true that your master speaks not, laughs not, and takes not?'

2. Kung-ming Chiâ replied, 'This has arisen from the reporters going beyond *the truth*.—My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking.' The Master said, 'So! But is it so with him?'

honorary epithet, and 仲 denotes his family place, among his brothers. Chwang, it is said by Chû Hsî, after Châu (周), one of the oldest commentators, whose surname only has come down to us, was 卞邑大夫, 'great officer of the city of Pien.' According to the 'Great Collection of Surnames,' a secondary branch of a family of the State of Ts'âo (曹) having settled in Lû, and being gifted with Pien, its members took their surname thence. For the history of Chwang and of Wû-chung, see the 集證 *in loc.* 亦可云云,—亦 implies that there was a higher style of man still, to whom the epithet *complete* would be more fully applicable. 2. The 曰 is to be understood of Confucius, though some suppose that Tsze-lû is the speaker. 要, 1st tone, = 約, 'an agreement,' 'a covenant;'—'a long agreement, he does not forget the words of his whole life.' The meaning is what appears in the translation.

14. THE CHARACTER OF KUNG-SHÛ WĂN, WHO WAS SAID NEITHER TO SPEAK, NOR LAUGH, NOR TAKE. 1. Wăn was the honorary epithet of the individual in question, by name Chih (枝), or, as some say, Fa (發), an officer of the State of Wei. He was descended from the duke 獻, and was himself the founder of the Kung-shû family, being so designated, I suppose, because of his relation to the reigning duke. Of Kung-

〔十五章〕子曰、臧武仲、以防求爲後於魯、雖曰不要君、吾不信也。

〔十六章〕子曰、晉文公譎而不正、齊桓公正而不譎。

〔十七章〕一節 子路曰、桓公殺公子糾、召忽死之、管仲不死、

CHAP. XV. The Master said, 'Tsang Wû-chung, keeping possession of Fang, asked of *the duke of* Lû to appoint a successor to him *in his family*. Although it may be said that he was not using force with his sovereign, I believe he was.'

CHAP. XVI. The Master said, 'The duke Wăn of Tsin was crafty and not upright. The duke Hwan of Ch'î was upright and not crafty.'

CHAP. XVII. 1. Tsze-lû said, 'The duke Hwan caused his brother Chiû to be killed, when Shâo Hû died *with his master*, but Kwan Chung did not die. May not I say that he was wanting in virtue?'

ming Chiâ nothing seems to be known; he would seem from this chapter to have been a disciple of Kung-shû Wăn. 2. 其然,—with reference to Chiâ's account of Kung-shû Wăn. 豈其然乎 intimates Confucius's opinion that Chiâ was himself going beyond the truth.

15. CONDEMNATION OF TSANG WÛ-CHUNG FOR FORCING A FAVOUR FROM HIS PRINCE. Wû-chung (see chap. xiii) was obliged to fly from Lû, by the animosity of the Măng family, and took refuge in Chû (邾). As the head of the Tsang family, it devolved on him to offer the sacrifices in the ancestral temple, and he wished one of his half-brothers to be made the Head of the family, in his room, that those might not be neglected. To strengthen the application for this, which he contrived to get made, he returned himself to the city of Fang, which belonged to his family, and thence sent a message to the court, which was tantamount to a threat, that if the application were not granted, he would hold possession of the place. This was what Confucius condemned,—the 以防 in a matter which should have been left to the duke's grace. See all the circumstances in the 左傳, 襄公二十三年. 要, in 1st tone, as in chap. xiii, but with a different meaning, = 勒, 'to force to do.'

16. THE DIFFERENT CHARACTERS OF THE DUKES WĂN OF TSIN AND HWAN OF CH'Î. Hwan and Wăn were the two first of the five leaders of the princes of the empire, who play an important part in Chinese history, during the period of the Châu dynasty known as the Ch'un Ch'iû (春秋). Hwan ruled in Ch'î, B.C. 681-643, and Wăn in Tsin, B.C. 636-628. Of duke Hwan, see the next chapter. The attributes mentioned by Confucius are not to be taken absolutely, but as respectively predominating in the two chiefs.

17. THE MERIT OF KWAN CHUNG:—A CONVERSATION WITH TSZE-LÛ. 1. 公子糾, 'the duke's son Ch'iû,' but, to avoid the awkwardness of that rendering, I say—'his brother.' Hwan (the honorary epithet; his name was 小白) and Ch'iû had both been refugees in different States, the latter having been carried into Lû, away from the troubles and dangers of Ch'î, by the ministers, Kwan Chung and Shâo Hû. On the death of the prince of Ch'î, Hwan anticipated Ch'iû, got to Ch'î, and took possession of the State. Soon after, he required the duke of Lû to put his brother to death, and to deliver up the two ministers, when Shâo (召 here = 邵) Hû chose to dash his brains out, and die with his master, while Kwan Chung returned gladly to Ch'î, took service with Hwan, became his prime minister, and made him supreme arbiter among the various chiefs of the empire. Such conduct was condemned by Tsze-lû. 死之 is a peculiar ex-

曰、未仁乎。○二節子曰、桓公九合諸侯、不以兵車、管仲之力也、如其仁、如其仁。

十八章 子貢曰、管仲非仁者與、桓公殺公子糾、不能死、又相之。○二節子曰、管仲相桓公、霸諸侯、一匡天下、民到于今、受其賜、微管仲、吾其被髮左衽矣。○三節豈若匹夫匹婦之爲諒也、

2. The Master said, 'The duke Hwan assembled all the princes together, and that not with weapons of war and chariots:—it was all through the influence of Kwan Chung. Whose beneficence was like his? Whose beneficence was like his?'

CHAP. XVIII. 1. Tsze-kung said, 'Kwan Chung, I apprehend, was wanting in virtue. When the duke Hwan caused his brother Chiû to be killed, Kwan Chung was not able to die with him. Moreover, he became prime minister to Hwan.'

2. The Master said, 'Kwan Chung acted as prime minister to the duke Hwan, made him leader of all the princes, and united and rectified the whole kingdom. Down to the present day, the people enjoy the gifts which he conferred. But for Kwan Chung, we should now be wearing our hair unbound, and the lappets of our coats buttoning on the left side.

3. 'Will you require from him the small fidelity of common

pression = 爲子糾而死. 2. Confucius defends Kwan Chung, on the ground of the services which he rendered, using 仁 in a different acceptation from that intended by the disciple. 九, 1st tone, explained in the dictionary by 聚, synonymous with 合, though the 註疏 makes out more than nine assemblages of princes under the presidency of duke Hwan. 如其仁 = 誰如其仁者, as in the translation.

18. THE MERIT OF KWAN CHUNG:—A CONVERSATION WITH TSZE-KUNG. 1. Tsze-lû's doubts about Kwan Chung arose from his not dying with the prince Chiû; Tsze-kung's turned principally on his subsequently becoming premier to Hwan. 2. 匡 = 正, 'to rectify,' 'reduce to order.' —— blends with 匡 its own verbal force, = 'to unite.' 微 = 無, 'not,' 'if not.' 被 (the 4th tone) 髮,—see the Lî Chî, III. iii. 14, where this is mentioned as a characteristic of the eastern barbarians. 左衽,—see the Shû-ching, V. xxiv. 13. A note in the 集證 says, that anciently the right was the position of honour, and the right hand, moreover, is the more convenient for use, but the practice of the barbarians was contrary to that of China in both points. The sentiment of Confucius is, that but for Kwan Chung, his countrymen would have sunk to the state of the rude tribes about them. 3. 匹夫 匹

自經於溝瀆、而莫之知也。

〔十九章〕〔一節〕公叔文子之臣、大夫僎、與文子同升諸公。〔二節〕子聞之曰、可以爲文矣。

〔二十章〕〔一節〕子言衛靈公之無道也、康子曰、夫如是、奚而不喪。〔二節〕孔子曰、仲叔圉治賓客、祝鮀治

men and common women, who would commit suicide in a stream or ditch, no one knowing anything about them?'

CHAP. XIX. 1. The great officer, Hsien, who had been *family*-minister to Kung-shû Wăn, ascended to the prince's *court* in company with Wăn.

2. The Master, having heard of it, said, 'He deserved to be considered WĂN (the accomplished).'

CHAP. XX. 1. The Master was speaking about the unprincipled course of the duke Ling of Wei, when Ch'î K'ang said, 'Since he is of such a character, how is it he does not lose his State?'

2. Confucius said, 'The Chung-shû Yü has the superintendence of his guests and of strangers; the litanist, T'o, has the management

婦,—see IX. xxv. 諒 = 小信, 'small fidelity,' by which is intended the faithfulness of a married couple of the common people, where the husband takes no concubine in addition to his wife. The argument is this:—'Do you think Kwan Chung should have considered himself bound to Chiû, as a common man considers himself bound to his wife? And would you have had him commit suicide, as common people will do on any slight occasion?' Commentators say that there is underlying the vindication this fact:—that Kwan Chung and Shâo Hû's adherence to Chiû was wrong in the first place, Chiû being the younger brother. Chung's conduct, therefore, was not to be judged as if Chiû had been the senior. There is nothing of this, however, in Confucius's words. He vindicates Chung simply on the ground of his subsequent services, and his reference to 'the small fidelity' of husband and wife among the common people is very unhappy. 自經 (3rd tone), 'to strangle one's self,' but in connexion with 溝瀆, the phrase must be understood generally = 'to commit suicide.'

19. THE MERIT OF KUNG-SHÛ WĂN IN RECOMMENDING TO HIGH OFFICE, WHILE IN AN INFERIOR POSITION, A MAN OF WORTH. 1. Kung-shû Wăn,—see chap. xiv. This paragraph is to be understood as intimating that Kung-shû, seeing the worth and capacity of his minister, had recommended him to his sovereign, and afterwards was not ashamed to appear in the same rank with him at court. 公, = our 'duke's,' i.e. the duke's court. 2. The meaning of the chapter turns on the signification of the title Wăn. For the conferring of this on Kung-shû, see the Lî Chî, II. Sect. ii. Pt. ii. 13. The name Hsien generally appears in the form 僎.

20. THE IMPORTANCE OF GOOD AND ABLE MINISTERS:—SEEN IN THE STATE OF WEI. 1. *Ling* was the honorary epithet of Yüan (元), duke of Wei, B.C. 533–492. He was the husband of Nan-tsze, VI. xxvi. See 莊子, Bk. XXV. 9. 2. The Chung-shû Yü is the K'ung Wăn of V. xiv. 仲叔 express his family position, according to the degrees of kindred. 'The litanist, T'o,'—see VI. xiv. Wang-sun Chiâ,—see III. xiii.

宗廟、王孫賈治軍旅、夫如是、奚其喪。

二十一章 子曰、其言之不怍、則爲之也難。

二十二章 一節 陳成子弑簡公。二節 孔子沐浴而朝、告於哀公曰、陳恆弑其君、請討之。三節 公曰、告夫三子。四節 孔子曰、以吾從大夫之後、不敢不告也、君

of his ancestral temple; and Wang-sun Chiâ has the direction of the army and forces:—with such officers as these, how should he lose his State?'

CHAP. XXI. The Master said, 'He who speaks without modesty will find it difficult to make his words good.'

CHAP. XXII. 1. Chăn Ch'ăng murdered the duke Chien *of* Ch'î.

2. Confucius bathed, went to court, and informed the duke Âi, saying, 'Chăn Hăng has slain his sovereign. I beg that you will undertake to punish him.'

3. The duke said, 'Inform the chiefs of the three families of it.'

4. Confucius *retired, and* said, 'Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says, "Inform the chiefs of the three families of it."'

21. EXTRAVAGANT SPEECH HARD TO BE MADE GOOD. Compare IV. xxii.

22. HOW CONFUCIUS WISHED TO AVENGE THE MURDER OF THE DUKE OF CH'Î:—HIS RIGHTEOUS AND PUBLIC SPIRIT. 1. *Chien*,—'not indolent in a single virtue,' and 'tranquil, not speaking unadvisedly,' are the meanings attached to 簡, as an honorary epithet, while 成 (the honorary epithet of Chăn Hăng) indicates, 'tranquillizer of the people, and establisher of government.' The murder of the duke Chien by his minister, Chăn Hăng (恆), took place B.C. 481, barely two years before Confucius's death. 2. 沐浴 implies all the fasting and all the solemn preparation, as for a sacrifice or other great occasion. Properly, 沐 is to wash the hair with the water in which rice has been washed, and 浴 is to wash the body with hot water. 請討之,—according to the account of this matter in the 左傳, Confucius meant that the duke Âi should himself, with the forces of Lû, undertake the punishment of the criminal. Some modern commentators cry out against this. The sage's advice, they say, would have been that the duke should report the thing to the king, and with his authority associate other princes with himself to do justice on the offender. 3. 告夫三子,—this is the use of 夫 in XI. xxiv, *et al.* 4. This is taken as the remark of Confucius, or his colloquy with himself, when he had gone out from the duke. 以吾從大夫之後,—see XI. vii. The 者 leaves the sentence incomplete;—'my prince says, "Inform the three chiefs of it;"—this circumstance.' The paraphrasts complete the sentence by 何耶,—'How is it that the prince, &c.?' 5. 之三子,—之 is the verb—'to go to.' 孔子

曰、告夫三子者。五節之三子告、不可。孔子曰、以吾從大夫之後、不敢不告也。

【廿三章】子路問事君。子曰、勿欺也、而犯之。

【廿四章】子曰、君子上達、小人下達。

【廿五章】子曰、古之學者爲己、今之學者爲人。

【廿六章】一節蘧伯玉使人於孔子。二節孔子與之坐而問焉、曰、夫子何爲。

5. He went to the chiefs, and informed them, but they would not act. Confucius *then* said, 'Following in the rear of the great officers, I did not dare not to represent such a matter.'

CHAP. XXIII. Tsze-lû asked how a ruler should be served. The Master said, 'Do not impose on him, and, moreover, withstand him to his face.'

CHAP. XXIV. The Master said, 'The progress of the superior man is upwards; the progress of the mean man is downwards.'

CHAP. XXV. The Master said, 'In ancient times, men learned with a view to their own improvement. Now-a-days, men learn with a view to the approbation of others.'

CHAP. XXVI. 1. Chü Po-yü sent a messenger *with friendly inquiries* to Confucius.

2. Confucius sat with him, and questioned him. 'What,' said he, 'is your master engaged in?' The messenger replied, 'My master is

曰, 云云,—this was spoken to the chiefs to reprove them for their disregard of a crime, which concerned every public man, or perhaps it is merely the reflection of the sage's own mind.

23. HOW THE MINISTER OF A PRINCE MUST BE SINCERE AND BOLDLY UPRIGHT. 犯之 is well expressed by the phrase in the translation. Many passages in the Lî Chî show that to 犯 was required by the duty of a minister, but not allowed to a son with his father.

24. THE DIFFERENT PROGRESSIVE TENDENCIES OF THE SUPERIOR MAN AND THE MEAN MAN. Ho Yen takes 達 in the sense of 曉, 'to understand.' The modern view seems better.

25. THE DIFFERENT MOTIVES OF LEARNERS IN OLD TIMES, AND IN THE TIMES OF CONFUCIUS. 爲己, 爲人, 'for themselves, for *other* men.' The meaning is as in the translation.

26. AN ADMIRABLE MESSENGER. 1. Po-yü was the designation of Chü Yüan (瑗), an officer of the State of Wei, and a disciple of the sage

對曰、夫子欲寡其過、而未能也。使者出、子曰、使乎、使乎。

〔二十七章〕子曰、不在其位、不謀其政。

〔二十八章〕曾子曰、君子思不出其位。

〔二十九章〕子曰、君子恥其言而過其行。

〔三十章〕一節 子曰、君子道者三、我無能焉、仁者不憂、知者不惑、勇者不懼。○二節 子貢曰、夫子自道也。

anxious to make his faults few, but he has not yet succeeded.' He then went out, and the Master said, 'A messenger indeed! A messenger indeed!'

CHAP. XXVII. The Master said, 'He who is not in any particular office, has nothing to do with plans for the administration of its duties.'

CHAP. XXVIII. The philosopher Tsăng said, 'The superior man, in his thoughts, does not go out of his place.'

CHAP. XXIX. The Master said, 'The superior man is modest in his speech, but exceeds in his actions.'

CHAP. XXX. 1. The Master said, 'The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.

2. Tsze-kung said, 'Master, that is what you yourself say.'

His place is now 1st east in the outer court of the temples. Confucius had lodged with him when in Wei, and it was after his return to Lû that Po-yü sent to inquire for him.

27. A repetition of VIII. xiv.

28. THE THOUGHTS OF A SUPERIOR MAN IN HARMONY WITH HIS POSITION. Tsăng here quotes from the 象, or Illustrations, of the 52nd diagram of the Yi-ching, but he leaves out one character, —以 before 思, and thereby alters the meaning somewhat. What is said in the Yî, is—'The superior man is thoughtful, and so does not go out of his place.'—The chapter, it is said, is inserted here, from its analogy with the preceding.

29. THE SUPERIOR MAN MORE IN DEEDS THAN IN WORDS. 耻其言,—literally, 'is ashamed of his words.' Compare chaps. xxi and IV. xxii.

30. CONFUCIUS'S HUMBLE ESTIMATE OF HIMSELF, WHICH TSZE-KUNG DENIES. 1. We have the greatest part of this paragraph in IX. xxviii, but the translation must be somewhat different, as 仁者, 知者, 勇者 are here in apposition with 君子. 君子道者=君子所以爲道者, 'what the superior man takes to be his path.' 2. 道=言, 'to say.'

〔三十一章〕子貢方人、子曰、賜也賢乎哉、夫我則不暇。

〔三十二章〕子曰、不患人之不己知、患其不能也。

〔三十三章〕子曰、不逆詐、不億不信、抑亦先覺者、是賢乎。

〔三十四章〕一節 微生畝謂孔子曰、丘何爲是栖栖者與、無乃爲佞乎。二節 孔子曰、非敢爲佞也、疾固也。

CHAP. XXXI. Tsze-kung was *in the habit of* comparing men together. The Master said, 'Tsze must have reached a high pitch of excellence! Now, I have not leisure *for this*.'

CHAP. XXXII. The Master said, 'I will not be concerned at men's not knowing me; I will be concerned at my own want of ability.'

CHAP. XXXIII. The Master said, 'He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (*when they occur*);—is he not a man of superior worth?'

CHAP. XXXIV. 1. Wei-shăng Mâu said to Confucius, 'Ch'iû, how is it that you keep roosting about? Is it not that you are an insinuating talker?'

2. Confucius said, 'I do not dare to play the part of such a talker, but I hate obstinacy.'

31. ONE'S WORK IS WITH ONE'S SELF:—AGAINST MAKING COMPARISONS. 賢乎哉 = 'Ha! is he not superior?' The remark is ironical.

32. CONCERN SHOULD BE ABOUT OUR PERSONAL ATTAINMENT, AND NOT ABOUT THE ESTIMATION OF OTHERS. See I. xvi, *et al.* A critical canon is laid down here by Chû Hsî:—'All passages, the same in meaning and in words, are to be understood as having been spoken only once, and their recurrence is the work of the compilers. Where the meaning is the same and the language a little different, they are to be taken as having been repeated by Confucius himself with the variations.' According to this rule, the sentiment in this chapter was repeated by the Master in four different utterances.

33. QUICK DISCRIMINATION WITHOUT SUSPICIOUSNESS IS HIGHLY MERITORIOUS. 逆, 'to be disobedient,' 'to rebel;' also, 'to meet,' and here 'to anticipate,' i. e. in judgment. 抑亦, see XIII. xix, but the meaning is there 'perhaps,' while here the 抑 is adversative, and = 'but.' 先覺者 is used in opposition to 後覺者, and = 'a quick apprehender, one who understands things before others.' So, Chû Hsî. K'ung Ân-kwo, however, takes 抑 as conjunctive, and 先覺 in apposition with the two preceding characteristics, and interprets the conclusion—'Is such a man of superior worth?' On Chû Hsî's view, the 乎 is exclamatory.

34. CONFUCIUS NOT SELF-WILLED, AND YET NO GLIB-TONGUED TALKER:—DEFENCE OF HIMSELF FROM THE CHARGE OF AN AGED REPROVER. 1. From Wei-shang's addressing Confucius by his

三十五章 子曰、驥不稱其力、稱其德也。

三十六章 或曰、以德報怨、何如。子曰、何以報德。以直報怨、以德報德。

三十七章 子曰、莫我知也夫。子貢曰、何為其莫知子也。子曰、不怨天、不尤人、下學

CHAP. XXXV. The Master said, 'A horse is called a ch'î, not because of its strength, but because of its *other* good qualities.'

CHAP. XXXVI. 1. Some one said, 'What do you say concerning the principle that injury should be recompensed with kindness?'

2. The Master said, 'With what then will you recompense kindness?

3. 'Recompense injury with justice, and recompense kindness with kindness.'

CHAP. XXXVII. 1. The Master said, 'Alas! there is no one that knows me.'

2. Tsze-kung said, 'What do you mean by thus saying—that no one knows you? The Master replied, 'I do not murmur against

name, it is presumed that he was an old man. Such a liberty in a young man would have been impudence. It is presumed also, that he was one of those men who kept themselves retired from the world in disgust. 栖, 'to perch or roost,' as a bird, used contemptuously with reference to Confucius going about among the princes and wishing to be called to office. 2. 固=執一不通, 'holding one idea without intelligence.

35. VIRTUE, AND NOT STRENGTH, THE FIT SUBJECT OF PRAISE. 驥 was the name of a famous horse of antiquity who could run 1000 *li* in one day. See the dictionary *in voc.* It is here used generally for 'a good horse.'

36. GOOD IS NOT TO BE RETURNED FOR EVIL; EVIL TO BE MET SIMPLY WITH JUSTICE. 1. 德=恩惠, kindness.' 怨, 'resentment,' 'hatred,' here put for what awakens resentment, 'wrong,' 'injury.' The phrase 以德報怨 is found in the 道德經 of Lâo-tsze, II. chap. lxiii, but it is possible that Confucius's questioner simply consulted him about it as a saying which he had himself heard and was inclined to approve. 2. 以直, 'with straightness,' i. e. with justice.—How far the ethics of Confucius fall below our Christian standard is evident from this chapter, and even below Lâo-tsze. The same expressions are attributed to Confucius in the Lî Chî, XXIX. xii, and it is there added 子曰, 以德報怨, 則寬身之仁(=人), which is explained,—'He who returns good for evil is a man who is careful of his person,' i.e. will try to avert danger from himself by such a course. The author of the 翼註 says, that the injuries intended by the questioner were only trivial matters, which perhaps might be dealt with in the way he mentioned, but great offences, as those against a sovereign or a father, may not be dealt with by such an inversion of the principles of justice. The Master himself, however, does not fence his deliverance in any way.

37. CONFUCIUS, LAMENTING THAT MEN DID NOT KNOW HIM, RESTS IN THE THOUGHT THAT HEAVEN KNEW HIM. 1. 莫我知,—the inversion for 莫知我, 'does not know me.' He referred, commentators say, to the way in which he pursued his course, simply 爲已, out of his own conviction of duty, and for his own improvement, without regard to success, or the opinions

而上達、知我者其天乎。

〔卅八章〕一節 公伯寮愬子路於季孫、子服景伯以告、曰、夫子固有惑志於公伯寮、吾力猶能肆諸市朝。二節 子曰、道之將行也與、命也、道之將廢也與、命也、公伯寮其如命何。

Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven;—that knows me!'

CHAP. XXXVIII. 1. The Kung-po Liâo, having slandered Tsze-lû to Chî-sun, Tsze-fû Ching-po informed Confucius of it, saying, 'Our master is certainly being led astray by the Kung-po Liâo, but I have still power enough left to cut *Liâo* off, and expose his corpse in the market and in the court.'

2. The Master said, 'If *my* principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-po Liâo do where such ordering is concerned?'

of others. 2. 何爲其莫知子也, 'what is that which you say—no man knows you?' 下學, 上達,—'beneath I learn, above I penetrate;'—the meaning appears to be that he contented himself with the study of men and things, common matters as more ambitious spirits would deem them, but from those he rose to understand the high principles involved in them,—'the appointments of Heaven (天命);'—according to one commentator. 知我者, 其天乎,—'He who knows me, is not that Heaven?' The 日講 paraphrases this, as if it were a soliloquy,—上天, 於冥冥之中, 能知我耳.

38. HOW CONFUCIUS RESTED, AS TO THE PROGRESS OF HIS DOCTRINES, ON THE ORDERING OF HEAVEN:—ON OCCASION OF TSZE-LÛ'S BEING SLANDERED. 1. Liâo, called Kung-po (literally, duke's uncle), probably from an affinity with the ducal House, is said by some to have been a disciple of the sage, but that is not likely, as we find him here slandering Tsze-lû, that he might not be able, in his official connexion with the Chî family, to carry the Master's lessons into practice. 景 was the hon. epithet of Tsze-fû Ching, a great officer of Lû. 夫子 refers to Chî-sun. 有惑志,—'is having his will deceived.' Exposing the bodies (陳尸) of criminals, after their execution, was called 肆. The bodies of 'great officers' were so exposed in the court, and those of meaner criminals in the market-place. 市朝 came to be employed together, though the exposure could take place only in one place, just as we have seen 兄弟 used generally for 'brother.' 2. 與 makes the preceding clause conditional, ='if.' 命=天命, 'Heaven's ordering.'

〔卅九章〕子一節曰、賢者辟世。二節其次辟地。三節其次辟色。四節其次辟言。

〔四十章〕子曰、作者七人矣。

〔四十一章〕子路宿於石門、晨門曰、奚自。子路曰、自孔氏。曰、是知其不可而爲之者與。

〔四十二章〕子一節擊磬於衞、有荷蕢、而過孔氏之門者、

CHAP. XXXIX. 1. The Master said, '*Some* men of worth retire from the world.

2. 'Some retire from *particular* States.

3. 'Some retire because of *disrespectful* looks.

4. 'Some retire because of *contradictory* language.'

CHAP. XL. The Master said, 'Those who have done this are seven men.'

CHAP. XLI. Tsze-lû happening to pass the night in Shih-măn, the gate-keeper said to him, 'Whom do you come from?' Tsze-lû said, 'From Mr. K'ung.' 'It is he,—is it not?'—said the other, 'who knows the impracticable nature of the times, and yet will be doing in them.'

CHAP. XLII. 1. The Master was playing, *one day*, on a musical stone in Wei, when a man, carrying a straw basket, passed the door

39. DIFFERENT CAUSES WHY MEN OF WORTH WITHDRAW FROM PUBLIC LIFE, AND DIFFERENT EXTENTS TO WHICH THEY SO WITHDRAW THEMSELVES. 1. 辟 *pî*, 4th tone, = 避. 2. 其次,—'the next class,' but commentators say that the meaning is no more than 'some,' and that the terms do not indicate any comparison of the parties on the ground of their worthiness. 地, 'the earth,' here = territories or States. 3. The 'looks,' and 'language' in par. 4, are to be understood of the princes whom the worthies wished to serve.—Confucius himself could never bear to withdraw from the world.

40. THE NUMBER OF MEN OF WORTH WHO HAD WITHDRAWN FROM PUBLIC LIFE IN CONFUCIUS'S TIME. This chapter is understood in connexion with the preceding;—as appears in the translation. Chû, however, explains 作 by 起, 'have arisen.' Others explain it by 爲, 'have done this.' They also give the names of the seven men, which Chû calls 鑿, 'chiselling.'

41. CONDEMNATION OF CONFUCIUS'S COURSE IN SEEKING TO BE EMPLOYED, BY ONE WHO HAD WITHDRAWN FROM PUBLIC LIFE. The site of Shih-măn is referred to the district of Ch'ang-ch'ing, department of Chi-nan, in Shan-tung. 晨門, 'morning gate,'—a designation of the keeper, as having to open the gate in the morning,—perhaps one of the seven worthies of the preceding chapter. We might translate 石門 by 'Stony-gate.' It seems to have been one of the passes between Ch'î and Lû. 孔氏, '*the* K'ung,' or Mr. K'ung. Observe the force of the final 與.

42. THE JUDGMENT OF A RETIRED WORTHY ON CONFUCIUS'S COURSE, AND REMARK OF CONFUCIUS THEREON. 1. The *ch'ing* was one of the eight musical instruments of the Chinese; see Medhurst's dictionary, *in voc.* 過, 1st tone, 'to go

曰、有心哉、擊磬乎。二節既而曰、鄙哉、硜硜乎、莫己知也、斯已而已矣、深則厲、淺則揭。三節子曰、果哉、末之難矣。

四十三一節子張曰、書云、高宗諒陰、三年不言、何謂也。二節子曰、何必高宗、古之人皆然、君薨、百官總己、以聽於冢宰三年。

of the house where Confucius was, and said, 'His heart is full who *so* beats the musical stone.'

2. A little while after, he added, 'How contemptible is the one-ideaed obstinacy *those sounds display!* When one is taken no notice of, he has simply at once to give over *his wish for public employment.* "Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up."'

3. The Master said, 'How determined is he in his purpose! *But* this is not difficult!'

CHAP. XLIII. 1. Tsze-chang said, 'What is meant when the Shû says that Kâo-tsung, while observing the usual imperial mourning, was for three years without speaking?'

2. The Master said, 'Why must Kâo-tsung *be referred to as an example of this?* The ancients all did so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years.'

by.' Meaning 'to go beyond,' 'to exceed,' it is in the 4th tone. 有心哉擊磬乎 is to be read as one sentence, and understood as if there were a 之 after the 哉. 2. 硜硜乎,—see XIII. xx. 3. The 備旨 interprets this clause also, as if a 之 were after the 哉, and 硜硜 had reference to the sounds of the *ch'ing*. 深則云云,—see the Shih, I. iii. 9, stanza 1. The quotation was intended to illustrate that we must act according to circumstances. 3. 末=無. 之 seems to be a mere expletive. The case is one where the meaning is plain while the characters can hardly be construed satisfactorily. I have not found this example of 之 in Wang Yin-chih.

43. HOW GOVERNMENT WAS CARRIED ON DURING THE THREE YEARS OF SILENT MOURNING BY THE SOVEREIGN. 1. 書云,—see the Shû, IV. viii. Sect. I. 1, but the passage there is not exactly as in the text. It is there said that Kâo-tsung, after the three years' mourning, still did not speak. 高宗 was the honorary title of the king Wû-ting (武丁, B.C. 1324–1264). 諒 (*Shû*, 亮) 陰 (read *an*), according to the dictionary, means 'the shed where the mourner lived the three years.' Chû Hsî does not know the meaning of the terms.—

四四章 子曰、上好禮、則民易使也、

四五章 子路問君子、子曰、脩己以敬。曰、如斯而已乎。曰、脩己以安人、曰、如斯而已乎。曰、脩己以安百姓、脩己以安百姓、堯舜其猶病諸。

四六章 原壤夷俟、子曰、幼

CHAP. XLIV. The Master said, 'When rulers love *to observe* the rules of propriety, the people respond readily to the calls on them for service.'

CHAP. XLV. Tsze-lû asked what constituted the superior man. The Master said, 'The cultivation of himself in reverential carefulness.' 'And is this all?' said *Tsze-lû*. 'He cultivates himself so as to give rest to others,' was the reply. 'And is this all?' *again* asked *Tsze-lû*. *The Master* said, 'He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people:—even Yâo and Shun were still solicitous about this.'

CHAP. XLVI. Yüan Zang was squatting on his heels, and

Tsze-chang was perplexed to know how government could be carried on during so long a period of silence. 2. 古之人,—the 人 embraces the sovereigns, and subordinate princes who had their own petty courts. 總己,—in the 備旨 it is said,—總,攝也,不敢放縱意也,'總 is to manage. The meaning is, that they did not dare to allow themselves any license.' The expression is not an easy one. I have followed the paraphrasts.

44. HOW A LOVE OF THE RULES OF PROPRIETY IN RULERS FACILITATES GOVERNMENT.

45. REVERENT SELF-CULTIVATION THE DISTINGUISHING CHARACTERISTIC OF THE CHÜN-TSZE. 以敬, it is said, are not to be taken as the *wherewith* of the *Chün-tsze* in cultivating himself, but as the chief thing which he keeps before him in the process. I translate 以, therefore, by *in*, but in the other sentences, it indicates the realizations, or consequences, of the 修己. 百姓,—'the hundred surnames,' as a designation for the mass of the people, occurs as early as in the *Yâo-tien* (堯典). It is = 百家姓, 'the surnames of the hundred families,' into which number the families of the people were perhaps divided at a very early time. The surnames of the Chinese now amount to several hundreds. The small work 百家姓帖, made in the Sung dynasty, contains nearly 450. The number of them given in an appendix to Williams's Syllabic Dictionary, as compiled by the Rev. Dr. Blodget, is 1863. In the 集證, *in loc.*, we find a ridiculous reason given for the surnames being a hundred, to the effect that the ancient sages gave a surname for each of the five notes of the scale in music, and of the five great relations of life and of the four seas; consequently 5 × 5 × 4 = 100. It is to be observed, that in the Shû we find 'a hundred surnames,' interchanged with 萬姓, 'ten thousand surnames,' and it would seem needless, therefore, to seek to attach a definite explanation to the number. 堯舜其猶病諸,—see VI. xxviii.

46. CONFUCIUS'S CONDUCT TO AN UNMANNERLY OLD MAN OF HIS ACQUAINTANCE. Yüan Zang was an old acquaintance of Confucius, but had adopted

而不孫弟、長而無述焉、老而不死、是爲賊。以杖叩其脛。

四十七章 闕黨童子將命、或問之曰、益者與。

二 子曰、吾見其居於位也、見其與先生並行也、非求益者也、欲速成者也。

so waited *the approach of* the Master, who said to him, 'In youth, not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age:—this is to be a pest.' With this he hit him on the shank with his staff.

CHAP. XLVII. 1. A youth of the village of Ch'üeh was employed *by Confucius* to carry the messages between him and his visitors. Some one asked about him, saying, 'I suppose he has made great progress.'

2. The Master said, 'I observe that he is fond of occupying the seat *of a full-grown man*; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress *in learning*. He wishes quickly to become a man.'

the principles of Lâo-tsze, and gave himself extraordinary license in his behaviour.—See an instance in the Lî Chî, II. Sect. II. iii. 24, and the note there. 夷俟,—the dictionary explains the two words together by 展足箕坐, but that is the meaning of 夷 alone, and 俟 = 待, 'to wait for.' So, the commentators, old and new. The use of 夷 in this sense is thus explained:—'The 鴟鳥 is fond of squatting, and is therefore called the squatting *ch'ih* (蹲鴟), but it is called by some the *ch'ih i* (鴟夷), and hence 夷 is used for 蹲, *to squat!*' See the 集證, *in loc.* 孫 for 遜, and 弟 for 悌. 賊,—in the sense of 賊害, = our 'pest,' rather than 'thief.' The address of Confucius might be translated in the 2nd person, but it is perhaps better to keep to the 3rd, leaving the application to be understood. From several references to Yüan Zang in the Lî Chî, it appears he was a very old acquaintance of Confucius, and mentally somewhat weak. Confucius felt kindly to him, but was sometimes provoked by him to very candid expressions of his judgment about him,—as here.

47. CONFUCIUS'S EMPLOYMENT OF A FORWARD YOUTH. 1. 闕黨,—there is a tradition that Confucius lived and taught in 闕里, but it is much disputed. 將命謂傳賓主之言, '將命 means to convey the messages between visitors and the host.' 益者與,—the inquirer supposed that Confucius's employment of the lad was to distinguish him for the progress which he had made. 2. According to the rules of ceremony, a youth must sit in the corner, the body of the room being reserved for full-grown men;—see the Lî Chî, II. Sect. I. i. 18. In walking with an elder, a youth was required to keep a little behind him;—see the Lî Chî, I. Sect. I. ii. chap. 4. 7. Confucius's employment of the lad, therefore, was to teach him the courtesies required by his years

BOOK XV. WEI LING KUNG.

衞靈公第十五

第一章 衞一節靈公問陳於孔子。孔子對曰、俎豆之事、則嘗聞之矣、軍旅之事、未之學也。明日遂行。二節在陳絕糧、從者病、莫能興。三節子路慍見曰、君子亦有窮乎。子曰、君子固窮、小人窮斯濫矣。

CHAPTER I. 1. The duke Ling of Wei asked Confucius about tactics. Confucius replied, 'I have heard all about sacrificial vessels, but I have not learned military matters.' On this, he took his departure the next day.

2. When he was in Chăn, their provisions were exhausted, and his followers became so ill that they were unable to rise.

3. Tsze-lû, with evident dissatisfaction, said, 'Has the superior man likewise to endure *in this way?*' The Master said, 'The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license.'

HEADING OF THIS BOOK.—衞靈公第十五, 'The duke Ling of Wei, No. 15.' The contents of the Book, contained in forty chapters, are as miscellaneous as those of the former. Rather they are more so, some chapters bearing on the public administration of government, several being occupied with the superior man, and others containing lessons of practical wisdom. 'All the subjects,' says Hsing Ping, 'illustrate the feeling of the sense of shame and consequent pursuit of the correct course, and therefore the Book immediately follows the preceding one.'

1. CONFUCIUS REFUSES TO TALK ON MILITARY AFFAIRS. IN THE MIDST OF DISTRESS, HE SHOWS THE DISCIPLES HOW THE SUPERIOR MAN IS ABOVE DISTRESS. 1. 陳, read *chăn*, in 4th tone, 'the arrangement of the ranks of an army,' here = *tactics* generally. 俎豆之事,—comp. 籩豆之事, VIII. iv. 3. The 俎 was a dish, 18 inches long and 8 inches broad, on a stand 8½ inches high, upon which the flesh of victims was laid, but the meaning is sacrificial vessels generally, = the business of ceremonies. It is said of Confucius, in the 'Historical Records,' that when a boy, he was fond of playing at 俎 and 豆. He wished by his reply and departure, to teach the duke that the rules of propriety, and not war, were essential to the government of a State. 2. From Wei, Confucius proceeded to Chăn, and there met with the distress here mentioned. It is probably the same which is referred to in XI. ii. 1, though there is some chronological difficulty about the subject. (See the note by Chû Hsî in his preface to the Analects.) 3. 固 = 'yes, indeed' with reference to Tsze-lû's question. Some take it in its sense of 'firm.'—'The superior man firmly endures want.'—Duke Ling,—see XIV. xx, also in Chwang-tsze, xxv. 9, *et al.*

第二章 子曰、賜也、女以予為多學而識之者與。對曰、然、非與。曰、非也、予一以貫之。

第三章 子曰、由、知德者鮮矣。

第四章 子曰、無為而治者、其舜也與、夫何為哉、恭己正南面而已矣。

第五章 子張問行。子曰、言忠信、行篤敬、雖蠻貊之邦、

CHAP. II. 1. The Master said, 'Ts'ze, you think, I suppose, that I am one who learns many things and keeps them in memory?'

2. Tsze-kung replied, 'Yes,—but perhaps it is not so?'

3. 'No,' was the answer; 'I seek a unity all-pervading.'

CHAP. III. The Master said, 'Yû, those who know virtue are few.'

CHAP. IV. The Master said, 'May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat.'

CHAP. V. 1. Tsze-chang asked how a man should conduct himself, *so as to be everywhere appreciated.*

2. The Master said, 'Let his words be sincere and truthful, and his actions honourable and careful;—such conduct may be practised among the rude tribes of the South or the North. If his words be

2. HOW CONFUCIUS AIMED AT THE KNOWLEDGE OF AN ALL-PERVADING UNITY. This chapter is to be compared with IV. xv; only, says Chû Hsî, 'that is spoken with reference to practice, and this with reference to knowledge.' But the design of Confucius was probably the same in them both; and I understand the first paragraph here as meaning—'Ts'ze, do you think that I am aiming, by the exercise of memory, to acquire a varied and extensive knowledge?' Then the 3rd paragraph is equivalent to:—'I am not doing this. My aim is to know myself,—the mind which embraces all knowledge, and regulates all practice.' This is the view of the chapter given in the 日講:—此一章書言學貫乎知要, 'This chapter teaches that what is valuable in learning is the knowledge of that which is important.'

3. FEW REALLY KNOW VIRTUE. This is understood as spoken with reference to the dissatisfaction manifested by Tsze-lû in chapter i. If he had possessed a right knowledge of virtue, he would not have been so affected by distress.

4. HOW SHUN WAS ABLE TO GOVERN WITHOUT PERSONAL EFFORT. 恭己, 'made himself reverent.' 正南面, 'correctly adjusted his southwards face;' see VI. i. Shun succeeding Yâo, there were many ministers of great virtue and ability to occupy all the offices of the government. All that Shun did was by his grave and sage example. This is the lesson,—the influence of a ruler's personal character.

5. CONDUCT THAT WILL BE APPRECIATED IN ALL PARTS OF THE WORLD. 1. We must supply a good deal to bring out the meaning here. Chû Hsî compares the question with that other of Tsze-chang about the scholar who may be called 達; see XII. xx. 2. 貊 may be regarded as

行矣、言不忠信、行不篤敬、雖州里、行乎哉。三節立則見其參於前也、在輿則見其倚於衡也、夫然後行。四節子張書諸紳。

第六章 子一節曰、直哉史魚、邦有道如矢、邦無道如矢。二節君子哉、蘧伯玉、邦有道、則仕、邦無道、則可卷而懷之。

not sincere and truthful, and his actions not honourable and careful, will he, with such conduct, be appreciated, even in his neighbourhood?

3. 'When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into practice.'

4. Tsze-chang wrote these counsels on the end of his sash.

CHAP. VI. 1. The Master said, 'Truly straightforward was the historiographer Yü. When good government prevailed in his State, he was like an arrow. When bad government prevailed, he was like an arrow.

2. 'A superior man indeed is Chü Po-yü! When good government prevails in his State, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his breast.'

another name for the 北狄, the rude tribes on the North (III. v). 2500 families made up a 州, and 25 made up a 里, but the meaning of the phrase is that given in the translation. 3. 其, 'them,' i.e. such words and actions.—Let him see them 參於前, 'before him, with himself making a trio.' 輿 is properly 'the bottom of a carriage,' planks laid over wheels, a simple 'hackery,' but here it = 'a carriage.' 4. 紳 denotes the ends of the sash that hang down.

6. THE ADMIRABLE CHARACTERS OF TSZE-YÜ AND CHÜ PO-YÜ. 1. 子魚 was the designation of 魚子, the historiographer of Wei, generally styled Shih Ch'iû. On his deathbed, he left a message for his prince, and gave orders that his body should be laid out in a place and manner likely to attract his attention when he paid the visit of condolence. It was so, and the message then delivered had the desired effect. Perhaps it was on hearing this that Confucius made this remark. 如矢, 'as an arrow,' i.e. straight and decided. 2. Chü Po-yü,—see XIV. xxvi. 可 = 能. 卷而懷之,—之 is to be understood as referring to 'his principles,' or perhaps the clause = 'he could roll himself up and keep himself to himself,' i.e. he kept aloof from office.—Commentators say that Tsze-yü's uniform straightforwardness was not equal to Po-yü's rightly adapting himself to circumstances.—Chwang-tsze continually mentions Tsăng Shăn and Shih Yü together.

第七章 子曰、可與言、而不與之言、失人、不可與言、而與之言、失言、知者不失人、亦不失言。

第八章 子曰、志士、仁人、無求生以害仁、有殺身以成仁。

第九章 子貢問爲仁。子曰、工欲善其事、必先利其器、居是邦也、事其大夫之賢者、友其士之仁者。

第十章 一節 顏淵問爲邦。二節 子曰、行夏之

CHAP. VII. The Master said, 'When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words.'

CHAP. VIII. The Master said, 'The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete.'

CHAP. IX. Tsze-kung asked about the practice of virtue. The Master said, 'The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any State, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars.'

CHAP. X. 1. Yen Yüan asked how the government of a country should be administered.

2. The Master said, 'Follow the seasons of Hsiâ.

7. THERE ARE MEN WITH WHOM TO SPEAK, AND MEN WITH WHOM TO KEEP SILENCE. THE WISE KNOW THEM. 失言 may be translated, literally and properly,—'to lose our words,' but in English we do not speak of 'losing men.'

8. HIGH NATURES VALUE VIRTUE MORE THAN LIFE. The two different classes here are much the same as in IV. ii. The first word of the second sentence may be naturally translated—'They will kill themselves.' No doubt suicide is included in the expression (see K'ung Ân-kwo's explanation, given by Ho Yen), and Confucius here justifies that act, as in certain cases expressive of high virtue.

9. HOW INTERCOURSE WITH THE GOOD AIDS THE PRACTICE OF VIRTUE. Compare 'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.'

10. CERTAIN RULES, EXEMPLIFIED IN THE ANCIENT

時。〇三節乘殷之輅。〇四節服周之冕。〇五節樂則韶舞。〇六節放鄭聲、遠佞人。鄭聲淫、佞人殆。

十一章 子曰、人無遠慮、必有近憂。

十二章 子曰、已矣乎、吾未見好德如好色者也。

十三章 子曰、臧文仲、其竊位者與、知柳下惠之

3. 'Ride in the state carriage of Yin.

4. 'Wear the ceremonial cap of Châu.

5. 'Let the music be the Shâo with its pantomimes.

6. 'Banish the songs of Chăng, and keep far from specious talkers. The songs of Chăng are licentious; specious talkers are dangerous.'

CHAP. XI. The Master said, 'If a man take no thought about what is distant, he will find sorrow near at hand.'

CHAP. XII. The Master said, 'It is all over! I have not seen one who loves virtue as he loves beauty.'

CHAP. XIII. The Master said, 'Was not Tsang Wăn like one who had stolen his situation? He knew the virtue and the talents

DYNASTIES, TO BE FOLLOWED IN GOVERNING:—A REPLY TO YEN YÜAN. 1. The disciple modestly put his question with reference to the government of a State (邦), but the Master answers it according to the disciple's ability, as if it had been about the ruling of the kingdom (治天下). 2. The three great ancient dynasties began the year at different times. According to an ancient tradition, 'Heaven was opened at the time 子; Earth appeared at the time 丑; and Man was born at the time 寅.' 子 commences in our December, at the winter solstice; 丑 a month later; and 寅 a month after 丑. The Châu dynasty began its year with 子; the Shang with 丑; and the Hsiâ with 寅. As human life thus began, so the year, in reference to human labours, naturally proceeds from the spring, and Confucius approved the rule of the Hsiâ dynasty. His decision has been the law of all dynasties since the Ch'in. See the '*Discours Preliminaire, Chap. I.*' in Gaubil's Shû-ching. 3. The state carriage of the Yin dynasty was plain and substantial, which Confucius preferred to the more ornamented one of Châu. 4. Yet he does not object to the more elegant cap of that dynasty, 'the cap,' says Chû Hsi, 'being a small thing, and placed over all the body.' 5. The *shâo* was the music of *Shun*; see III. xxv. 舞,—the 'dancers,' or 'pantomimes,' who kept time to the music. See the Shû-ching, II. ii. 21. 6. 鄭聲,'the sounds of Chăng,' meaning both the songs of Chăng, and the music to which they were sung. Those songs form the 7th book of the 1st division of the Shih-ching, and are here characterized justly.

11. THE NECESSITY OF FORETHOUGHT AND PRECAUTION.

12. THE RARITY OF A TRUE LOVE OF VIRTUE. 已矣乎,—see V. xxvi; the rest is a repetition of IX. xvii, said to have been spoken by Confucius when he was in Wei and saw the duke riding out openly in the same carriage with Nan-tsze.

13. AGAINST JEALOUSY OF OTHERS' TALENTS:—THE CASE OF TSANG WĂN, AND HÛI OF LIÛ-HSIÂ. Tsang Wăn-chung,—see V. xvii. 竊位 is explained—'as if he had got it by theft, and

賢、而不與立也。

十四章 子曰、躬自厚而薄責於人、則遠怨矣。

十五章 子曰、不曰如之何、如之何者、吾末如之何也已矣。

十六章 子曰、群居終日、言不及義、好行小慧、難矣哉。

十七章 子曰、君子義以爲質、禮以行之、孫以出之、信

of Hûi of Liû-hsiâ, and yet did not *procure that he should* stand with him *in court*.'

CHAP. XIV. The Master said, 'He who requires much from himself and little from others, will keep himself from *being the object of* resentment.'

CHAP. XV. The Master said, 'When a man is not *in the habit of* saying—"What shall I think of this? What shall I think of this?" I can indeed do nothing with him!'

CHAP. XVI. The Master said, 'When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out *the suggestions of* a small shrewdness;—theirs is indeed a hard case.'

CHAP. XVII. The Master said, 'The superior man *in everything* considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.'

secretly held possession of it.' Tsang Wăn would not recommend Hûi because he was an abler and better man than himself. Hûi is a famous name in China. He was an officer of Lû, so styled after death, whose name was 展獲, and designation 禽. He derived his revenue from a town called Liû-hsiâ, or from a *liû* or willow-tree, overhanging his house, which made him be called Liû-hsiâ Hûi—'Hûi that lived under the willow-tree.' See Mencius, II. Pt. i. chap. 9.

14. THE WAY TO WARD OFF RESENTMENTS. 責, it is said, is here 'to require from,' and not 'to reprove.'

15. NOTHING CAN BE MADE OF PEOPLE WHO TAKE THINGS EASILY, NOT GIVING THEMSELVES THE TROUBLE TO THINK. Compare VII. viii.

16. AGAINST FRIVOLOUS TALKERS AND SUPERFICIAL SPECULATORS. Chû explains 難矣哉 by 'they have no ground from which to become virtuous, and they will meet with calamity.' Ho Yen gives Chăng's explanation, 'they will never complete anything.' Our nearly literal translation appears to convey the meaning. 'A hard case,' i. e. they will make nothing out, and nothing can be made of them.

17. THE CONDUCT OF THE SUPERIOR MAN IS RIGHTEOUS, COURTEOUS, HUMBLE, AND SINCERE. 質 is explained by Chû Hsî by 'the substance and stem;' and in the 'Complete Digest' by

以成之、君子哉。

十八章 子曰、君子病無能焉、不病人之不己知也。

十九章 子曰、君子疾沒世而名不稱焉。

二十章 子曰、君子求諸己、小人求諸人。

廿一章 子曰、君子矜而不爭、群而不黨。

廿二章 子曰、君子不以言舉人、不以

CHAP. XVIII. The Master said, 'The superior man is distressed by his want of ability. He is not distressed by men's not knowing him.'

CHAP. XIX. The Master said, 'The superior man dislikes the thought of his name not being mentioned after his death.'

CHAP. XX. The Master said, 'What the superior man seeks, is in himself. What the mean man seeks, is in others.'

CHAP. XXI. The Master said, 'The superior man is dignified, but does not wrangle. He is sociable, but not a partizan.'

CHAP. XXII. The Master said, 'The superior man does not promote a man *simply* on account of his words, nor does he put aside *good* words because of the man.'

'foundation.' The antecedent to all the 之 is 義, or rather the thing, whatever it be, done righteously.

18. OUR OWN INCOMPETENCY, AND NOT OUR REPUTATION, THE PROPER BUSINESS OF CONCERN TO US. See XIV. xxxii, *et al.*

19. THE SUPERIOR MAN WISHES TO BE HAD IN REMEMBRANCE. Not, say the commentators, that the superior man cares about fame, but fame is the invariable concomitant of merit. He cannot have been the superior man, if he be not remembered. 沒世,—see 大學傳, II. In the 備旨, 日講, and many other paraphrases, 沒世 is taken as = 終身; 'all his life.' Still, I let the translation suggested by the use of the phrase in the 'Great Learning' keep its place.

20. HIS OWN APPROBATION IS THE SUPERIOR MAN'S RULE. THE APPROBATION OF OTHERS IS THE MEAN MAN'S. Compare XIV. xxv.

21. THE SUPERIOR MAN IS DIGNIFIED AND AFFABLE, WITHOUT THE FAULTS TO WHICH THOSE QUALITIES OFTEN LEAD. Compare II. xiv and VII. xxx. 2. 矜 is here = 莊以持已, 'grave in self-maintenance.'

22. THE SUPERIOR MAN IS DISCRIMINATING IN HIS EMPLOYMENT OF MEN AND JUDGING OF STATEMENTS.

人廢言。

二十三章 子貢問曰、有一言而可以終身行之者乎。子曰、其恕乎、己所不欲、勿施於人。

二十四章 子曰、一節 吾之於人也、誰毀、誰譽、如有所譽者、其有所試矣。二節 斯民也、三代之所以直道而行也。

二十五章 子曰、吾猶及史之闕文也、有馬者、借人乘之、今亡已夫。

CHAP. XXIII. Tsze-kung asked, saying, 'Is there one word which may serve as a rule of practice for all one's life?' The Master said, 'Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others.'

CHAP. XXIV. 1. The Master said, 'In my dealings with men, whose evil do I blame, whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground for it in my examination *of the individual*.

2. 'This people supplied the ground why the three dynasties pursued the path of straightforwardness.'

CHAP. XXV. The Master said, 'Even in my *early* days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things.'

23. THE GREAT PRINCIPLE OF RECIPROCITY IS THE RULE OF LIFE. Compare V. xi. It is singular that Tsze-kung professes there to act on the principle here recommended to him. *Altruism* may be substituted for *reciprocity*.

24. CONFUCIUS SHOWED HIS RESPECT FOR MEN BY STRICT TRUTHFULNESS IN AWARDING PRAISE OR CENSURE. 1. I have not marked 'beyond what is proper' with italics, because there is really that force in the verbs—毀 and 譽. 'Ground for it in my examination of the individual;'—i. e. from my examination of him I believe he will yet verify my words. 2. 斯民也, resumes the 人 of the 1st paragraph, which the 也 indicates. 所以 is to be taken as = 'the reason why,' and 行 as a neuter verb of general application. 三代, 'the three dynasties,' with special reference to their great founders, and the principles which they inaugurated.—The truth-approving nature of the people was a rule even to those sages. It was the same to Confucius.

25. INSTANCES OF THE DEGENERACY OF CONFUCIUS'S TIMES. Most paraphrasts supply a 見 after 及;—'even in my time I have seen.'

二十六章子曰、巧言亂德、小不忍、則亂大謀。

二十七章子曰、衆惡之、必察焉、衆好之、必察焉。

二十八章子曰、人能弘道、非道弘人。

二十九章子曰、過而不改、是謂過矣。

三十章子曰、吾嘗終日

CHAP. XXVI. The Master said, 'Specious words confound virtue. Want of forbearance in small matters confounds great plans.'

CHAP. XXVII. The Master said, 'When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case.'

CHAP. XXVIII. The Master said, 'A man can enlarge the principles *which he follows;* those principles do not enlarge the man.'

CHAP. XXIX. The Master said, 'To have faults and not to reform them,—this, indeed, should be pronounced having faults.'

CHAP. XXX. The Master said, 'I have been the whole day

The appointment of the historiographer is referred to Hwang-tî, or 'The Yellow sovereign,' the inventor of the cycle. The statutes of Châu mention no fewer than five classes of such officers. They were attached also to the feudal courts, and what Confucius says, is that, in his early days, a historiographer, on any point about which he was ot sure, would leave a blank; careful were they to record only truth. 吾猶及 extends on to 有馬云云. This second sentence is explained in Ho Yen:—'If any one had a horse which he could not tame, li)e would lend it to another to ride and exercise it!'—The commentator Hû (胡氏) says well, that the meaning of the chapter must be left in uncertainty (the second part of it especially).

26. THE DANGER OF SPECIOUS WORDS, AND OF IMPATIENCE. 小不忍 is not 'a little impatience,' but impatience in little things; 'the hastiness,' it is said, 'of women and small people.'

27. IN JUDGING OF A MAN, WE MUST NOT BE GUIDED BY HIS BEING GENERALLY LIKED OR DISLIKED. Compare XIII. xxiv.

28. PRINCIPLES OF DUTY AN INSTRUMENT IN THE HAND OF MAN. This sentence is quite mystical in its sententiousness. The 翼註 says:—'道 here is the path of duty, which all men, in their various relations have to pursue, and man has the three virtues of knowledge, benevolence, and fortitude, wherewith to pursue that path, and so he enlarges it. That virtue remote, occupying an empty place, cannot enlarge man, needs not to be said.' That writer's account of 道 here is probably correct, and 'duty unapprehended,' 'in an empty place,' can have no effect on any man; but this is a mere truism. Duty apprehended is constantly enlarging, elevating, and energizing multitudes, who had previously been uncognizant of it. The first clause of the chapter may be granted, but the second is not in accordance with truth. Generally, however, man may be considered as the measure of the truth in morals and metaphysics which he holds; but after all, systems of men are for the most part beneath the highest capacities of the model men, the *Chün-tsze*.

29. THE CULPABILITY OF NOT REFORMING KNOWN FAULTS. Compare I. viii. Chû Hsi's commentary appears to make the meaning somewhat different. He says:—'If one having faults can change them, he comes back to the condition of having no faults. But if he do not change them, then they go on to their completion, and will never come to be changed.'

30. THE FRUITLESSNESS OF THINKING, WITHOUT READING. Compare II. xv, where the dependence of acquisition and reflection on each other is set forth.—Many commentators say that Confucius merely transfers the things which he here mentions to himself for the sake of others, not that it ever was really thus with himself.

不食、終夜不寢、以思、無益、不如學也。

【三十一章】子曰、君子謀道不謀食、耕也、餒在其中矣、學也、祿在其中矣、君子憂道、不憂貧。

【三十二章】子曰、〔一節〕知及之、仁不能守之、雖得之、必失之。〔二節〕知及之、仁能守之、不莊以涖之、則民不敬。〔三節〕知及之、仁能守之、莊以涖之、動之不以禮、未善也。

without eating, and the whole night without sleeping:—occupied with thinking. It was of no use. The better plan is to learn.'

CHAP. XXXI. The Master said, 'The object of the superior man is truth. Food is not his object. There is ploughing;—even in that there is *sometimes* want. So with learning;—emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him.'

CHAP. XXXII. 1. The Master said, 'When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again.

2. 'When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him.

3. 'When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety:—full excellence is not reached.'

31. THE SUPERIOR MAN SHOULD NOT BE MERCENARY, BUT HAVE TRUTH FOR HIS OBJECT. Here again we translate 道 by 'truth,' as the best term that offers. 餒, 'hunger,' = want. 'Want may be in the midst of ploughing,'—i.e. husbandry is the way to plenty, and yet a famine or scarcity sometimes occurs. The application of this to the case of learning, however, is not apt. Is the emolument that sometimes comes with learning a calamity like famine? The contrast of the two cases is not well maintained.

32. HOW KNOWLEDGE WITHOUT VIRTUE IS NOT LASTING, AND TO KNOWLEDGE AND VIRTUE A RULER SHOULD ADD DIGNITY AND THE RULES OF PROPRIETY. 1. Here the various *chih* and the two first in the other paragraphs have *le*, or principle, for their reference. In Ho Yen,

三十三 子曰、君子不可小知、而可大受也、小人不可大受、而可小知也。

三十四 子曰、民之於仁也、甚於水火、水火吾見蹈而死者矣、未見蹈仁而死者也。

三十五 子曰、當仁、不讓於師。

CHAP. XXXIII. The Master said, 'The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small men may not be intrusted with great concerns, but he may be known in little matters.'

CHAP. XXXIV. The Master said, 'Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue.'

CHAP. XXXV. The Master said, 'Let every man consider virtue as what devolves on himself. He may not yield the performance of it *even* to his teacher.'

however, Pâo Hsien says:—'A man may have knowledge equal to the management of his office (治其官), but if he have not virtue which can hold it fast, though he get it, he will lose it.' 2. In 涖之, and 動之 below, 之指民言, 'the 之 have 民, or people, for their reference.' 3. The phrase—'to move the people' is analogous to several others, such as 鼓之, 舞之, 興之, 'to drum the people,' 'to dance them,' 'to rouse them.'

33. HOW TO KNOW THE SUPERIOR MAN AND THE MEAN MAN; AND THEIR CAPACITIES. Chû Hsî says—知, 我知之, 'the knowing here is our knowing the individuals.' The 'little matters' are ingenious but trifling arts and accomplishments, in which a really great man may sometimes be deficient, while a small man will be familiar with them. The 'knowing' is not that the parties are *chün tsze* and *hsiâo zan*, but what attainments they have, and for what they are fit. The difficulty, on this view, is with the conclusion—而可小知.—Ho Yen says:—'The way of the *chün-tsze* is profound and far-reaching. He will not let his knowledge be small, and he may be trusted with what is great. The way of the *hsiâo-zăn* is shallow and near. He will let his knowledge be small, and he may not be trusted with what is great.'

34. VIRTUE MORE TO MAN THAN WATER OR FIRE AND NEVER HURTFUL TO HIM. 民 is here=人 'man,' as in VI. xx. 民之於仁也—'the people's relation to, or dependence on, virtue.' The case is easily conceivable of men's suffering death on account of their virtue. There have been martyrs for their loyalty and other virtues, as well as for their religious faith. Chû Hsî provides for this difference in his remarks:—'The want of fire and water is hurtful only to man's body, but to be without virtue is to lose one's mind (the higher nature), and so it is more to him than water or fire.' See on IV. viii.

35. VIRTUE PERSONAL AND OBLIGATORY ON EVERY MAN. The old interpretors take 當 in the sense of 'ought.' Chû Hsî certainly improves on them by taking it in the sense of 擔當, as in the translation. A student at first takes 當 to be in the 2nd person, but the 不 following recalls him to the 3rd.

〔三十六章〕子曰、君子貞而不諒。

〔三十七章〕子曰、事君敬其事、而後其食。

〔三十八章〕子曰、有教無類。

〔三十九章〕子曰、道不同、不相爲謀。

〔四十章〕子曰、辭達而已矣。

〔四十一章〕一節 師冕見、及階、子曰、階也。及席、子曰、席也。

CHAP. XXXVI. The Master said, 'The superior man is correctly firm, and not firm merely.'

CHAP. XXXVII. The Master said, 'A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration.'

CHAP. XXXVIII. The Master said, 'In teaching there should be no distinction of classes.'

CHAP. XXXIX. The Master said, 'Those whose courses are different cannot lay plans for one another.'

CHAP. XL. The Master said, 'In language it is simply required that it convey the meaning.'

CHAP. XLI. 1. The Music-master, Mien, having called upon him, when they came to the steps, the Master said, 'Here are the steps.' When they came to the mat *for the guest* to sit upon, he

36. THE SUPERIOR MAN'S FIRMNESS IS BASED ON RIGHT. 貞 is used here in the sense which it has throughout the Yî-ching. Both it and 諒 imply firmness, but 貞 supposes a moral and intelligent basis which may be absent from 諒; see XIV. xviii. 3.

37. THE FAITHFUL MINISTER. The 其 refers not to 君, but to the individual who 事君. We have to supply the subject—'a minister.' 後, as in VI. xx.

38. THE COMPREHENSIVENESS OF TEACHING. Chû Hsî says on this :—'The nature of all men is good, but we find among them the different classes of good and bad. This is the effect of physical constitution and of practice. The superior man, in consequence, employs his teaching, and all may be brought back to the state of good, and there is no necessity (the language is 不當復論其類之惡) of speaking any more of the badness of some.' This is extravagant. Teaching is not so omnipotent.—The old interpretation is simply that in teaching there should be no distinction of classes.

39. AGREEMENT IN PRINCIPLE NECESSARY TO CONCORD IN PLANS. 爲 is the 4th tone, but I do not see that there would be any great difference in the meaning, if it were read in its usual 2nd tone.

40. PERSPICUITY THE CHIEF VIRTUE OF LANGUAGE. 辭 may be used both of speech and of style.

41. CONSIDERATION OF CONFUCIUS FOR THE BLIND. 1. 師,—i. q. 太師, III. xxiii. Anciently, the blind were employed in the offices of music, partly because their sense of hearing was more than ordinarily acute, and partly that they might be made of some use in

皆坐、子告之曰、某在斯、某在斯。師冕出。子張問曰、與師言之道與。子曰、然、固相師之道也。

said, 'Here is the mat.' When all were seated, the Master informed him, saying, 'So and so is here; so and so is here.'

2. The Music-master, Mien, having gone out, Tsze-chang asked, saying, 'Is it the rule to tell those things to the Music-master?'

3. The Master said, 'Yes. This is certainly the rule for those who lead the blind.'

the world; see the 集證, *in loc.* 見,—4th tone. Mien had come to Confucius's house, under the care of a guide, but the sage met him, and undertook the care of him himself. 2. 之 is governed by 言, and refers to the words of Confucius to Mien in the preceding paragraph.

BOOK XVI. KE SHE.

季氏第十六

第一章 季氏將伐顓臾。冉有季路見於孔子、曰、季氏將有事於顓臾。

CHAPTER I. 1. The head of the Chî family was going to attack Chwan-yü.

2. Zan Yû and Chî-lû had an interview with Confucius, and said, '*Our chief*, Chî, is going to commence operations against Chwan-yü.'

HEADING OF THIS BOOK.—季氏第十六, 'The chief of the Chî, No. 16.' Throughout this Book, Confucius is spoken of as 孔子, 'The philosopher K'ung,' and never by the designation 子, or 'The Master.' Then, the style of several of the chapters (iv–xi) is not like the utterances of Confucius to which we have been accustomed. From these circumstances, one commentator, Hung Kwo (洪适), supposed that it belonged to the Ch'î (齊) *recensus* of these Analects; the other Books belonging to the Lû (魯) *recensus*. This supposition, however, is not otherwise supported.

1. CONFUCIUS EXPOSES THE PRESUMPTUOUS AND IMPOLITIC CONDUCT OF THE CHIEF OF THE CHÎ FAMILY IN PROPOSING TO ATTACK A MINOR STATE, AND REBUKES ZAN YÛ AND TSZE-LÛ FOR ABETTING THE DESIGN. 1. 季氏 and 季孫 below,—see III. i. Chwan-yü was a small territory in Lû, whose ruler was of the 子, or 4th order of nobility. It was one of the States called 附庸, or 'attached,' whose chiefs could not appear in

三節 孔子曰、求、無乃爾是過與。四節 夫顓臾、昔者、先王以爲東蒙主、且在邦域之中矣、是社稷之臣也、何以伐爲。°五節 冉有曰、夫子欲之、吾二臣者、皆不欲也。°六節 孔子曰、求、周任有言曰、陳力就列、不能者止、危而不持、顚而不扶、則將焉用彼相矣。°七節 且爾言過矣、虎兕出於柙、龜玉毀於

3. Confucius said, 'Ch'iû, is it not you who are in fault here?

4. 'Now, in regard to Chwan-yü, long ago, a former king appointed its ruler to preside over *the sacrifices to* the eastern Măng; moreover, it is in the midst of the territory of our State; and its ruler is a minister in direct connexion with the sovereign:—What has *your chief* to do with attacking it?'

5. Zan Yû said, 'Our master wishes the thing; neither of us two ministers wishes it.'

6. Confucius said, 'Ch'iû, there are the words of Châu Zăn,—"When he can put forth his ability, he takes his place in the ranks *of office;* when he finds himself unable to do so, he retires from it. How can he be used as a guide to a blind man, who does not support him when tottering, nor raise him up when fallen?"

7. 'And further, you speak wrongly. When a tiger or rhinoceros escapes from his cage; when a tortoise or piece of jade is injured in its repository:—whose is the fault?'

the presence of the sovereign, excepting in the train of the prince within whose jurisdiction they were embraced. Their existence was not from a practice like the sub-infeudation, which belonged to the feudal system of Europe. They held of the lord paramount or king, but with the restriction which has been mentioned, and with a certain subservience also to their immediate superior. Its particular position is fixed by its proximity to Pî, and to the Măng hill. 伐 is not merely 'to attack,' but 'to attack and punish,' an exercise of judicial authority, which could emanate only from the sovereign. The term is used here, to show the nefarious and presumptuous character of the contemplated operations. 2. There is some difficulty here, as, according to the 'Historical Records,' the two disciples were not in the service of the Chî family at the same time. We may suppose, however, that Tsze-lû, returning with the sage from Wei on the invitation of duke Âi, took service a second time, and for a short period, with the Chî family, of which the chief was then Chî K'ang. This brings the time of the transaction to B. C. 483, or 482. 將有事,—literally, 'is going to have an affair.' 3. Confucius addresses himself only to Ch'iû, as he had been a considerable time, and

櫝中、是誰之過與。○八節冉
有曰、今夫顓臾、固、而
近於費、今不取、後世
必爲子孫憂。○九節孔子曰、
求、君子疾夫舍曰欲
之、而必爲之辭。○十節丘也、
聞有國有家者、不患
寡、而患不均、不患貧、
而患不安。蓋均無貧、
和無寡、安無傾。○十一節夫如

8. Zăn Yû said, 'But at present, Chwan-yü is strong and near to Pî; if *our chief* do not now take it, it will hereafter be a sorrow to his descendants.'

9. Confucius said, 'Ch'iû, the superior man hates that declining to say—"I want such and such a thing," and framing explanations *for the conduct*.

10. 'I have heard that rulers of States and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose *among the people in their several places*. For when the people keep their several places, there will be no poverty; when ha·mony prevails, there will be no scarcity of people; and when there is such a *contented* repose, there will be no rebellious upsettings.

11. 'So it is.—Therefore, if remoter people are not submissive, all

very active, in the Chî service. 4. It was the prerogative of the princes to sacrifice to the hills and rivers within their jurisdictions;—here was the chief of Chwan-yü, royally appointed (the 'former king' is probably 成, the second sovereign of the Châu dynasty) to be the lord of the Măng mountain, that is, to preside over the sacrifices offered to it. This raised him high above any mere ministers or officers of Lû. The mountain Măng is in the present district of Pî, in the department of Î-châu. It was called eastern, to distinguish it from another of the same name in Shen-hsî, which was the western Măng. 且在邦域之中,—this is mentioned, to show that Chwan-yü was so situated as to give Lû no occasion for apprehension. 社稷之臣, 'a minister of the altars to the spirits of the land and grain.' To those spirits only, the prince had the prerogative of sacrificing. The chief of Chwan-yü having this, how dared an officer of Lû to think of attacking him? The 臣 is used of his relation to the king. Chû Hsî makes the phrase =公家之臣, 'a minister of the ducal house,' saying that the three families had usurped all the dominions proper of Lû, leaving only the chiefs of the attached States to appear in the ducal court. I prefer the former interpretation. 何以伐爲 must be understood with reference to the Chî. See Wang Yin Chih on Wei as a 語助, where he quotes this text (2nd chapter of his treatise on the Particles). 5. 夫子, our 'master,' i.e. the chief of the Chî family. 6. Châu Zăn is by Chu Hsî simply called—'a good historiographer of ancient times.' Some trace him

是、故遠人不服、則修文德以來之、既來之、則安之。○十二節今由與求也、相夫子、遠人不服、而不能來也、邦分崩離析、而不能守也。○十三節而謀動干戈於邦內、吾恐季孫之憂、不在顓臾、而在蕭牆之內也。

the influences of civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be made contented and tranquil.

12. 'Now, here are you, Yû and Ch'iu, assisting your chief. Remoter people are not submissive, and, *with your help*, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, *with your help*, he cannot preserve it.

13. 'And yet he is planning these hostile movements within the State.—I am afraid that the sorrow of the Chî-sun *family* will not be on account of Chwan-yü, but will be found within the screen of their own court.'

back to the Shang dynasty, and others only to the early times of the Châu. There are other weighty utterances of his in vogue, besides that in the text. 7. Chû Hsî explains 兕 by 野牛, 'a wild bull.' The dictionary says it is like an ox, and goes on to describe it as 'one-horned.' The 本草, 獸部, says that 兕 and 犀 are different terms for the same animal, i. e. the rhinoceros. I cannot think that 龜 here is the living tortoise. That would not be kept in a 櫝, or 'coffer,' like a gem. Perhaps the character is, by mistake, for 圭. 9. The regimen of 疾 extends down to the end of the paragraph. 夫,—as in XI. xxiv. 爲之辭 is the same idiom as 爲之宰, V. vii. 10. Confucius uses the term 患 here with reference to the 憂 in par. 8. 均, 'equality.' 謂各得其分 means —'every one getting his own proper name and place.' From this point, Confucius speaks of the general disorganization of Lû under the management of the three families, and especially of the Chî. By 遠人 we can hardly understand the people of Chwan-yü. 11. 來 is to be understood with a hiphil force, 'to make to come,' 'to attract.' 12. 不能來, 不能守 are to be understood of the Head of the Chî family, as controlling the government of Lû, and *as being assisted by the two disciples*, so that the reproof falls heavily on them. 13. 在蕭牆之內,—Chû Hsî simply says 蕭牆, 屏也, '*hsiâo-ch'iang* means a screen.' In the dictionary, after Ho Yen, *hsiâo* in this passage = 肅, 'reverent,' and 牆 alone means 'screen,' and the phrase is thus explained:—'Officers, on reaching the screen, which they had only to pass to find themselves in the presence of their ruler, were supposed to become more reverential;' and hence, the expression in the text = 'among his own immediate officers.'

第二章 一節 孔子曰、天下有道、則禮樂征伐、自天子出、天下無道、則禮樂征伐、自諸侯出、自諸侯出、蓋十世希不失矣、自大夫出、五世希不失矣、陪臣執國命、三世希不失矣。二節 天下有道、則政不在大夫。三節 天下有道、則庶人不議。

CHAP. II. 1. Confucius said, 'When good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the son of Heaven. When bad government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the princes. When these things proceed from the princes, as a rule, the cases will be few in which they do not lose their power in ten generations. When they proceed from the Great officers *of the princes, as a rule,* the cases will be few in which they do not lose their power in five generations. When the subsidiary ministers *of the Great officers* hold in their grasp the orders of the State, *as a rule,* the cases will be few in which they do not lose their power in three generations.

2. 'When right principles prevail in the kingdom, government will not be in the hands of the Great officers.

3. 'When right principles prevail in the kingdom, there will be no discussions among the common people.'

2. THE SUPREME AUTHORITY OUGHT EVER TO MAINTAIN ITS POWER. THE VIOLATION OF THIS RULE ALWAYS LEADS TO RUIN, WHICH IS SPEEDIER AS THE RANK OF THE VIOLATOR IS LOWER.—In these utterances, Confucius had reference to the disorganized state of the kingdom, when 'the son of Heaven' was fast becoming an empty name, the princes of States were in bondage to their Great officers, and those again at the mercy of their family ministers. 1. 有道, 無道,—compare XIV. i. 征伐 are to be taken together, as in the translation. We read of four 征, i. e. expeditions,—east, west, north, and south; and of nine 伐, i. e. nine grounds on which the sovereign might order such expeditions. On the royal prerogatives, see the 中庸, XXVIII. 蓋 is here = 大約, 'generally speaking,' 'as a rule.' 陪臣 = 家臣, 'family ministers.' 國命 are the same as the previous 禮, 樂, 征, 伐, but having been usurped by the princes, and now again snatched from them by their officers, they can no longer be spoken of as royal affairs, but only as 國之事, 'State matters.' 3. 議 = 私議, 'private discussions;' i. e. about the state of public affairs.

〖三章〗孔子曰、祿之去公室、五世矣、政逮於大夫、四世矣、故夫三桓之子孫微矣。

〖四章〗孔子曰、益者三友、損者三友、友直、友諒、友多聞、益矣、友便辟、友善柔、友便佞、損矣。

〖五章〗孔子曰、益者三樂、損者三樂、樂節禮樂、

CHAP. III. Confucius said, 'The revenue *of the State* has left the ducal House now for five generations. The government has been in the hands of the Great officers for four generations. On this account, the descendants of the three Hwan are much reduced.'

CHAP. IV. Confucius said, 'There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation:—these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued:—these are injurious.'

CHAP. V. Confucius said, 'There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in

3. ILLUSTRATION OF THE PRINCIPLES OF THE LAST CHAPTER. In the year B.C. 609, at the death of duke Wăn, his rightful heir was killed, and the son of a concubine raised to the ruler's place. He is in the annals as duke Hsüan (宣), and after him came Ch'ăng, Hsiang, Ch'âo, and Ting, in whose time this must have been spoken. These dukes were but shadows, pensionaries of their Great officers, so that it might be said the revenue had gone from them. Observe that here and in the preceding chapter 世 is used for 'a reign.' 'The three Hwan' are the three families, as being all descended from duke Hwan; see on II. v.—Chû Hsî appears to have fallen into a mistake in enumerating the four heads of the Chî family who had administered the government of Lû as Wû, Tâo, P'ing, and Hwan, as Tâo (悼) died before his father, and would not be said therefore to have the government in his hands. The right enumeration is Wăn (文), Wû (武), P'ing (平), and Hwan (桓). See the 拓餘說, III. xxvi.

4. THREE FRIENDSHIPS ADVANTAGEOUS, AND THREE INJURIOUS. In the 備旨 it is said—三友下各友字俱作交字看,是我去友人, 'after 三友, the character 友 is always verbal and = 交, "*to have intercourse with*."' It is as well to translate the term by 'friendship' throughout. 諒 is 'sincere,' without the subtractions required in XIV. xviii. 3, XV. xxxvi. 便, here = 習熟, 'practised.' 善柔 = 善柔之工, '善 is skilfulness in being bland.'

5. THREE SOURCES OF ENJOYMENT ADVANTAGEOUS, AND THREE INJURIOUS. Here we have 樂 with three pronunciations and in three different

樂道人之善、樂多賢友、益矣、樂驕樂、樂佚遊、樂宴樂、損矣。

第六章 孔子曰、侍於君子有三愆、言未及之而言、謂之躁、言及之而不言、謂之隱、未見顏色而言、謂之瞽。

第七章 孔子曰、君子有三戒、少之時、血氣未定、戒之

speaking of the goodness of others; to find enjoyment in having many worthy friends:—these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting:—these are injurious.'

Chap. VI. Confucius said, 'There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak;—this is called rashness. They may not speak when it comes to them to speak;—this is called concealment. They may speak without looking at the countenance *of their superior*;—this is called blindness.'

Chap. VII. Confucius said, 'There are three things which the superior man guards against. In youth, when the physical powers

meanings. The leading word is read *âo*, 4th tone, 'to have enjoyment in,' as in VI. xxi. In 禮樂, it is *yo*, 'music.' The two others are 樂, *lo* or *lŏ*, 'joy,' 'to delight in.' 節禮樂,—節 = 節之, i.e. it is a verb, 'to discriminate;' 'to mark the divisions of.' The idea is that ceremonies and music containing in them the principles of propriety and harmony, the study of them could not but be beneficial to the student himself, as having to exemplify both of those things. 驕, primarily, 'a tall horse,' often used for 'proud;' here = vain and extravagant self-indulgence. 宴, 'feasting,' including, says a gloss, 'eating, drinking, music, women, &c.'

6. Three errors in regard to speech to be avoided in the presence of the great. 君子, according to Chû Hsî, denotes here 'a man both of rank and virtue.' 'Without looking at the countenance,'—i. e. to see whether he is paying attention or not.—The general principle is that there is a time to speak. Let that be observed, and these three errors will be avoided.

7. The vices which youth, manhood, and age respectively have to guard against. 血氣, 'blood and breath.' In the 中庸, XXI, 凡有血氣者 = 'all human beings.' Here the phrase is equivalent to 'the physical powers.' On 未定, 'not yet settled,' the gloss in the 備旨 is—方動之時, 'the time when they are moving most.' As to what causal relation Confucius may have supposed to exist between the state of the physical powers, and the several vices indicated, that is not developed. Hsing Ping explains the first caution thus:—'Youth embraces all the period below 29. Then the physical powers are still weak,

在色、及其壯也、血氣方
剛、戒之在鬭、及其老也、
血氣既衰、戒之在得。
第八章 孔子曰、君子有三畏、
畏天命、畏大人、畏聖人
之言。小人不知天命、而
不畏也、狎大人、侮聖人
之言。
第九章 孔子曰、生而知之者、
上也、學而知之者、次也、

are not yet settled, he guards against lust. When he is strong, and the physical powers are full of vigour, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness.'

Chap. VIII. 1. Confucius said, 'There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.

2. 'The mean man does not know the ordinances of Heaven, and *consequently* does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages.'

Chap. IX. Confucius said, 'Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, *readily*, get possession of knowledge, are the next.

and the sinews and bones have not reached their vigour, and indulgence in lust will injure the body.' By the superior man's guarding against these three things, I suppose it is meant that he teaches that they are to be guarded against.

8. Contrast of the superior and the mean man in regard to the three things of which the former stands in awe. 天命, according to Chû Hsî, means the moral nature of man, conferred by Heaven. High above the nature of other creatures, it lays him under great responsibility to cherish and cultivate himself. The old interpreters take the phrase to indicate Heaven's moral administration by rewards and punishments. The 'great men' are men high in position and great in wisdom and virtue, the royal instructors, who have been raised up by Heaven for the training and ruling of mankind. So, the commentators; but the 狎 suggests at once a more general and a lower view of the phrase.

9. Four classes of men in relation to knowledge. On the 1st clause, see on VII. xix, where Confucius disclaims for himself being ranked in the first of the classes here mentioned. The modern commentators say, that men are differenced here by the difference of their 氣質 or 氣稟, on which see Morrison's Dictionary, part II, vol. i, character 質. 困, in the dictionary, and by commentators, old and new, is explained by 不通, 'not thoroughly understanding.' It is not to be joined with 學, as if the meaning were—'they

困而學之、又其次也、困而不學、民斯爲下矣。

第十章 孔子曰、君子有九思、視思明、聽思聰、色思溫、貌思恭、言思忠、事思敬、疑思問、忿思難、見得思義。

十一章 一節 孔子曰、見善如不及、見不善如探湯、吾見其人矣、吾聞其語矣。二節 隱居

Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn;—they are the lowest of the people.'

CHAP. X. Confucius said, 'The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanour, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties (*his anger may involve him in*). When he sees gain to be got, he thinks of righteousness.'

CHAP. XI. 1. Confucius said, 'Contemplating good, *and pursuing it*, as if they could not reach it; contemplating evil, *and shrinking from it*, as they would from thrusting the hand into boiling water:—I have seen such men, as I have heard such words.

2. 'Living in retirement to study their aims, and practising

learn with painful effort,' although such effort will be required in the case of the 困.

10. NINE SUBJECTS OF THOUGHT TO THE SUPERIOR MAN:—VARIOUS INSTANCES OF THE WAY IN WHICH HE REGULATES HIMSELF. The conciseness of the text contrasts here with the verbosity of the translation, and yet the many words of the latter seem necessary.

11. THE CONTEMPORARIES OF CONFUCIUS COULD ESCHEW EVIL, AND FOLLOW AFTER GOOD, BUT NO ONE OF THE HIGHEST CAPACITY HAD APPEARED AMONG THEM. 1. The two first clauses here and in the next paragraph also, are quotations of old sayings, current in Confucius's time. 'Such men' were several of the sage's own disciples. 2. 求其志, 'seeking for their aims;' i. e. meditating on them, studying them, fixing them, to be prepared to carry them out, as in the next clause. Such men among the ancients were the great ministers 伊 Yin and T'ai-kung.

以求其志、行義以達其道、吾聞其語矣、未見其人也。

十二 一節 齊景公有馬千駟、死之日、民無德而稱焉、伯夷叔齊、餓于首陽之下、民到于今稱之。二節 其斯之謂與。

十三 一節 陳亢問於伯魚曰、子亦有異聞乎。二節 對曰、未也、嘗獨立、鯉趨而過庭、曰、學詩乎。對曰、未也。不學詩、無以言。

righteousness to carry out their principles:—I have heard these words, but I have not seen such men.'

CHAP. XII. 1. The duke Ching of Ch'î had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue. Po-î and Shû-ch'î died of hunger at the foot of the Shâu-yang mountain, and the people, down to the present time, praise them.

2. 'Is not that saying illustrated by this?'

CHAP. XIII. 1. Ch'ăn K'ang asked Po-yü, saying, 'Have you heard any lessons *from your father* different *from what we have all* heard?'

2. Po-yü replied, 'No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, "Have you learned the Odes?" On my replying "Not yet," *he added*, "If you do not learn the Odes, you will not be fit to converse with." I retired and studied the Odes.

Such might the disciple Yen Hûi have been, but an early death snatched him away before he could have an opportunity of showing what was in him.

12. WEALTH WITHOUT VIRTUE AND VIRTUE WITHOUT WEALTH;—THEIR DIFFERENT APPRECIATIONS. This chapter is plainly a fragment. As it stands, it would appear to come from the compilers and not from Confucius. Then the 2nd paragraph implies a reference to something which has been lost. Under XII. x, I have referred to the proposal to transfer to this place the last paragraph of that chapter which might be explained, so as to harmonize with the sentiment of this.—The duke Ching of Ch'î,—see XII. xi. Po-î and Shû-ch'î,—see VI. xxii. The mountain Shâu-yang is to be found probably in the department of 蒲州 in Shan-hsî.

13. CONFUCIUS'S INSTRUCTION OF HIS SON NOT DIFFERENT FROM HIS INSTRUCTION OF THE DISCIPLES GENERALLY. 1. Ch'ăn K'ang is the Tsze-ch'in of I. x. When Confucius's eldest son was born, the duke of Lû sent the philosopher a present of a carp, on which account he named the child 鯉 (the carp), and afterwards gave him the designation of 伯魚 子亦有

鯉退而學詩。三節 他日又獨立、鯉趨而過庭、曰、學禮乎。對曰、未也。不學禮、無以立。鯉退而學禮。四節 聞斯二者。五節 陳亢退而喜曰、問一得三、聞詩、聞禮、又聞君子之遠其子也。

十四章 邦君之妻、君稱之曰夫人、夫人自稱、曰小童、邦人稱之、曰君夫人、稱

3. 'Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said to me, "Have you learned the rules of Propriety?" On my replying "Not yet," *he added*, "If you do not learn the rules of Propriety, your character cannot be established." I then retired, and learned the rules of Propriety.

4. 'I have heard only these two things from him.'

5. Ch'ăn K'ang retired, and, quite delighted, said, 'I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son.'

CHAP. XIV. The wife of the prince of a State is called by him FÛ-ZÂN. She calls herself HSIÂO T'UNG. The people of the State call

異聞乎, 'Have you *also* (i.e. as being his son) heard different instructions?' 2. On 詩 here, and 禮 next paragraph, see on VII. xvii. Before 不學, here and below, we must supply a 曰. 3. 立,—see VIII. viii. 4. The force of the 者 is to make the whole = 'what I have heard from him are only these two remarks.' 5. Confucius is, no doubt, intended by 君子, but it is best to translate it generally.

14. APPELLATIONS FOR THE WIFE OF A RULER. This chapter may have been spoken by Confucius to rectify some disorder of the times, but there is no intimation to that effect. The different appellations may be thus explained:— 妻 is 與己齊者, 'she who is her husband's equal.' The 夫 in 夫人 is taken as = 扶, 'to support,' 'to help,' so that that designation is equivalent to 'help-meet.' 童 means either 'a youth,' or 'a girl.' The wife modestly calls herself 小童, 'the little girl.' The old interpreters take—most naturally—君夫人 as = 君之夫人, 'our prince's help-meet,' but the modern commentators take 君 adjectively, as = 主, with reference to the office of the wife to 'preside over the internal economy of the palace.' On this view 君夫人 is 'the domestic help-meet.' The ambassador of a prince spoke of him by the style of 寡君, 'our prince of small virtue.' After

諸異邦、曰寡小君、異邦人稱之、亦曰君夫人。

her CHÜN FÛ-ZĂN, and, to the people of other States, they call her K'WA HSIÂO CHÜN. The people of other States also call her CHÜN FÛ-ZĂN.

that example of modesty, his wife was styled to the people of other States, 'our small prince of small virtue.' The people of other States had no reason to imitate her subjects in that, and so they styled her—'your prince's help-meet,' or 'the domestic help-meet.'

BOOK XVII. YANG HO.

陽貨第十七

第一章 陽貨欲見孔子、孔子不見、歸孔子豚、孔子時其亡也、而往拜之。遇諸塗。謂孔子曰、來、予與爾言、曰、懷其寶、而迷其邦、可謂仁乎。曰、不可。好從

CHAPTER I. 1. Yang Ho wished to see Confucius, but Confucius would not go to see him. *On this,* he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects *for the gift.* He met him, *however,* on the way.

2. *Ho* said to Confucius, 'Come, let me speak with you.' He then asked, 'Can he be called benevolent who keeps his jewel in his

HEADING OF THIS BOOK.—陽貨第十七, 'Yang Ho, No. 17.'—As the last Book commenced with the presumption of the Head of the Chî family, who kept his prince in subjection, this begins with an account of an officer, who did for the Head of the Chî what he did for the duke of Lû. For this reason—some similarity in the subject-matter of the first chapters—this Book, it is said, is placed after the former. It contains 26 chapters.

1. CONFUCIUS'S POLITE BUT DIGNIFIED TREATMENT OF A POWERFUL, BUT USURPING AND UNWORTHY, OFFICER. 1. Yang Ho, known also as Yang Hû (虎), was nominally the principal minister of the Chî family, but its chief was entirely in his hands, and he was scheming to arrogate the whole authority of the State of Lû to himself. He first appears in the Chronicles of Lû, acting against the exiled duke Châo, in B. C. 505. we find him keeping his own chief,

事、而亟失時、可謂知乎。曰、不可。日月逝矣、歲不我與。孔子曰、諾、吾將仕矣。

〔第二章〕子曰、性相近也、習相遠也。

〔第三章〕子曰、唯上知與下愚不移。

bosom, and leaves his country to confusion?' *Confucius* replied, 'No.' 'Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?' *Confucius again* said, 'No.' 'The days and months are passing away; the years do not wait for us.' Confucius said, 'Right; I will go into office.'

CHAP. II. The Master said, 'By nature, men are nearly alike; by practice, they get to be wide apart.'

CHAP. III. The Master said, 'There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed.'

Chî Hwan, a prisoner, and, in 501, he is driven out, on the failure of his projects, a fugitive into Ch'î. At the time when the incidents in this chapter occurred, Yang Ho was anxious to get, or appear to get, the support of a man of Confucius's reputation, and finding that the sage would not call on him, he adopted the expedient of sending him a pig, at a time when Confucius was not at home, the rules of ceremony requiring that when a great officer sent a present to a scholar, and the latter was not in his house on its arrival, he had to go to the officer's house to acknowledge it. See the Lî Chî, XI. Sect. iii. 20. 歸 is in the sense of 饋, 'to present food,' properly 'before a superior.' Confucius, however, was not to be entrapped. He also *timed* (時, as a verb) Hû's being away from home (亡), and went to call on him. 2. 迷其邦, 'deludes, confuses, his country,' but the meaning is only negative, = 'leaves his country to confusion.' 亟, read *k'i*, in 4th tone, 'frequently.' 日月—我與—all this is to be taken as the remark of Yang Ho, and a 日 supplied before 日. 我與; 與, in the dictionary, and by the old interpreters, is here explained, as in the translation, by 待, 'to wait for.'

2. THE DIFFERENCES IN THE CHARACTERS OF MEN ARE CHIEFLY OWING TO HABIT. 性, it is contended, is here not the moral constitution of man, absolutely considered, but his complex, actual nature, with its elements of the material, the animal, and the intellectual, by association with which, the perfectly good moral nature is continually being led astray. The moral nature is the same in all, and though the material organism and disposition do differ in different individuals, they are, at first, more nearly alike than they subsequently become. In the 註疏 we read:—'The nature is the constitution received by man at birth, and is *then* still. While it has not been acted on by external things, men are all like one another; they are 近. After it has been acted on by external things, then practice forms, as it were, a second nature. He who practises what is good, becomes the superior man; and he who practises what is not good, becomes the mean man:—men become 相遠.' —No doubt, it is true that many—perhaps most—of the differences among men are owing to habit. This chapter is incorporated with the San Tsze Ching at its commencement.

3. ONLY TWO CLASSES WHOM PRACTICE CANNOT CHANGE. This is a sequel to the last chapter with which it is incorporated in Ho Yen's edition. The case of the 下愚 would seem to be inconsistent with the doctrine of the perfect goodness of the moral nature of all men. Modern

第四章 一節 子之武城、聞絃歌之聲。二節 夫子莞爾而笑曰、割雞焉用牛刀。三節 子游對曰、昔者偃也、聞諸夫子曰、君子學道則愛人、小人學道則易使也。四節 子曰、二三子、偃之言是也、前言戲之耳。

第五章 一節 公山弗擾以費畔、召、子欲往。二節 子路不說、曰、末

CHAP. IV. 1. The Master having come to Wû-ch'ăng, heard *there* the sound of stringed instruments and singing.

2. Well pleased and smiling, he said, 'Why use an ox-knife to kill a fowl?'

3. Tsze-yû replied, 'Formerly, Master, I heard you say,—"When the man of high station is well instructed, he loves men; when the man of low station is well instructed, he is easily ruled."'

4. The Master said, 'My disciples, Yen's words are right. What I said was only in sport.'

CHAP. V. 1. Kung-shan Fû-zâo, when he was holding Pî, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go.

2. Tsze-lû was displeased, and said, 'Indeed you cannot go! Why must you think of going to see Kung-shan?'

commentators, to get over the difficulty, say that they are the 自暴者 and 自棄者 of Mencius, IV. Pt. I. x.

4. HOWEVER SMALL THE SPHERE OF GOVERNMENT, THE HIGHEST INFLUENCES OF PROPRIETIES AND MUSIC SHOULD BE EMPLOYED. 1. Wû-ch'ang was in the district of Pî. Tsze-yû appears as the commandant of it, in VI. xii. 絃, 'the silken string of a musical instrument,' used here for stringed instruments generally. In the 備旨 we read, 'The town was named *Wû* (武), from its position, precipitous and favourable to military operations, but Tsze-yû had been able, by his course, to transform the people, and make them change their mail and helmets for stringed instruments and singing. This was what made the Master glad.' 2. 莞 (read *hwan*, 3rd tone) 爾, 'smilingly.' 'An ox-knife,' a large instrument, and not necessary for the death of a fowl. Confucius intends by it the high principles of government employed by Tsze-yû. 3. 君子 and 小人 are here indicative of rank, and not of character. 易使, 'are easily employed,' i. e. 安分從上, 'they rest in their lot, and obey their superiors.' 4. 二三子, as in VII. xxiii, *et al.* Observe the force of the final 耳, = 'only.'

5. THE LENGTHS TO WHICH CONFUCIUS WAS INCLINED TO GO, TO GET HIS PRINCIPLES CARRIED INTO PRACTICE. Kung-shan Fû-zâo, called also Kung-shan Fû-niû (狃), by designation 子洩, was a confederate of Yang Ho (ch. i), and according

之也已、何必公山氏之之也。〇三子曰、夫召我者、而豈徒哉、如有用我者、吾其爲東周乎。

第六章 子張問仁於孔子、孔子曰、能行五者於天下爲仁矣。請問之、曰、恭寬信、敏、惠、恭則不侮、寬則得衆、信則人任焉、敏則有功、惠則足以使人。

3. The Master said, 'Can it be without some reason that he has invited ME? If any one employ me, may I not make an eastern Châu?'

CHAP. VI. Tsze-chang asked Confucius about perfect virtue. Confucius said, 'To be able to practise five things everywhere under heaven constitutes perfect virtue.' He begged to ask what they were, and was told, 'Gravity, generosity *of soul*, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others.'

to K'ung Ân-kwo, and the 日講, it was after the imprisonment by them, in common, of Chî Hwan, that Fû-zâo sent this invitation to Confucius. Others make the invitation subsequent to He's discomfiture and flight to Ch'î. See the 歷代統紀表, B. C. 501. We must conclude, with Tsze-lû, that Confucius ought not to have thought of accepting the invitation of such a man. 2. The first and last 之 are the verb. 末=無. 末之也已='There is no going there. Indeed there is not.' 何必公山氏之之也, 'why must there be going to (之 here = *to*) *that* (such is the force of 氏) Kung-shan?' 3. 夫召我者,—者 is to be taken here as referring expressly to Fû-zâo, while its reference below is more general. The 我 in 用我, and 吾, are emphatic. The original seat of the Châu dynasty lay west from Lû, and the revival of the principles and government of Wăn and Wû in Lû, or even in Pî, which was but a part of it, might make an eastern Châu, so that Confucius would perform the part of king Wăn.—After all, the sage did not go to Pî.

6. FIVE THINGS THE PRACTICE OF WHICH CONSTITUTES PERFECT VIRTUE. 於天下, 'in under heaven' is simply = 'anywhere.' 信則人任,—任, in 4th tone, is explained by Chû Hsi by 倚仗, 'to rely upon,' a meaning of the term not found in the dictionary. See XX. i. 9.

〔第七章〕〔一節〕佛肸召。子欲往。〔二節〕子路曰、昔者由也、聞諸夫子曰、親於其身、爲不善者、君子不入也、佛肸以中牟畔、子之往也、如之何。〔三節〕子曰、然、有是言也、不曰堅乎、磨而不磷、不曰白乎、涅而不緇。〔四節〕吾豈匏瓜也哉、焉能繫而不食。

CHAP. VII. 1. Pî Hsî inviting him to visit him, the Master was inclined to go.

2. Tsze-lû said, 'Master, formerly I have heard you say, "When a man in his own person is guilty of doing evil, a superior man will not associate with him." Pî Hsî is in rebellion, holding possession of Chung-mâu; if you go to him, what shall be said?'

3. The Master said, 'Yes, I did use these words. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said, that, if a thing be really white, it may be steeped in a dark fluid without being made black?

4. 'Am I a bitter gourd! How can I be hung up out of the way of being eaten?'

7. CONFUCIUS, INCLINED TO RESPOND TO THE ADVANCES OF AN UNWORTHY MAN, PROTESTS AGAINST HIS CONDUCT BEING JUDGED BY ORDINARY RULES. Compare chap. v; but the invitation of Pî Hsî was subsequent to that of Kung-shan Fû-zâo, and after Confucius had given up office in Lû. 1. 佛 (read Pî) Hsî was commandant of Chung-mâu, for *the* chief of the Châo family, in the State of Tsin. 2. 親於其身爲不善者, —'he who himself, in his own person, does what is not good.' 不入,—according to K'ung Ân-kwo, = 不入其國, 'does not enter his State;' according to Chû Hsî, it = 不入其黨, 'does not enter his party.' There were two places of the name of Chung-mâu, one belonging to the State of Chăng, and the other to the State of Tsin (晉), which is that intended here, and is referred to the present district of 湯陰, department of 彰德, in Ho-nan province. 3. 不曰 is to be taken interrogatively, as in the translation. Ping's paraphrase is—人豈不曰, 'do not men say?' 堅乎云云,—'Is a thing hard, then,' &c. *Nieh* is explained—'black earth in water, which may be used to dye a black colour.' The application of these strange proverbial sayings is to Confucius himself, as, from his superiority, incapable of being affected by evil communications. 4. This paragraph is variously explained. By some, 匏瓜 is taken as the name of a star; so that the meaning is —'Am I, like such and such a star, to be hung up, &c.?' But we need not depart from the proper meaning of the characters. Chû Hsî, with Ho Yen, takes 不食 actively:—'A gourd can be hung up, because it does not need to eat. But I must go about, north, south, east, and west, to get food.' This seems to me very unnatural. The expression is taken passively, as in the translation, in the 日講, and other Works.

第八章 子曰、由也、女聞六言六蔽矣乎。對曰、未也。(一節) 居、(二節) 吾語女。(三節) 好仁不好學、其蔽也愚、好智不好學、其蔽也蕩、好信不好學、其蔽也賊、好直不好學、其蔽也絞、好勇不好學、其蔽也亂、好剛不好學、其蔽也狂。

CHAP. VIII. 1. The Master said, 'Yû, have you heard the six words to which are attached six beclouding?' Yû replied, 'I have not.'

2. 'Sit down, and I will tell them to you.

3. 'There is the love of being benevolent without the love of learning;—the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning;—the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning;—the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning;—the beclouding here leads to rudeness. There is the love of boldness without the love of learning;—the beclouding here leads to insubordination. There is the love of firmness without the love of learning;—the beclouding here leads to extravagant conduct.'

8. KNOWLEDGE, ACQUIRED BY LEARNING, IS NECESSARY TO THE COMPLETION OF VIRTUE, BY PRESERVING THE MIND FROM BEING BECLOUDED. 1. 六言是六字, 'The six 言 are six characters;' see the 備旨. They are, therefore, the benevolence, knowledge, sincerity, straightforwardness, boldness, and firmness, mentioned below, all virtues, but yet each, when pursued without discrimination, tending to becloud the mind. 蔽=遮掩, 'to cover and screen:' the primary meaning of it is said to be 小草, 'small plants.' 2. 居, 'sit down.' Tsze-lû had risen, according to the rules of propriety, to give his answer; see the Lî Chî, I. Sect. I. iii. 4 21; and Confucius tells him to resume his seat. 3. I give here the paraphrase of the 日講 on the first virtue and its beclouding, which may illustrate the manner in which the whole paragraph is developed:—'In all matters, there is a perfectly right and unchangeable principle, which men ought carefully to study, till they have thoroughly examined and apprehended it. Then their actions will be without error, and their virtue may be perfected. For instance, loving is what rules in benevolence. It is certainly a beautiful virtue, but if you only set yourself to love men, and do not care to study to understand the principle of benevolence, then your mind will be beclouded by that loving, and you will be following a man into a well to save him, so that both he and you will perish. Will not this be foolish simplicity?'

第九章 子一節曰、小子、何莫學夫
詩。二節詩可以興。三節可以觀。四節可
以群。五節可以怨。六節邇之事父、
遠之事君。七節多識於鳥獸
草木之名。

第十章 子謂伯魚曰、女爲周
南召南矣乎、人而不爲
周南召南、其猶正牆面
而立也與。

CHAP. IX. 1. The Master said, 'My children, why do you not study the Book of Poetry?

2. '*The Odes* serve to stimulate the mind.

3. 'They may be used for purposes of self-contemplation.

4. 'They teach the art of sociability.

5. 'They show how to regulate feelings of resentment.

6. 'From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince.

7. 'From them we become largely acquainted with the names of birds, beasts, and plants.'

CHAP. X. The Master said to Po-yü, 'Do you give yourself to the Châu-nan and the Shâo-nan. The man who has not studied the Châu-nan and the Shâo-nan, is like one who stands with his face right against a wall. Is he not so?'

9. BENEFITS DERIVED FROM STUDYING THE BOOK OF POETRY. 1. 小子;—see V. xxi, VIII. iii. I translate 詩 here by 'the Book of Poetry,' because this lesson is supposed to have been given with reference to the compilation of the Odes. The 夫 is *that*, as in XI. ix. 1, *et al.* 2. The descriptions in them of good and evil may have this effect. 3. Their awarding of praise and blame may show a man his own character. 4. Their exhibitions of gravity in the midst of pleasure may have this effect. 羣, as in XV. xxi. 5. Their blending of pity and earnest desire with reproofs may teach how to regulate our resentments. 7. 草木, 'grasses and trees,' = plants generally.

10. THE IMPORTANCE OF STUDYING THE CHÂU-NAN AND SHÂO-NAN. Châu-nan and Shâo-nan are the titles of the first two Books in the Songs of the States or first part of the Shih-ching. For the meaning of the titles, see the Shih-ching, I. i. and I. ii. They are supposed to inculcate important lessons about personal virtue and family government. Chû Hsî explains 爲 by 學, 'to learn,' 'to study.' It denotes the entire mastery of the studies. '女 (for 汝) 爲云云 is imperative, the 乎 at the end not being interrogative. 正面牆而立 is for 正面對牆而立. In such a situation, one cannot advance a step, nor see anything. I have added—'Is he not so?' to bring out the force of the 與.—This chapter in the old editions is incorporated with the preceding one.

〔十一章〕子曰、禮云禮云、玉帛云乎哉、樂云樂云、鐘鼓云乎哉。

〔十二章〕子曰、色厲而內荏、譬諸小人、其猶穿窬之盜也與。

〔十三章〕子曰、鄉原、德之賊也。

〔十四章〕子曰、道聽而塗說、德之棄也。

CHAP. XI. The Master said, '"It is according to the rules of propriety," they say.—"It is according to the rules of propriety," they say. Are gems and silk all that is meant by propriety? "It is music," they say.—"It is music," they say. Are bells and drums all that is meant by music?'

CHAP. XII. The Master said, 'He who puts on an appearance of stern firmness, while inwardly he is weak, is like one of the small, mean people;—yea, is he not like the thief who breaks through, or climbs over, a wall?'

CHAP. XIII. The Master said, 'Your good, careful people of the villages are the thieves of virtue.'

CHAP. XIV. The Master said, 'To tell, as we go along, what we have heard on the way, is to cast away our virtue.'

11. IT IS NOT THE EXTERNAL APPURTENANCES WHICH CONSTITUTE PROPRIETY, NOR THE SOUND OF INSTRUMENTS WHICH CONSTITUTES MUSIC. 禮云=所稱爲禮者, 'as to what they say is propriety.' The words approach the quotation of a common saying. So 樂云. Having thus given the common views of propriety and music, he refutes them in the questions that follow, 樂 and 禮 being present to the mind as the expressions of respect and harmony.

12. THE MEANNESS OF PRESUMPTION AND PUSILLANIMITY CONJOINED. 色 is here not the countenance merely, but the whole outward appearance. 小人 is explained by 細民, and the latter clause shows emphatically to whom, among the low, mean people, the individual spoken of is like—a thief, namely, who is in constant fear of being detected.

13. CONTENTMENT WITH VULGAR WAYS AND VIEWS INJURIOUS TO VIRTUE. See the sentiment of this chapter explained and expanded by Mencius, VII. Pt. II. xxxvii. 7, 8. 原, 4th tone, the same as 愿. See the dictionary, character 愿. 賊, as in XIV. xlvi, though it may be translated here, as generally, by the term 'thief.'

14. SWIFTNESS TO SPEAK INCOMPATIBLE WITH THE CULTIVATION OF VIRTUE. It is to be understood that what has been heard contains some good lesson. At once to be talking of it without revolving it, and striving to practise it, shows an indifference to our own improvement. 道 is 'the way' or 'road.' 塗 is the same 'way,' a little farther on.—The glossarist on Ho Yen's work explains 德之棄 as meaning—'is what the virtuous do not do.' But this is evidently incorrect.

十五 子曰、鄙夫可與事君也與哉。其未得之也、患得之、既得之、患失之。苟患失之、無所不至矣。

十六 子曰、古者民有三疾、今也或是之亡也。古之狂也肆、今之狂也蕩、古之矜也廉、今之矜也忿戾、古之愚也直、今之愚也詐而已矣。

CHAP. XV. 1. The Master said, 'There are those mean creatures! How impossible it is along with them to serve one's prince!

2. 'While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them.

3. 'When they are anxious lest such things should be lost, there is nothing to which they will not proceed.'

CHAP. XVI. 1. The Master said, 'Anciently, men had three failings, which now perhaps are not to be found.

2. 'The high-mindedness of antiquity showed itself in a disregard of small things; the high-mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit.'

15. THE CASE OF MERCENARY OFFICERS, AND HOW IT IS IMPOSSIBLE TO SERVE ONE'S PRINCE ALONG WITH THEM. 1. 與字作共字看, '與=共,' i.e. 'together with.' 與哉是深慨其不可與意, '與哉 = a deep-felt lamentation on the unfitness of such persons to be associated with.' So, the 備旨. But as the remaining paragraphs are all occupied with describing the mercenaries, we must understand Confucius's object as being to condemn the employment of such creatures, rather than to set forth the impossibility of serving with them. 2. The 之 here, and in par. 3, are all to be understood of place and emolument.

16. THE DEFECTS OF FORMER TIMES BECOME VICES IN THE TIME OF CONFUCIUS. 1. 疾, 'bodily sickness,' here used metaphorically for 'errors,' 'vices.' 或是之亡 (wû),—'perhaps there is the absence of them.' The next paragraph shows that worse things had taken their place. 2. That 肆 is only 'a disregard of smaller matters,' or conventionalisms, appears from its opposition to 蕩, which has a more intense signification than in chap. viii. 矜

〔十七章〕子曰、巧言令色鮮矣仁。〔十八章〕子曰、惡紫之奪朱也、惡鄭聲之亂雅樂也、惡利口之覆邦家者。〔十九章〕子曰、予欲無言。〔二節〕子貢曰、子如不言、則小子何述焉。〔三節〕子曰、天何言哉、四時行焉、百物生焉、天何言哉。

CHAP. XVII. The Master said, 'Fine words and an insinuating appearance are seldom associated with virtue.'

CHAP. XVIII. The Master said, 'I hate the manner in which purple takes away *the lustre of* vermilion. I hate the way in which the songs of Chăng confound the music of the Yâ. I hate those who with their sharp mouths overthrow kingdoms and families.'

CHAP. XIX. 1. The Master said, 'I would prefer not speaking.'

2. Tsze-kung said, 'If you, Master, do not speak, what shall we, your disciples, have to record?'

3. The Master said, 'Does Heaven speak? The four seasons pursue their courses, and all things are *continually* being produced, *but* does Heaven say anything?'

as in XV. xxi, also with an intenser meaning. 廉, 'an angular corner,' which cannot be impinged against without causing pain. It is used for 'purity,' 'modesty,' but the meaning here appears to be that given in the translation.

17. A repetition of I. iii.

18. CONFUCIUS'S INDIGNATION AT THE WAY IN WHICH THE WRONG OVERCAME THE RIGHT. 紫之奪朱,—see X. vi. 2. 朱 is here as 'a correct' colour, though it is not among the five such colours mentioned in the note there. 紫 I have here translated—'purple.' 'Black and carnation mixed,' it is said, 'give 紫.' 'The songs or sounds of Cháng,'—see XV. x. 'The yâ,'—see on IX. xiv. 國家 is a common designation for 'a State,' the 國, or kingdom of the prince, embracing the 家, 'families or clans,' of his great officers. For 國 we here have 邦.

19. THE ACTIONS OF CONFUCIUS WERE LESSONS AND LAWS, AND NOT HIS WORDS MERELY. Such is the scope of this chapter, according to Chû Hsî and his School. The older commentators say that it is a caution to men to pay attention to their conduct rather than to their words. This interpretation is far-fetched, but, on the other hand, it is not easy to defend Confucius from the charge of presumption in comparing himself to Heaven. 3. 天何言哉, 'Does Heaven speak,'—better than 'what does Heaven say?'

〔二十章〕孺悲欲見孔子、孔子辭以疾、將命者出戶、取瑟而歌、使之聞之。

〔二十一章〕宰我〔一節〕問三年之喪、期已久矣。〔二節〕君子三年不爲禮、禮必壞、三年不爲樂、樂必崩。〔三節〕舊穀既沒、新穀既升、鑽燧改火、期可已矣。〔四節〕子曰、食夫稻、衣夫錦、

CHAP. XX. Zû Pei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, (the master) took his lute and sang to it, in order that Pei might hear him.

CHAP. XXI. 1. Tsâi Wo asked about the three years' mourning *for parents, saying* that one year was long enough.

2. 'If the superior man,' said he, 'abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined.

3. '*Within a year* the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop.'

4. The Master said, 'If you were, *after a year*, to eat good rice, and wear embroidered clothes, would you feel at ease?' 'I should,' replied Wo.

20. HOW CONFUCIUS COULD BE 'NOT AT HOME,' AND YET GIVE INTIMATION TO THE VISITOR OF HIS PRESENCE. Of Zû Pei little is known. He was a small officer of Lû, and had at one time been in attendance on Confucius to receive his instructions. There must have been some reason —some fault in him—why Confucius would not see him on the occasion in the text; and that he might understand that it was on that account, and not because he was really sick, that he declined his visit, the sage acted as we are told;—see the Lî Chî, XVIII. Sect. II i. 22. It is said that his fault was in trying to see the Master without using the services of an *internuncius* (將命者):—see XIV. xlvii. I translate the last 之 by *him*, but it refers generally to the preceding sentence, and might be left untranslated.

21. THE PERIOD OF THREE YEARS' MOURNING FOR PARENTS; IT MAY NOT ON ANY ACCOUNT BE SHORTENED; THE REASON OF IT. 1. We must understand a 曰, either before 三, or, as I prefer, before 期, which is read *chi*, in 1st tone, the same as 朞, XIII. x. On the three years' mourning, see the 35th Book of the Lî Chî. Nominally extending to three years, that period compre-

於女安乎。曰、安。○五節 女安、則爲之、夫君子之居喪、食旨不甘、聞樂不樂、居處不安、故不爲也。今女安、則爲之。○六節 宰我出。子曰、予之不仁也。子生三年、然後免於父母之懷、夫三年之喪、天下之通喪也。予也、有三年之愛於其父母乎。

5. The Master said, 'If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do *what you propose*. But now you feel at ease and may do it.'

6. Tsâi Wo then went out, and the Master said, 'This shows Yü's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire. Did Yü enjoy the three years' love of his parents?'

hended properly but 25 months, and at most 27 months. 2. 此以人事言之,—Tsze-wo finds here a reason for his view in the necessity of 'human affairs.' 3. 此以天時言之,—he finds here a reason for his view in 'the seasons of heaven.' 燧 means either 'a piece of metal,'—a speculum, with which to take fire from the sun, or 'a piece of wood,' with which to get fire by friction or 'boring' (鑽). It has here the latter meaning. Certain woods were assigned to the several seasons, to be employed for this purpose, the elm and willow, for instance, to spring, the date and almond trees to summer, &c. 鑽燧改火 鑽燧以取火 又改乎四時之木, 'In boring with the 燧 to get fire, we have changed from wood to wood through the trees appropriate to the four seasons.' 4. Coarse food and coarse clothing were appropriate, though in varying degree, to all the period of mourning. Tsze-wo is strangely insensible to the home-put argument of the Master. 稻 is to be understood here as 穀之美者, 'the most excellent grain.' The 夫 are demonstrative. 6. 予之不仁也 responds to all that has gone before, and forms a sort of *apodosis*. Confucius added, it is said, the remarks in this paragraph that they might be reported to Tsâi Wo (called also Tsze-wo), lest he should 'feel at ease' to go and do as he said he could. Still the reason which the Master finds for the statute-period of mourning for parents must be pronounced puerile.

二十二 子曰、飽食終日、無所用心、難矣哉、不有博奕者乎、爲之、猶賢乎已。

二十三 子路曰、君子尚勇乎。子曰、君子義以爲上、君子有勇而無義、爲亂、小人有勇而無義、爲盜。

二十四 子貢曰、君子亦有惡乎。子曰、有惡、惡稱人之惡者、惡居下流而訕上

CHAP. XXII. The Master said, 'Hard is it to deal with him, who will stuff himself with food the whole day, without applying his mind to anything *good!* Are there not gamesters and chessplayers? To be one of these would still be better than doing nothing at all.'

CHAP. XXIII. Tsze-lû said, 'Does the superior man esteem valour?' The Master said, 'The superior man holds righteousness to be of highest importance. A man in a superior situation, having valour without righteousness, will be guilty of insubordination; one of the lower people, having valour without righteousness, will commit robbery.'

CHAP. XXIV. 1. Tsze-kung said, 'Has the superior man his hatreds also?' The Master said, 'He has his hatreds. He hates those who proclaim the evil of others. He hates the man who,

22. THE HOPELESS CASE OF GLUTTONY AND IDLENESS. 難矣哉,—XV. xvi. 博 and 弈 are two things. To the former I am unable to give a name; but see some account of it quoted in the 集證, *in loc.* 弈 is 'to play at chess,' of which there are two kinds,—the 圍棋, played with 361 pieces, and referred to the ancient Yâo as its inventor, and the 象棋, or ivory chess, played with 32 pieces, and having a great analogy to our European game. Its invention is attributed to the emperor Wû, of the later Châu dynasty, in our 6th century. It was probably borrowed from India. 爲之,—之 refers to 博弈. 賢 for 勝, as in XI. xv. 1.

23. VALOUR TO BE VALUED ONLY IN SUBORDINATION TO RIGHTEOUSNESS; ITS CONSEQUENCES APART FROM THAT. The first two 君子 are to be understood of the man superior in virtue. The third brings in the idea of rank, with 小人 as its correlate.

24. CHARACTERS DISLIKED BY CONFUCIUS AND TSZE-KUNG. 1. Tsze-kung is understood to have intended Confucius himself by 'the superior man.' 流 is here in the sense of 'class.' 下流—下位之人, 'men of low station.' In 君子亦有惡乎 the force of 亦 is to oppose 惡 to 愛, 'hatreds,' to 'loves.' 2. Hsing Ping takes 子貢 as the nominative to 日,—'he went on to say, I, Tsze, also,' &c.

者、惡勇而無禮者、惡果敢而窒者。二曰、賜也、亦有惡乎。惡徼以爲知者、惡不孫以爲勇者、惡訐以爲直者。

二十五 子曰、唯女子與小人、爲難養也、近之則不孫、遠之則怨。

二十六 子曰、年四十而見惡焉、其終也已。

being in a low station, slanders his superiors. He hates those who have valour *merely*, and are unobservant of propriety. He hates those who are forward and determined, and, *at the same time*, of contracted understanding.'

2. *The Master then* inquired, 'Ts'ze, have you also your hatreds?' *Tsze-kung replied*, 'I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are *only* not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward.'

CHAP. XXV. The Master said, 'Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented.'

CHAP. XXVI. The Master said, 'When a man at forty is the object of dislike, he will always continue what he is.'

The modern commentators, however, more correctly, understand 子, 'the Master,' as nominative to 曰, and supply another 曰 before 惡徼.

25. THE DIFFICULTY HOW TO TREAT CONCUBINES AND SERVANTS. 女子 does not mean *women* generally, but girls, i. e. concubines. 小人, in the same way, is here boys, i. e. servants. 養, 'to nourish,' 'to keep,' = to behave to. The force of 唯, 'only,' is as indicated in the translation.—We hardly expect such an utterance, though correct in itself, from Confucius.

26. THE DIFFICULTY OF IMPROVEMENT IN ADVANCED YEARS. According to Chinese views, at forty a man is at his best in every way. After 惡 we must understand 于君子,—'the object of dislike to the superior man.' 其終 = 其終于此, 'he will end in this.—Youth is doubtless the season for improvement, but the sentiment of the chapter is too broadly stated.

BOOK XVIII. WEI TSZE.

微子第十八

第一章 微子去之、箕子爲之奴、比干諫而死。孔子曰、殷有三仁焉。

第二章 柳下惠爲士師、三黜。人曰、子未可以去乎。曰、直道而事人、焉往而不三黜、枉道而事人、何

CHAPTER I. 1. The viscount of Wei withdrew *from the court.* The viscount of Chî became a slave *to Châu.* Pî-kan remonstrated with him and died.

2. Confucius said, 'The Yin dynasty possessed *these* three men of virtue.'

CHAP. II. Hûi of Liû-hsiâ being chief criminal judge, was thrice dismissed from his office. Some one said to him, 'Is it not yet time for you, Sir, to leave this?' He replied, 'Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated

HEADING OF THIS BOOK.—微子第十八, 'The viscount of Wei, No. 18.' This Book, consisting of only eleven chapters, treats of various individuals famous in Chinese history, as eminent for the way in which they discharged their duties to their sovereign, or for their retirement from public service. It commemorates also some of the worthies of Confucius's days, who lived in retirement rather than be in office in so degenerate times. The object of the whole is to illustrate and vindicate the course of Confucius himself.

1. THE VISCOUNTS OF WEI AND CHÎ, AND PÎ-KAN:—THREE WORTHIES OF THE YIN DYNASTY. 1. Wei-tsze and Chî-tsze are continually repeated by Chinese, as if they were proper names. But Wei and Chî were the names of two small States, presided over by chiefs of the Tsze, or fourth, degree of nobility, called *viscounts*, for want of a more exact term. They both appear to have been within the limits of the present Shan-hsî, Wei being referred to the district of 潞城, department 潞安, and Chî to 榆社, department 遼州. The chief of Wei was an elder brother (by a concubine) of the tyrant Châu, the last sovereign of the Yin dynasty, B.C. 1154–1122. The chief of Chî, and Pî-kan, were both uncles of the tyrant. The first, seeing that remonstrances availed nothing, withdrew from court, wishing to preserve the sacrifices of their family amid the ruin which he saw was impending. The second was thrown into prison, and, to escape death, feigned madness. He was used by Châu as a buffoon. Pî-kan, persisting in his remonstrances, was put barbarously to death, the tyrant having his heart torn out, that he might see, he said, a sage's heart. The 之 in 去之 is explained by 其位, 'his place.' Its reference may also be to 紂, the tyrant himself. On 爲之奴, compare 爲之宰, V. vii. 3, *et al.*

2. HOW HÛI OF LIÛ-HSIÂ, THOUGH OFTEN DISMISSED FROM OFFICE, STILL CLAVE TO HIS COUNTRY. Liû-hsiâ Hûi,—see XV. xiii. The office of the 士師 is described in the Châu-lî, XXXIV iii. He was under the 司寇, or minister of Crime, but with many subordinate magistrates under him. 三, 4th tone, as in V. xix. XI. v

必去父母之邦。

第三章 齊景公待孔子、曰、若季氏、則吾不能、以季孟之閒待之。曰、吾老矣、不能用也。孔子行。

第四章 齊人歸女樂。季桓子受之、三日不朝、孔子行。

第五章 楚狂接輿歌而過

dismissal? If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?'

CHAP. III. The duke Ching of Ch'î, *with reference to the manner in which* he should treat Confucius, said, 'I cannot treat him as I would the chief of the Chî family. I will treat him in a manner between that accorded to the chief of the Chî, and that given to the chief of the Măng family.' He *also* said, 'I am old; I cannot use *his doctrines*.' Confucius took his departure.

CHAP. IV. The people of Ch'î sent *to Lû* a present of female musicians, which Chî Hwan received, and for three days no court was held. Confucius took his departure.

CHAP. V. 1. The madman of Ch'û, Chieh-yü, passed by Confucius, singing and saying, 'O FĂNG! O FĂNG! How is your

We may translate 黜, 'was dismissed from office,' or 'retired from office.' 人-或人. Some remarks akin to that in the text are ascribed to Hûi's wife. It is observed by the commentator Hû (胡), that there ought to be another paragraph, giving Confucius's judgment upon Hûi's conduct, but it has been lost.

3. HOW CONFUCIUS LEFT CH'Î, WHEN THE DUKE COULD NOT APPRECIATE AND EMPLOY HIM. It was in the year B.C. 517 that Confucius went to Ch'î. The remarks about how he should be treated, &c., are to be understood as having taken place in consultation between the duke and his ministers, and being afterwards reported to the sage. The Mang family (see II. v) was in the time of Confucius much weaker than the Chî. The chief of it was only the 下卿, lowest noble of Lû, while the Chi was the highest. Yet for the duke of Ch'î to treat Confucius better than the duke of Lû treated the chief of the Măng family, was not dishonouring the sage. We must suppose that Confucius left Ch'î because of the duke's concluding remarks.

4. HOW CONFUCIUS GAVE UP OFFICIAL SERVICE IN LÛ. In the ninth year of the duke Ting, Confucius reached the highest point of his official service. He was minister of Crime, and also, according to the general opinion, acting premier. He effected in a few months a wonderful renovation of the State, and the neighbouring countries began to fear that under his administration, Lû would overtop and subdue them all. To prevent this, the duke of Ch'î sent a present to Lû of fine horses and of 80 highly accomplished beauties. The duke of Lû was induced to receive these by the advice of the Head of the Chî fam'ly, Chi Sze (斯), or Chi Hwan. The sage was forgotten; government was neglected. Confucius, indignant and sorrowful, withdrew from office, and for a time, from the country too. 歸 as in XVII. i. 1. 齊人, 'the people of Ch'î,' is to be understood of the duke and his ministers.

5. CONFUCIUS AND THE MADMAN OF CH'Û, WHO BLAMES HIS NOT RETIRING FROM THE WORLD. 1. Chieh-yü was the designation of one Lû T'ung (陸通), a native of Ch'û, who feigned him-

孔子、曰、鳳兮鳳兮、何德之衰、往者不可諫、來者猶可追、已而已而、今之從政者殆而。二節孔子下、欲與之言。趨而辟之、不得與之言。

第六章一節長沮桀溺耦而耕。孔子過之、使子路問津焉。二節長沮曰、夫執輿者爲誰。子路曰、爲孔丘。曰、是魯孔丘與。曰、是也。曰、是知津矣。三節問於桀

virtue degenerated! As to the past, reproof is useless; but the future may still be provided against. Give up *your vain pursuit.* Give up *your vain pursuit.* Peril awaits those who now engage in affairs of government.'

2. Confucius alighted and wished to converse with him, but Chieh-yü hastened away, so that he could not talk with him.

CHAP. VI. 1. Ch'ang-tsü and Chieh-nî were at work in the field together, when Confucius passed by them, and sent Tsze-lû to inquire for the ford.

2. Ch'ang-tsü said, 'Who is he that holds the reins in the carriage there?' Tsze-lû told him, 'It is K'ung Ch'iû.' 'Is it not K'ung Ch'iû of Lû?' asked he. 'Yes,' was the reply, to which the other rejoined, 'He knows the ford.'

3. *Tsze-lû then* inquired of Chieh-nî, who said to him, 'Who

self mad, to escape being importuned to engage in public service. There are several notices of him in the 集證, *in loc.* It must have been about the year B.C. 489 that the incident in the text occurred. By the *fâng*, which we commonly translate by *phœnix*, his satirizer or adviser intended Confucius; see IX. viii. The three 而 in the song are simply expletives, pauses for the voice to help out the rhythm. 追, 'to overtake,' generally with reference to the past, but here it has reference to the future. In the dictionary, with reference to this passage, it is explained by 及, 'to come up to,' and 救, 'to save,' = to provide against.

6. CONFUCIUS AND THE TWO RECLUSES, CH'ANG-TSÜ AND CHIEH-NÎ; WHY HE WOULD NOT WITHDRAW FROM THE WORLD. 1. The surnames and names of these worthies are not known. It is supposed that they belonged to Ch'û, like the hero of the last chapter, and that the interview with them occurred about the same time. The designations in the text are descriptive of their character, and = 'the long Rester (沮者止而不出)' and 'the firm Recluse (溺者沉而不返).' What kind of field labour is here denoted by 耕 cannot be determined. 2. 執輿者, 'he who holds the carriage,'

溺。桀溺曰。子爲誰。曰、爲仲由。曰、是魯孔丘之徒與。對曰、然。曰、滔滔者、天下皆是也、而誰以易之、且而與其從辟人之士也、豈若從辟世之士哉。耰而不輟。四節子路行以告。夫子憮然曰、鳥獸不可與同群、吾非斯人之徒與而誰與、天下有道、丘不與易也。

are you, Sir?' He answered, 'I am Chung Yû.' 'Are you not the disciple of K'ung Ch'iû of Lû?' asked the other. 'I am,' replied he, and then Chieh-nî said to him, 'Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change its state *for you?* Than follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether?' *With this* he fell to covering up the seed, *and proceeded with his work*, without stopping.

4. Tsze-lû went and reported their remarks, when the Master observed with a sigh, 'It is impossible to associate with birds and beasts, as if they were the same with us. If I associate not with these people,—with mankind,—with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state.

執轡在車者, as in the translation. It is supposed that it was the remarkable appearance of Confucius which elicited the inquiry. In 是知津, 是 = 'he;' i. e. he, going about everywhere, and seeking to be employed, ought to know the ford. 3. 滔滔者天下,—the speaker here probably pointed to the surging waters before them, for the ford to cross which the travellers were asking. Translating literally, we should say—'swelling and surging, such is all the empire.' 且而,—而 = 汝, 'you.' 辟人, 辟世,—comp. XIV. xxxix. 耰, 'an implement for drawing the soil over the seed.' It may have been a hoe, or a rake. 4. 徒 is here = 類, 'class. 吾非斯人之徒與而誰與,—'If I am not to associate with the class of these men, i. e. with mankind, with whom am I to associate? I cannot associate with birds and beasts.' 丘不與易,—不與, it is said, 作無用,—'there would be no use.' Literally, 'I should not have for whom to change *the state of the empire*.'—The use of 夫子 in this paragraph is remarkable. It must mean 'his Master' and not 'the Master.' The compiler of this chapter can hardly have been a disciple of the sage

第七章 一節 子路從而後、遇丈人、以杖荷蓧。子路問曰、子見夫子乎。丈人曰、四體不勤、五穀不分、孰爲夫子。植其杖而芸。二節 子路拱而立。三節 止子路宿、殺鷄爲黍、而食之、見其二子焉。四節 明日、子路行以告。子曰、隱者也、使子路反見之、至、則行矣。五節 子路曰、不仕

CHAP. VII. 1. Tsze-lû, following the Master, happened to fall behind, when he met an old man, carrying across his shoulder on a staff a basket for weeds. Tsze-lû said to him, 'Have you seen my master, Sir!' The old man replied, 'Your four limbs are unaccustomed to toil; you cannot distinguish the five kinds of grain:—who is your master?' With this, he planted his staff in the ground, and proceeded to weed.

2. Tsze-lû joined his hands across his breast, and stood *before him.*

3. The old man kept Tsze-lû to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced to him his two sons.

4. Next day, Tsze-lû went on his way, and reported *his adventure.* The Master said, 'He is a recluse,' and sent Tsze-lû back to see him again, but when he got to the place, the old man was gone.

5. Tsze-lû then said *to the family*, 'Not to take office is not

7. TSZE-LÛ'S RENCONTRE WITH AN OLD MAN, A RECLUSE: HIS VINDICATION OF HIS MASTER'S COURSE. This incident in this chapter was probably nearly contemporaneous with those which occupy the two previous ones. Some say that the old man belonged to Sheh, which was a part of Ch'û. 1. 後, as in XI. xxii,—顏淵後. 丈人 is used for 'an old man' as early as in the Yi-ching, hexagram 師; perhaps by taking 丈 as = 杖, 'a staff,' the phrase comes to have that signification. 蓧 is simply called by Chû Hsi—竹器, 'a bamboo basket.' The 說文 defines it as in the translation,—芸田器. 四體, 'the four bodies,' i.e. the arms and legs, the four limbs of the body. 'The five grains' are 稻, 黍, 稷, 麥, and 菽, 'rice, millet, pannicled millet, wheat, and pulse.' But they are sometimes otherwise enumerated. We have also 'the six kinds,' 'the eight kinds,' 'the nine kinds,' and perhaps other classifications. 2. Tsze-lû, standing with his arms across his breast, indicated his respect, and won upon the old man. 3. 食 (*tsze*), the 4th tone, 'entertained,' 'feasted. The dictionary defines it with this meaning, 以食與人, 'to give food to people.' 5. Tsze-lû is to be understood as here speaking the sentiments of the Master, and vindicating his course. 長幼之節 refers to the manner in which the old man had introduced his sons to him the evening before, and

無義、長幼之節、不可廢也、君臣之義、如之何其廢之、欲潔其身、而亂大倫、君子之仕也、行其義也、道之不行、已知之矣。

第八章 一節 逸民、伯夷、叔齊、虞仲、夷逸、朱張、柳下惠、少連。二節 子曰、不降其志、不辱其身、伯夷叔齊與。三節 謂柳下惠少連、降志辱身矣、言

righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? Wishing to maintain his personal purity, he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that.'

CHAP. VIII. 1. The men who have retired to privacy from the world have been Po-î, Shû-ch'î, Yü-chung, Î-yî, Chû-chang, Hûi of Liû-hsiâ, and Shâo-lien.

2. The Master said, 'Refusing to surrender their wills, or to submit to any taint in their persons;—such, I think, were Po-î and Shû-ch'î.

3. 'It may be said of Hûi of Liû-hsiâ, and of Shâo-lien, that they surrendered their wills, and submitted to taint in their persons,

to all the orderly intercourse between old and young, which he had probably seen in the family. 何其廢之, 其 refers to the old man, but there is an indefiniteness about the Chinese construction, which does not make it so personal as our 'he.' So Confucius is intended by 君子, though that phrase may be taken in its general acceptation. 'He is aware of that;'—but will not therefore shrink from his righteous service.

8. CONFUCIUS'S JUDGMENT OF FORMER WORTHIES WHO HAD KEPT FROM THE WORLD. HIS OWN GUIDING PRINCIPLE. 1. 逸民,—'retired people.' 民 is used here just as we sometimes use *people*, without reference to the rank of the individuals spoken of. The 備旨 quotes, upon the phrase, from the 說統 to the following effect:—'逸 here is not the 逸 of seclusion, but is characteristic of men of large souls, who cannot be measured by ordinary rules. They may display their character by retiring from the world. They may display it also in the manner of their discharge of office.' The phrase is guarded in this way, I suppose, because of its application to Hûi of Liû-hsiâ, who did not obstinately withdraw from the world. Po-î and Shû-ch'î,—see V. xxii. Yü-chung should probably be Wû (吳)-chung. He was the brother of T'ai-po, called Chung-yung (仲雍), and is mentioned in the note on VIII. i.

中倫、行中慮、其斯而已矣。四節謂虞仲夷逸、隱居放言、身中清、廢中權。五節我則異於是、無可無不可。

九章 大一節師摯適齊。二節亞飯干適楚。三飯繚適蔡。四飯缺適秦。三節鼓方叔、

but their words corresponded with reason, and their actions were such as men are anxious to see. This is all that is to be remarked in them.

4. 'It may be said of Yü-chung and Î-yî, that, while they hid themselves in their seclusion, they gave a license to their words; but, in their persons, they succeeded in preserving their purity, and, in their retirement, they acted according to the exigency of the times.

5. 'I am different from all these. I have no course for which I am predetermined, and no course against which I am predetermined.'

CHAP. IX. 1. The grand music-master, Chih, went to Ch'î.

2. Kan, *the master of the band at* the second meal, went to Ch'û. Liâo, *the band-master at* the third meal, went to Ts'âi. Chüeh, *the band-master* at the fourth meal, went to Ch'in.

3. Fang-shû, the drum-master, withdrew to *the north of* the river.

He retired with T'âi-po among the barbarous tribes, then occupying the country of Wû, and succeeded to the chieftaincy of them on his brother's death. 'Î-yî and Chû-chang,' says Chû Hsî, 'are not found in the *ching* and *chwan* (經傳).' See, however, the 集證, *in loc.* From a passage in the Lî Chî, XVIII. ii. 14, it appears that Shâo-lien belonged to one of the barbarous tribes on the east, but was well acquainted with, and observant of, the rules of Propriety, particularly those relating to mourning. 3. The 謂 at the beginning of this paragraph and the next are very perplexing. As there is neither 謂 nor 曰 at the beginning of par. 5, the 子曰 of par. 2 must evidently be carried on to the end of the chapter. Commentators do not seem to have felt the difficulty, and understand 謂 to be in the 3rd person.—'He, i. e. the Master, said,' &c. I have made the best of it I could. 倫=義理之次第, 'the order and series of righteousness and principles.' 慮=人心之思慮, 'the thoughts and solicitudes of men's hearts.' 4. 'Living in retirement, they gave a license to their words,'—this is intended to show that in this respect they were inferior to Hûi and Shâo-lien, who 言中倫. 權,—see note on IX. xxix. 5. Confucius's openness to act according to circumstances is to be understood as being always in subordination to right and propriety.

9. THE DISPERSION OF THE MUSICIANS OF LÛ. The dispersion here narrated is supposed to have taken place in the time of duke Âi. When once Confucius had rectified the music of Lû (IX. xiv), the musicians would no longer be assisting in the prostitution of their art; and so, as the disorganization and decay proceeded, the chief among them withdrew to other States, or from society altogether. 1. 大=太, as opposed to 少, par. 5, 'grand,' and 'assistant.' 'The music-master, Chih,'—see VIII. xv. 2. The princes of China, it would appear, had music at their meals, and a separate band performed at each meal, or, possibly, the band might be the same, but under the superintendence of a separate officer at each meal. The king had four meals a day, and the princes of States only three, but it was the prerogative of the duke of Lû to use the ceremonies of the royal court. Nothing is said here of the band-master at the first meal, perhaps because he

入於河。四節播鼗武、入於漢。五節少師陽、擊磬襄、入於海。

第十章周公謂魯公曰、君子不施其親、不使大臣怨乎不以、故舊無大故、則不棄也、無求備於一人。

十一章周有八士、伯達、伯适、仲突、仲忽、叔夜、叔夏、季隨、季騧。

4. Wû, the master of the hand-drum, withdrew to the Han.

5. Yang, the assistant music-master, and Hsiang, master of the musical stone, withdrew to *an island in* the sea.

CHAP. X. The duke of Châu addressed *his son*, the duke of Lû, saying, 'The virtuous prince does not neglect his relations. He does not cause the great ministers to repine at his not employing them. Without some great cause, he does not dismiss from their offices the members of old families. He does not seek in one man talents for every employment.'

CHAP. XI. To Châu belonged the eight officers, Po-tâ, Po-

did not leave Lû, or nothing may have been known of him. 3. 'The river' is, of course, 'the Yellow river.' According to the 四書釋地, article LVII, the expressions 入於河, 入於漢 are to be taken as meaning simply,—'lived on the banks of the Ho, the Han.' The interpretation in the translation is after Chû Hsî, who follows the glossarist Hsing Ping. The ancient sovereigns had their capitals mostly north and east of 'the river,' hence, the country north of it was called 河內, and to the south of it was called 河外. I do not see, however, the applicability of this to the Han, which is a tributary of the Yang-tsze, flowing through Hû-pei. 5. It was from Hsiang that Confucius learned to play on the 琴.

10. INSTRUCTIONS OF CHÂU-KUNG TO HIS SON ABOUT GOVERNMENT; A GENEROUS CONSIDERATION OF OTHERS TO BE CHERISHED. 周公,—see VII. v. The facts of the case seem to be that the duke of Châu was himself appointed to the principality of Lû, but being detained at court by his duties to the young king 成, he sent his son 伯禽, here called 'the duke of Lû,' to that State as his representative. 君子 contains here the ideas both of rank and virtue. 施 is read in the 3rd tone, with the same meaning as 弛. Chû Hsî, indeed, seems to think that 弛 should be in the text, but we have 施 in Ho Yen, who gives K'ung Ân-kwo's interpretation:—施易也, 不以他人之親易己之親, '施 is *to change*. He does not substitute the relatives of other men in the room of his own relatives.' 以,—here =用, 'to use,' 'to employ.' 求備,—see XIII. xxv.

11. THE FRUITFULNESS OF THE EARLY TIME OF THE CHÂU DYNASTY IN ABLE OFFICERS. The eight individuals mentioned here are said to have been brothers, four pairs of twins by the same mother. This is intimated in their names, the

kwô, Chung-tû, Chung-hwû, Shû-yâ, Shû-hsiâ, Chî-sui, and Chî-kwa.

two first being 伯 or *primi*. the next pair 仲, or *secundi*, the third 叔 or *tertii*, and the last two 季. One mother, bearing twins four times in succession, and all proving distinguished men, showed the vigour of the early days of the dynasty in all that was good.—It is disputed to what reign these brothers belonged, nor is their surname ascertained. 達, 适, 突, 云云 seem to be honorary designations.

BOOK XIX. TSZE CHANG.

子張第十九

第一章 子張曰、士見危致命、見得思義、祭思敬、喪思哀、其可已矣。

第二章 子張曰、執德不弘、信道不篤、焉能爲有、焉能爲亡。

CHAPTER I. Tsze-chang said, 'The scholar, *trained for public duty*, seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief *which he should feel*. Such a man commands our approbation indeed.'

CHAP. II. Tsze-chang said, 'When a man holds fast virtue, but without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or non-existence?'

HEADING OF THIS BOOK.—子張第十九, 'Tsze-chang, No. 19.' Confucius does not appear personally in this Book at all. Chû Hsî says:—'This Book records the words of the disciples, Tsze-hsiâ being the most frequent speaker, and Tsze-kung next to him. For in the Confucian school, after Yen Yüan there was no one of such discriminating understanding as Tsze-kung, and after Tsăng Shăn no one of such firm sincerity as Tsze-hsiâ.' The disciples deliver their sentiments very much after the manner of their master, and yet we can discern a falling off from him.

1. TSZE-CHANG'S OPINION OF THE CHIEF ATTRIBUTES OF THE TRUE SCHOLAR. 士,—see note on XII. xx. 1. Tsze-chang there asks Confucius about the scholar-officer. 見危,—the danger is to be understood as threatening his country. Hsing Ping, indeed, confines the danger to the person of the sovereign, for whom the officer will gladly sacrifice his life. 致命 is the same as 致其身 in I. vii. 已 is not to be explained by 止, as in 而已. The combination 已矣 has occurred before, and = 也已 in I. xiv. It greatly intensifies the preceding 可.

2. TSZE-CHANG ON NARROW-MINDEDNESS AND A HESITATING FAITH. Hsing Ping interprets this chapter in the following way:—'If a man grasp hold of his virtue, and is not widened and

第三章 子夏之門人問交於子張。子張曰、子夏云何。對曰、子夏曰、可者與之、其不可者拒之。子張曰、異乎吾所聞、君子尊賢而容衆、嘉善而矜不能、我之大賢與、於人何所不容、我之不賢與、人將拒我、如之何其拒人也。

第四章 子夏曰、雖小道、必有

CHAP. III. The disciples of Tsze-hsiâ asked Tsze-chang about the principles that should characterize mutual intercourse. Tsze-chang asked, 'What does Tsze-hsiâ say on the subject?' They replied, 'Tsze-hsiâ says:—"Associate with those who can *advantage you.* Put away from you those who cannot *do so.*"' Tsze-chang observed, 'This is different from what I have learned. The superior man honours the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue?—who is there among men whom I will not bear with? Am I devoid of talents and virtue?—men will put me away from them. What have we to do with the putting away of others?'

CHAP. IV. Tsze-hsiâ said, 'Even in inferior studies and employments there is something worth being looked at; but if it be

enlarged by it, although he may believe good principles, he cannot be sincere and generous.' But it is better to take the clauses as co-ordinate, and not dependent on each other. With 執德不弘 we may compare XV. xxviii, which suggests the taking 弘 actively. The two last clauses are perplexing. Chû Hsî, after An-kwo apparently, makes them equivalent to 'is of no consideration in the world' (猶言不足輕重).

3. THE DIFFERENT OPINIONS OF TSZE-HSIÂ AND TSZE-CHANG ON THE PRINCIPLES WHICH SHOULD REGULATE OUR INTERCOURSE WITH OTHERS. On the disciples of Tsze-hsiâ, see the 集證, *in loc.* It is strange to me that they should begin their answer to Tsze-chang with the designation 子夏, instead of saying 夫子, 'our Master.' 交,—see V. xvi. In 可者不可者, the 可 is taken differently by the old interpreters and the new. Hsing Ping expounds:—'If the man be worthy, fit for you to have intercourse with, then have it; but if he be not worthy,' &c. On the other hand, we find:—'If the man will advantage you, he is a fit person (是可者); then maintain intercourse with him,' &c. This seems to be merely carrying out Confucius's rule, I. viii. 3. Chû Hsî, however, approves of Tsze-chang's censure of it, while he thinks also that Tsze-chang's own view is defective.—Pâo Hsien says,—'Our intercourse with friends should be according to Tsze-hsiâ's rule; general intercourse according to Tsze-chang's.'

4. TSZE-HSIÂ'S OPINION OF THE INAPPLICABILITY OF SMALL PURSUITS TO GREAT OBJECTS. Gardening, husbandry, divining, and the healing art, are

可觀者焉、致遠恐泥、是以君子不爲也。

第五章 子夏曰、日知其所亡、月無忘其所能、可謂好學也已矣。

第六章 子夏曰、博學而篤志、切問而近思、仁在其中矣。

第七章 子夏曰、百工居肆、以成其事、君子學以致其道。

attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practise them.'

CHAP. V. Tsze-hsiâ said, 'He, who from day to day recognises what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn.'

CHAP. VI. Tsze-hsiâ said, 'There are learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with self-application:—virtue is in such a course.'

CHAP. VII. Tsze-hsiâ said, 'Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles.'

all mentioned by Chû Hsî as instances of the 小道, 'small ways,' here intended, having their own truth in them, but not available for higher purposes, or what is beyond themselves. 致 is imperative and emphatic, = 推極, 'push them to an extreme.' What is intended by 遠 is the far-reaching object of the *Chün-tsze*, 'to cultivate himself and regulate others.' 泥, in the 4th tone, explained in the dictionary by 滯, 'water impeded.'—Ho Yen makes the 小道 to be 異端, 'strange principles.'

5. THE INDICATIONS OF A REAL LOVE OF LEARNING:—BY TSZE-HSIÂ.

6. HOW LEARNING SHOULD BE PURSUED TO LEAD TO VIRTUE:—BY TSZE-HSIÂ. K'ung Ân-kwo explains 志 as if it were 識, 'to remember.' On 切問而近思, the 備旨 says—所問, 皆切己之事, 所思, 皆身心之要, 'what are inquired about are things essential to one's self; what are thought about are the important personal duties.' Probably it is so, but all this cannot be put in a translation. On 近思, compare VI. xxviii. 3. 仁在其中,—compare VII. xv; XIII. xviii.

7. LEARNING IS THE STUDENT'S WORKSHOP:—BY TSZE-HSIÂ. 肆 is here 'a place for the display and sale of goods.' A certain quarter was assigned anciently in Chinese towns and cities for mechanics, and all of one art were required

第八章 子夏曰、小人之過也、必文。

第九章 子夏曰、君子有三變、望之儼然、卽之也溫、聽其言也厲。

第十章 子夏曰、君子信而後勞其民、未信、則以爲厲己也、信而後諫、未信、則以爲謗己也。

第十一章 子夏曰、大德不踰閑、

CHAP. VIII. Tsze-hsiâ said, 'The mean man is sure to gloss his faults.'

CHAP. IX. Tsze-hsiâ said, 'The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided.'

CHAP. X. Tsze-hsiâ said, 'The superior man, having obtained their confidence, may then impose labours on his people. If he have not gained their confidence, they will think that he is oppressing them. Having obtained the confidence *of his prince*, one may then remonstrate with him. If he have not gained his confidence, *the prince* will think that he is vilifying him.'

CHAP. XI. Tsze-hsiâ said, When a person does not transgress the boundary-line in the great virtues, he may pass and repass it in the small virtues.'

to have their shops together. This is still very much the case. A son must follow his father's profession, and, seeing nothing but the exercise of that around him, it was supposed that he would not be led to think of anything else, and become very proficient in it.

8. GLOSSING HIS FAULTS THE PROOF OF THE MEAN MAN:—BY TSZE-HSIÂ. Literally, 'The faults of the mean man, must gloss,' i. e. *he* is sure to gloss. *Wăn*, in this sense, a verb, in the 4th tone.

9. CHANGING APPEARANCES OF THE SUPERIOR MAN TO OTHERS:—BY TSZE-HSIÂ. Tsze-hsiâ probably intended Confucius by the *Chün-tsze*, but there is a general applicability in his language and sentiments. 望之·卽之,—literally, 'look towards him,' 'approach him.'—The description is about equivalent to our '*fortiter in re, suaviter in modo.*'

10. THE IMPORTANCE OF ENJOYING CONFIDENCE TO THE RIGHT SERVING OF SUPERIORS AND ORDERING OF INFERIORS:—BY TSZE-HSIÂ. Chû Hsî gives to 信 here the double meaning of 'being sincere,' and 'being believed in.' The last is the proper force of the term, but it requires the possession of the former quality.

11. THE GREAT VIRTUES DEMAND THE CHIEF ATTENTION, AND THE SMALL ONES MAY BE SOMEWHAT VIOLATED:—BY TSZE-HSIÂ. The sentiment here is very questionable. A different turn, however, is given to the chapter in the older interpreters. Hsing Ping, expanding K'ung Ân-kwo, says:—'Men of great virtue never go beyond the boundary-line; it is enough for those who are virtuous in a less degree to keep near to it, going beyond and coming back.' We adopt the more natural interpretation of Chû

小德出入可也。

〖三〗子游曰、子夏之門人小子、當洒掃、應對、進退、則可矣、抑末也、本之則無如之何。〖二〗子夏聞之曰、噫、言游過矣、君子之道、孰先傳焉、孰後倦焉、譬諸草木、區以別矣、君子之道、焉可誣也、有始有卒者、其惟聖人乎。

CHAP. XII. 1. Tsze-yû said, 'The disciples and followers of Tsze-hsiâ, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches *of learning*, and they are left ignorant of what is essential.—How can they be acknowledged as sufficiently taught?'

2. Tsze-hsiâ heard of the remark and said, 'Alas! Yen Yû is wrong. According to the way of the superior man *in teaching*, what departments are there which he considers of prime importance, and delivers? what are there which he considers of secondary importance, and allows himself to be idle about? *But* as in the case of plants, which are assorted according to their classes, *so he deals with his disciples*. How can the way of a superior man be such as to make fools of *any of* them? Is it not the sage alone, who can unite in one the beginning and the consummation *of learning*?'

Hsi. 閑, 'a piece of wood, in a doorway, obstructing ingress and egress;' then, 'an inclosure' generally, 'a railing,' whatever limits and confines.

12. TSZE-HSIÂ'S DEFENCE OF HIS OWN GRADUATED METHOD OF TEACHING:—AGAINST TSZE-YÛ. 1. 小子 is to be taken in apposition with 門人, being merely, as we have found it previously, an affectionate method of speaking of the disciples. The sprinkling, &c., are the things which boys were supposed anciently to be taught, the rudiments of learning, from which they advanced to all that is inculcated in the 大學. But as Tsze-hsiâ's pupils were not boys, but men, we should understand, I suppose, these specifications as but a contemptuous reference to his instructions, as embracing merely what was external. 洒, read *shâi* and *shâ*, 1st tone, 'to sprinkle the ground before sweeping.' 應, in the 4th tone, 'to answer a call.' 對, 'to answer a question.' 抑 = 'but,' as in VII. xxxiii. 本之 is expanded by the paraphrasts—若本之所在, 'as to that in which the root (or, what is essential) is.' This is, no doubt, the meaning, but the phrase itself is abrupt and enigmatical. 如之何 = 如之何其可哉, in opposition to the 則可矣 above. 2. The general scope of Tsze-hsiâ's reply is sufficiently plain, but the old interpreters and new differ in explaining the several sentences. After dwelling

〔十三章〕子夏曰、仕而優則學、學而優則仕。

〔十四章〕子游曰、喪致乎哀而止。

〔十五章〕子游曰、吾友張也爲難能也、然而未仁。

〔十六章〕曾子曰、堂堂乎張也、難與並爲仁矣。

〔十七章〕曾子曰、吾聞諸夫子、人未有自致者也、必也親喪乎。

CHAP. XIII. Tsze-hsiâ said, 'The officer, *having discharged all his duties*, should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer.'

CHAP. XIV. Tsze-hsiâ said, 'Mourning, having been carried to the utmost degree of grief, should stop with that.'

CHAP. XV. Tsze-hsiâ said, 'My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous.'

CHAP. XVI. The philosopher Tsăng said, 'How imposing is the manner of Chang! It is difficult along with him to practise virtue.'

CHAP. XVII. The philosopher Tsăng said, 'I heard this from our Master :—"Men may not have shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents."'

long on it, I have agreed generally with the new school, and followed Chû Hsî in the translation. 區 is explained in the dictionary by 類, 'classes.'

13. THE OFFICER AND THE STUDENT SHOULD ATTEND EACH TO HIS PROPER WORK IN THE FIRST INSTANCE :—BY TSZE-HSIÂ. 優＝有餘力, in I: vi.—The saying needs to be much supplemented in translating, in order to bring out its meaning.

14. THE TRAPPINGS OF MOURNING MAY BE DISPENSED WITH :—BY TSZE-YÛ. The sentiment here is perhaps the same as that of Confucius in III. iv, but the sage guards and explains his utterance.—K'ung Ân-kwo, following an expression in the 孝經, makes the meaning to be that the mourner may not endanger his health or life by excessive grief and abstinence.

15. TSZE-YÛ'S OPINION OF TSZE-CHANG, AS MINDING HIGH THINGS TOO MUCH.

16. THE PHILOSOPHER TSĂNG'S OPINION OF TSZE-CHANG, AS TOO HIGH-PITCHED FOR FRIENDSHIP. 堂堂 is explained in the dictionary by 盛也, 正也, 'exuberant,' 'correct.' It is to be understood of Chang's manner and appearance, keeping himself aloof from other men in his high-pitched course.

17. HOW GRIEF FOR THE LOSS OF PARENTS BRINGS OUT THE REAL NATURE OF MAN :—BY TSĂNG SHĂN. 自 is said to indicate the ideas both of 自己, 'one's self,' and 自然, 'naturally.' 自致, 'to put forth one's self to the utmost, as we

【十八章】曾子曰、吾聞諸夫子、孟莊子之孝也、其他可能也、其不改父之臣、與父之政、是難能也。

【十九章】孟氏使陽膚爲士師、問於曾子。曾子曰、上失其道、民散、久矣、如得其情、則哀矜而勿喜。

【二十章】子貢曰、紂之不善、不如是之甚也、是以君子

CHAP. XVIII. The philosopher Tsăng said, 'I have heard this from our Master:—"The filial piety of Măng Chwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to."'

CHAP. XIX. The chief of the Măng family having appointed Yang Fû to be chief criminal judge, the latter consulted the philosopher Tsăng. Tsăng said, 'The rulers have failed in their duties, and the people consequently have been disorganised, for a long time. When you have found out the truth *of any accusation*, be grieved for and pity them, and do not feel joy *at your own ability*.'

CHAP. XX. Tsze-kung said, 'Châu's wickedness was not so great *as that name implies*. Therefore, the superior man hates to dwell

should say—'to come out fully,' i. e. in one's proper nature and character. On the construction of 必也親喪乎, compare XII. xiii. 吾聞諸夫子—諸 seems to = 之, *it*, so that 諸 and 夫子 are like two objectives, both governed by 聞.

18. THE FILIAL PIETY OF MĂNG CHWANG:—BY TSĂNG SHĂN. Chwang was the honorary epithet of Sû (速), the head of the Măng family, not long anterior to Confucius. His father, according to Chû Hsî, had been a man of great merit, nor was he inferior to him, but his virtue especially appeared in what the text mentions. —Ho Yen gives the comment of Mâ Yung, that though there were bad men among his father's ministers, and defects in his government, yet Chwang made no change in the one or the other, during the three years of mourning, and that it was this which constituted his excellence.

19. HOW A CRIMINAL JUDGE SHOULD CHERISH COMPASSION IN HIS ADMINISTRATION OF JUSTICE:—BY TSĂNG SHĂN. Seven disciples of Tsăng Shăn are more particularly mentioned, one of them being this Yang Fû. 散 is to be understood of the moral state of the people, and not, physically, of their being scattered from their dwellings. 情 has occurred before in the sense of—'the truth,' which it has here.

20. THE DANGER OF A BAD NAME:—BY TSZE-KUNG. 如是之甚, 'so very bad as this;'—the *this* (是) is understood by Hsing Ping as referring to the epithet—紂, which cannot be called honorary in this instance. According to the rules for such terms, it means—殘忍損

惡居下流、天下之惡皆歸焉。

〔二十一章〕子貢曰、君子之過也、如日月之食焉、過也、人皆見之、更也、人皆仰之。

〔二十二章〕〔一節〕衞公孫朝問於子貢曰、仲尼焉學。〔二節〕子貢曰、文武之道、未墜於地、在人、賢者識其大者、不賢者識其小者、莫不有文武之道焉、夫子焉不學、而亦何常師之有、

in a low-lying situation, where all the evil of the world will flow in upon him.'

CHAP. XXI. Tsze-kung said, 'The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes again, and all men look up to him.'

CHAP. XXII. 1. Kung-sun Ch'âo of Wei asked Tsze-kung, saying, 'From whom did Chung-nî get his learning?'

2. Tsze-kung replied, 'The doctrines of Wăn and Wû have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller. *Thus*, all possess the doctrines of Wăn and Wû. Where could our Master go that he should not have an opportunity of learning them? And yet what necessity was there for his having a regular master?'

義, 'cruel and unmerciful, injurious to righteousness.' If the 是 does not in this way refer to the name, the remark would seem to have occurred in a conversation about the wickedness of Châu. 下流 is a low-lying situation, to which the streams flow and waters drain, representing here a bad reputation, which gets the credit of every vice.

21. THE SUPERIOR MAN DOES NOT CONCEAL HIS ERRORS, NOR PERSIST IN THEM:—BY TSZE-KUNG. Such is the lesson of this chapter, as expanded in the 日講. The sun and the moon being here spoken of together, the 食 must be confined to 'eclipses,' but the term is also applied to the ordinary waning of the moon.

22. CONFUCIUS'S SOURCES OF KNOWLEDGE WERE THE RECOLLECTIONS AND TRADITIONS OF THE PRINCIPLES OF WĂN AND WÛ:—BY TSZE-KUNG. 1. Of the questioner here we have no other memorial. His surname indicates that he was a descendant of some of the dukes of Wei. Observe how he calls Confucius by his designation of 仲尼 or 'Nî *secondus*.' (There was an elder brother, a concubine's son, who was called 伯

〔二十三〕叔孫武叔語大夫於朝〔一節〕曰、子貢賢於仲尼。〔二節〕子服景伯以告子貢。子貢曰、譬之宮牆、賜之牆也及肩、窺見室家之好。〔三節〕夫子之牆、數仞、不得其門而入、不見宗廟之美、百官之富。〔四節〕得其門者或寡矣、夫子之云、不亦宜乎。

CHAP. XXIII. 1. Shû-sun Wû-shû observed to the great officers in the court, saying, 'Tsze-kung is superior to Chung-nî.'

2. Tsze-fû Ching-po reported the observation to Tsze-kung, who said, 'Let me use the comparison of a house and its *encompassing* wall. My wall *only* reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments.

3. 'The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the officers in their rich array.

4. 'But I may assume that they are few who find the door. Was not the observation of the chief only what might have been expected?'

尼) 仲尼焉學, 'How did Chung-nî learn?' but the 'how' = 'from whom?' The expression, however, in par. 2, —夫子焉不學, expounded as in the translation, might suggest, from 'what quarter?' rather than 'from what person?' as the proper rendering. The last clause is taken by modern commentators, as asserting Confucius's connate knowledge, but Ân-kwo finds in it only a repetition of the statement that the sage found teachers everywhere.

23. TSZE-KUNG REPUDIATES BEING THOUGHT SUPERIOR TO CONFUCIUS, AND, BY THE COMPARISON OF A HOUSE AND WALL, SHOWS HOW ORDINARY PEOPLE COULD NOT UNDERSTAND THE MASTER. 1. 武 was the honorary epithet of Châu Ch'âu (州仇), one of the chiefs of the Shû-sun family. From a mention of him in the 家語, 顔回篇, we may conclude that he was given to envy and detraction. 賢,—used here as in XI. xv. 1. 2. Tsze-fû Ching-po,—see XIV. xxxviii. 譬之宮牆,—宮 is to be taken generally for a house or building, and not in its now common acceptation of 'a palace.' It is a poor house, as representing the disciple, and a ducal mansion as representing his master. Many commentators make the wall to be the sole object in the comparison, and 宮牆 = 宮之牆. It is better, with the 合講, to take both the house and the wall as members of the comparison, and 宮牆 = 宮與牆. The wall is not a part of the house, but one enclosing it. 3. 仞 means 7 cubits. I have translated it—'fathoms.' 4. The 夫子 here refers to Wû-shû.

〔二十四章〕叔孫武叔毀仲尼。子貢曰、無以爲也、仲尼不可毀也、他人之賢者、丘陵也、猶可踰也、仲尼、日月也、無得而踰焉、人雖欲自絕、其何傷於日月乎、多見其不知量也。

〔二十五章〕〔一節〕陳子禽謂子貢曰、子爲恭也、仲尼豈賢於子乎。〔二節〕子貢曰、君子一言以爲知、一言以爲不知、言不可不愼也。〔三節〕夫子之

CHAP. XXIV. Shû-sun Wû-shû having spoken revilingly of Chung-nî, Tsze-kung said, 'It is of no use doing so. Chung-nî cannot be reviled. The talents and virtue of other men are hillocks and mounds, which may be stepped over. Chung-nî is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off *from the sage*, what harm can he do to the sun or moon? He only shows that he does not know his own capacity.'

CHAP. XXV. 1. Ch'ăn Tsze-ch'in, addressing Tsze-kung, said, 'You are too modest. How can Chung-nî be said to be superior to you?'

2. Tsze-kung said to him, 'For one word a man is *often* deemed to be wise, and for one word he is *often* deemed to be foolish. We ought to be careful indeed in what we say.

3. 'Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair.

24. CONFUCIUS IS LIKE THE SUN OR MOON, HIGH ABOVE THE REACH OF DEPRECIATION:—BY TSZE-KUNG. 無以爲 is explained by Chû Hsî (and the gloss of Hsing Ping is the same) as = 無用爲此, 'it is of no use to do this.' 他人之賢者,—他人 is to be understood, according to the 備旨, as embracing all other sages 自絕,—I have supplied '*from the sage*,' after most modern paraphrasts. Hsing Ping, however, supplies '*from the sun and moon*.' The meaning comes to the same. Chû Hsî says that 多 here is the same with 祇, 'only;' and Hsing Ping takes it as = 適, 'just.' This meaning of the character is not given in the dictionary, but it is necessary here;—see supplement to Hsing Ping's 疏, *in loc.*

25. CONFUCIUS CAN NO MORE BE EQUALLED THAN THE HEAVENS CAN BE CLIMBED:—BY TSZE-KUNG. We find it difficult to conceive of the sage's disciples speaking to one another, as Tsze-ch'in does

不可及也、猶天之不可階而升也。四節夫子之得邦家者、所謂立之斯立、道之斯行、綏之斯來、動之斯和、其生也榮、其死也哀、如之何其可及也。

4. 'Were our Master in the position of the ruler of a State or the chief of a Family, we should find verified the description *which has been given of a sage's rule*:—he would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith *multitudes* would resort to *his dominions*; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?'

here to Tsze-kung, and Hsing Ping says that this was not the disciple Tsze-ch'in, but another man of the same surname and designation. But this is inadmissible, especially as we find the same parties, in I. x, talking about the character of their Master. 1. 子爲恭, 'you are doing the modest.' 2. 君子 has here its lightest meaning. The 備旨 makes it = 學者, 'a student' but 'a man,' as in the translation, is quite as much as it denotes. Compare its use in I. viii, *et al.* 4 夫子之得邦家者 must be understood hypothetically, because he never was in the position here assigned to him. 斯,—as in X. x. 1. 道 is for 導, as in I. v. 來,—as in XVI. i. 11. 動之,—as in XV. xxxii. 3. 之, *them* 'the people' being always understood.

BOOK XX. YÂO YÜEH.

堯曰第二十

第一章 一節 堯曰、咨、爾舜、天之曆數在爾躬、允執其中、四海困窮、天祿永終。二節 舜亦以命禹。三節 曰、予小子履、敢用玄牡、敢昭告于皇皇后帝、有罪不敢赦、帝臣不蔽、簡在帝心、朕躬有罪、無以萬方、萬方有罪、

CHAPTER I. 1. Yâo said, 'Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end.'

2. Shun also used the same language in giving charge to Yü.

3. *T'ang* said, 'I, the child Lî, presume to use a dark-coloured victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offences, they are not to be attributed to you, *the people of* the myriad regions. If you in the myriad regions commit offences, these offences must rest on my person.'

HEADING OF THIS BOOK.—堯曰第二十, 'Yâo said, No. 20.' Hsing Ping says:—'This Book records the words of the two sovereigns, the three kings, and of Confucius, throwing light on the excellence of the ordinances of Heaven, and the transforming power of government. Its doctrines are all those of sages, worthy of being transmitted to posterity. On this account, it brings up the rear of all the other Books, without any particular relation to the one immediately preceding.'

1. PRINCIPLES AND WAYS OF YÂO, SHUN, YÜ, T'ANG, AND WÛ. The first five paragraphs here are mostly compiled from different parts of the Shû-ching. But there are many variations of language. The compiler may have thought it sufficient, if he gave the substance of the original in his quotations, without seeking to observe a verbal accuracy, or, possibly, the Shû-ching, as it was in his days, may have contained the passages as he gives them, and the variations be owing to the burning of most of the classical books by the founder of the Ch'in dynasty, and their recovery and restoration in a mutilated state. 1. We do not find this address of Yâo to Shun in the Shû-ching, Pt. I, but the different sentences may be gathered from Pt. II. ii. 14, 15, where we have the charge of Shun to Yü. Yâo's reign commenced B.C. 2357, and after reigning 73 years, he resigned the administration to Shun. He died B.C. 2257, and, two years after, Shun occupied the throne, in obedience to the will of the people. 天之曆數, literally, 'the represented and calculated numbers of heaven, i. e. the divisions of the

罪在朕躬。○四節周有大賚、善人是富。五節雖有周親、不如仁人。百姓有過、在予一人。○六節謹權量、審法度、修廢官、四方之政行焉。○七節興滅國、繼絕世、舉逸民、天下之民歸心焉。○八節所重民、食、喪、祭。○九節寬則得衆、信則民任焉、敏則有功、公則說。

4. Châu conferred great gifts, and the good were enriched.

5. 'Although he has his near relatives, they are not equal to *my* virtuous men. The people are throwing blame upon me, the One man.'

6. He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course.

7. He revived States that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him.

8. What he attached chief importance to, were the food of the people, the duties of mourning, and sacrifices.

9. By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

year, its terms, months, and days, all described in a calendar, as they succeed one another with determined regularity. Here, ancient and modern interpreters agree in giving to the expression the meaning which appears in the translation I may observe here, that Chû Hsi differs often from the old interpreters in explaining these passages of the Shû-ching, but I have followed him, leaving the correctness or incorrectness of his views to be considered in the annotations on the Shû-ching. 3. Before 曰 here we must understand 湯, the designation of the founder of the Shang dynasty. The sentences here may in substance be collected from the Shû-ching, Pt. IV. iii. 4, 8. Down to 簡在帝心 is a prayer addressed to God by T'ang, on his undertaking the overthrow of the Hsiâ dynasty, which he rehearses to his nobles and people, after the completion of his work. T'ang's name was 履. We do not find in the Shû-ching the remarkable designation of God—皇皇后帝. For the grounds on which I translate 帝 by *God*, see my work on 'The Notions of the Chinese concerning God and Spirits.' 后, now generally used for 'empress' was anciently used for 'sovereign,' and applied to the kings Here it is an adjective, or in apposition with 帝. The sinner is Chieh (桀), the tyrant, and last

子張問於孔子、曰、何如、斯可以從政矣。子曰、尊五美、屏四惡、斯可以從政矣。子張曰、何謂五美。子曰、君子惠而不費、勞而不怨、欲而不貪、泰而不驕、威而不猛。子張曰、何謂惠而不費。子曰、因民之所利而利之、

CHAP. II. 1. Tsze-chang asked Confucius, saying, 'In what way should *a person in authority* act in order that he may conduct government properly?' The Master replied, 'Let him honour the five excellent, and banish away the four bad, things;—then may he conduct government properly.' Tsze-chang said, 'What are meant by the five excellent things?' The Master said, 'When the person in authority is beneficent without great expenditure; when he lays tasks *on the people* without their repining; when he *pursues what he* desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce.'

2. Tsze-chang said, 'What is meant by being beneficent without great expenditure?' The Master replied, 'When *the person in authority* makes more beneficial to the people the things from which

sovereign of the Hsiâ dynasty. 'The ministers of God' are the able and virtuous men, whom T'ang had called, or would call, to office. By 簡在帝心, T'ang indicates that, in his punishing or rewarding, he only wanted to act in harmony with the mind of God. 無以萬方=萬方小民何預焉, as in the translation. In the dictionary, it is said that 以 and 與 are interchanged. This is a case in point. 4. In the Shû-ching, Pt. V. iii. 9, we find king Wû saying 大賚於四海而萬姓悅服, 'I distributed great rewards through the kingdom, and all the people were pleased and submitted.' 5. See the Shû-ching, Pt. V. i. sect. II. 6, 7. The subject in 雖有周親 is 受 or 紂, tyrant of the Yin dynasty. 周,—in the sense of 至. 過 is used in the sense of 咎, 'to blame.'—The people found fault with him because he did not come to save them from their sufferings by destroying their oppressor. The remaining paragraphs are descriptive of the policy of king Wû, but cannot, excepting the 8th one, be traced in the present Shû-ching. 任, paragraph 9, is in the 4th tone. See XVII. vi, which chapter, generally, resembles this paragraph.

2. HOW GOVERNMENT MAY BE CONDUCTED WITH EFFICIENCY, BY HONOURING FIVE EXCELLENT THINGS, AND PUTTING AWAY FOUR BAD THINGS.—A CONVERSATION WITH TSZE-CHANG. It is understood that this chapter and the next, give the ideas of Confucius on government, as a sequel to those of the ancient sages and emperors, whose principles are set forth in the preceding chapter, to show how Confucius was their proper successor. 1. On 從政, see VI. vi, but the gloss of the 備旨 says—從政只泛說行政，不作爲大夫. '從政 here denotes generally the practice of government. It is not to be taken as indicating a minister.' We may, however retain the proper

斯不亦惠而不費乎擇可勞而勞之、又誰怨、欲仁而得仁、又焉貪、君子無衆寡、無小大、無敢慢、斯不亦泰而不驕乎、君子正其衣冠、尊其瞻視、儼然人望而畏之、斯不亦威而不猛乎。○三 子張曰、何謂四惡。子曰、不教而殺、謂之虐、不戒視成、謂之暴、慢令致期、謂之賊、猶

they naturally derive benefit;—is not this being beneficent without *great* expenditure? When he chooses the labours which are proper, and makes them labour on them, who will repine? When his desires are set on benevolent *government*, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect;—is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe;—is not this to be majestic without being fierce?'

3. Tsze-chang then asked, 'What are meant by the four bad things?' The Master said, 'To put the people to death without having instructed them;—this is called cruelty. To require from them, *suddenly*, the full tale of work, without having given them warning;—this is called oppression. To issue orders as if without urgency, *at first*, and, when the time comes, *to insist on them with severity*;—this is called injury. And, generally, in the giving pay

meaning of the phrase, Confucius describing principles to be observed by all in authority, and which will find in the highest their noblest embodiment. The 日講 favours this view. See its paraphrase *in loc.* I have therefore translated 君子 by—'a person in authority.' 勞而不怨,—see IV xviii, though the application of the terms there is different. 泰而不驕,—see XIII xxvi. 威而不猛,—see VII. xxxvii 2. 因民云云 is instanced by the promotion of agriculture. 擇可勞云云 is instanced by the employment of the people in advantageous public works. 欲仁云云 is explained:—'Desire for what is not proper is covetousness, but if, while the wish to have the kingdom overshadowed by his benevolence has not reached to universal advantaging, his desire does not cease, then, with a heart impatient of people's evils, he administers a government impatient

之與人也、出納之吝、謂之有司。

第三章 一節 子曰、不知命、無以爲君子也。二節 不知禮、無以立也。三節 不知言、無以知人也。

or rewards to men, to do it in a stingy way;—this is called acting the part of a mere official.'

CHAP. III. 1. The Master said, 'Without recognising the ordinances *of Heaven*, it is impossible to be a superior man.

2. 'Without an acquaintance with the rules of Propriety, it is impossible for the character to be established.

3. 'Without knowing *the force of* words, it is impossible to know men.'

of those evils. What he desires is benevolence; and what he gets is the same;—how can he be regarded as covetous?' 3. 視 is explained here by 責, 'to require from.' We may get that meaning out of the character, which = 'to examine,' 'to look for.' A good deal has to be supplied, here and in the sentences below, to bring out the meaning as in the translation. 猶之 is explained by 均之, and seems to me to be nearly = our 'on the whole.' 出納, —'giving out,' i.e. *from this*, and 'presenting,' i.e. *to that*. The whole is understood to refer to rewarding men for their services, and doing it in an unwilling and stingy manner.

3. THE ORDINANCES OF HEAVEN, THE RULES OF PROPRIETY, AND THE FORCE OF WORDS, ALL NECESSARY TO BE KNOWN. 1. 知 here is not only 'knowing,' but 'believing and resting in.' 命 is the will of Heaven regarding right and wrong, of which man has the standard in his own moral nature. If this be not recognised, a man is the slave of passion, or the sport of feeling. 2. Compare VIII. viii. 2. 3. 知 here supposes much thought and examination of principles. Words are the voice of the heart. To know a man, we must attend well to what and how he thinks.

THE GREAT LEARNING.

大學

子程子曰、大學、孔氏之遺書、而初學入德之門也、於今可見古人爲學次第者、獨賴此篇之存、而論孟次之、學者必由是而學焉、則庶乎其不

My master, the philosopher Ch'ăng, says:—'The Great Learning is a Book transmitted by the Confucian School, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error.'

TITLE OF THE WORK.—大學, 'The Great Learning.' I have pointed out, in the prolegomena, the great differences which are found among Chinese commentators on this Work, on almost every point connected with the criticism and interpretation of it. We encounter them here on the very threshold. The name itself is simply the adoption of the two commencing characters of the treatise, according to the custom noticed at the beginning of the Analects; but in explaining those two characters, the old and new schools differ widely. Anciently, 大 was read as 太, and the oldest commentator whose notes on the work are preserved, Chăng K'ang-ch'ăng, in the last half of the 2nd century, said that the Book was called 大學, 以其記博學, 可以爲政, 'because it recorded that extensive learning, which was available for the administration of government.' This view is approved by K'ung Ying-tâ (孔穎達), whose expansion of K'ang-ch'ăng's notes, written in the first half of the 7th century, still remains. He says—大學, 至道矣, '大學 means the highest principles.' Chû Hsî's definition, on the contrary, is—太學者大人之學也, '大學 means the Learning of Adults.' One of the paraphrasts who follow him says—大是大人, 與小子對, '大 means adults, in opposition to children.' The grounds of Chû Hsî's interpretation are to be found in his very elegant preface to the Book, where he tries to make it out, that we have here the subjects taught in the advanced schools of antiquity. I have contented myself with the title—'The Great Learning,' which is a literal translation of the characters, whether read as 太學 or 大學.

THE INTRODUCTORY NOTE.—I have thought it well to translate this, and all the other notes and supplements appended by Chû Hsî to the original text, because they appear in nearly all the editions of the work, which fall into the hands of students, and his view of the classics is what must be regarded as the orthodox one. The translation, which is here given, is also, for the most part, according to his views, though my own differing opinion will be found freely expressed in the notes. Another version, following the order of the text, before it was transposed by him and his masters, the Ch'ăng, and without reference to his interpretations, will be found in the translation of the Lî Chî.—子程子,—see note to the Analects, I. i. 1. The Ch'ăng here is the second of the two brothers, to whom reference is made in the prolegomena. 孔氏, 'Confucius.' = the K'ung,

差矣。

大學之道、在明明德、在親民、在止於至善。知止而后有定、定而后能靜、

THE TEXT OF CONFUCIUS.

1. What the Great Learning teaches, is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

2. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation,

as 季氏 is found continually in the Analects for *the* Chî, i. e. the chief of the Chî family. For how can we say that 'The Great Learning' is a work left by Confucius? Even Chû Hsî ascribes only a small portion of it to the Master, and makes the rest to be the production of the disciple Tsăng, and before his time, the whole work was attributed generally to the sage's grandson. I must take 孔氏 as = 孔門, the Confucian school.

THE TEXT OF CONFUCIUS. Such Chû Hsî, as will be seen from his concluding note, determines this chapter to be, and it has been divided into two sections (段), the first containing three paragraphs, occupied with the *heads* (綱領) of the Great Learning, and the second containing four paragraphs, occupied with the *particulars* (條目) of those.

Par. 1. *The heads of the Great Learning.* 大學之道,—'the way of the Great Learning,' 道 being = 修爲之方法, 'the methods of cultivating and practising it,'—the Great Learning; that is. 在, 'is in.' The first 明 is used as a verb; the second as an adjective, qualifying 德. The illustrious virtue is the virtuous nature which man derives from Heaven. This is perverted as man grows up, through defects of the physical constitution, through inward lusts, and through outward seductions; and the great business of life should be, to bring the nature back to its original purity.—'To renovate the people,'—this object of the Great Learning is made out, by changing the character 親 of the old text into 新. The Ch'ăng first proposed the alteration, and Chû Hsî approved of it. When a man has entirely illustrated his own illustrious nature, he has to proceed to bring about the same result in every other man, till 'under heaven' there be not an individual, who is not in the same condition as himself.—'The highest excellence' is understood of the two previous matters. It is not a third and different object of pursuit, but indicates a perseverance in the two others, till they are perfectly accomplished.—According to these explanations, the objects contemplated in the Great Learning are not three, but two. Suppose them realised, and we should have the whole world of mankind perfectly good, every individual what he ought to be!

Against the above interpretation, we have to consider the older and simpler. 德 is there not the *nature*, but simply virtue, or virtuous conduct, and the first object in the Great Learning is the making of one's self more and more illustrious in virtue, or the practice of benevolence, reverence, filial piety, kindness, and sincerity. See the 故本大學註辨, *in loc.*—There is nothing, of course, of the *renovating of the people*, in this interpretation. The second object of the Great Learning is 親民 = 親愛於民, 'to love the people.—The third object is said by Ying-tâ to be 'in resting in conduct which is perfectly good (在止處於至善之行),' and here also, there would seem to be only two objects, for what essential distinction can we make between the first and third? There will be occasion below to refer to the reasons for changing 親 into 新, and their unsatisfactoriness. 'To love the people' is, doubtless, the second thing taught by the Great Learning.—Having the heads of the Great Learning now before us, according to both interpretations of it, we feel that the student of it should be a sovereign, and not an ordinary man.

Par. 2. *The mental process by which the point of rest may be attained.* I confess that I do not well understand this paragraph, in the relation of its parts in itself, nor in relation to the rest of the chapter. Chû Hsî says:—'止 is the ground where we ought to rest;'—namely, the highest excellence mentioned above. But if

靜、而后能安、安、而后能慮、慮、而后能得。○三物有本末、事有終始、知所先後、則近道矣。○四古之欲明明德於天下者、先治其國、欲治其國者、先齊其家、欲齊其家者、先脩其身、欲脩其身者、先正

and that deliberation will be followed by the attainment *of the desired end.*

3. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught *in the Great Learning.*

4. The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts.

this be known in the outset, where is the necessity for the 慮, or 'careful deliberation,' which issues in its attainment? The paraphrasts make 知止 to embrace even all that is understood by 格物致知 below.—Ying-tâ is perhaps rather more intelligible. He says:—'When it is know that the rest is to be in the perfectly good, then the mind has fixedness. So it is free from concupiscence, and can be still, not engaging in disturbing pursuits. That stillness leads to a repose and harmony of the feelings. That state of the feelings fits for careful thought about affairs (能思慮於事), and thence it results that what is right in affairs is attained.' Perhaps, the paragraph just intimates that the objects of the Great Learning being so great, a calm, serious thoughtfulness is required in proceeding to seek their attainment.

Par. 3. The order of things and methods in the two preceding paragraphs. So, according to Chû Hsi, does this paragraph wind up the two preceding. 'The illustration of virtue,' he says, 'is the *root*, and the renovation of the people is the *completion* (literally, *the branches*). Knowing where to rest is the *beginning*, and being able to attain is the end. The root and the beginning are *what is first*. The completion and end are *what is last*.'—The adherents of the old commentators say, on the contrary, that this paragraph is introductory to the succeeding ones. They contend that the illustration of virtue and renovation of the people are *doings* (事), and not *things* (物). According to them, the *things* are the person, heart, thoughts, &c., mentioned below, which are 'the root,' and the family, kingdom, and empire, which are 'the branches.' The *affairs* or *doings* are the various processes put forth on those things.—This, it seems to me, is the correct interpretation.

Par. 4. The different steps by which the illustration of illustrious virtue throughout the kingdom may be brought about. 明明德於天下 is understood by the school of Chû Hsi as embracing the two first objects of the Great Learning, the illustration, namely, of virtue, and the renovation of the people. We are not aided in determining the meaning by the synthetic arrangement of the different steps in the next paragraph, for the result arrived at there is simply—天下平, 'the whole kingdom was made tranquil.'—Ying-tâ's comment is—章明已之明德使徧於天下, 'to display illustriously their own illustrious virtue (or virtues), making them reach through the whole kingdom.' But the influence must be very much transformative. Of the several steps described, the central one is 修身, 'the cultivation of the person,' which, indeed, is called 本, 'the root,' in par. 6. This re-

其心、欲正其心者、先誠其意、欲誠其意者、先致其知、致知、在格物。〇五節 物格、而后知

Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

5. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their

quires 'the heart to be correct,' and that again 'that the thoughts be sincere.' Chû Hsî defines 心 as 身之所主, 'what the body has for its lord,' and 意 as 心之所發, 'what the 心 sends forth.' Ying-tâ says:—總包萬慮謂之心, 'that which comprehends and embraces all considerings is called the 心;' 爲情所意念謂之意, 'the thoughts under emotion are what is called 意.' 心 is then the metaphysical part of our nature, all that we comprehend under the terms of mind or soul, heart, and spirit. This is conceived of as quiescent, and when its activity is aroused, then we have thoughts and purposes relative to what affects it. The 'being sincere' is explained by 實, 'real.' The sincerity of the thoughts is to be obtained by 致知, which means, according to Chû Hsî, carrying our knowledge to its utmost extent, with the desire that there may be nothing which it shall not embrace.' This knowledge, finally, is realised 在格物. The same authority takes 物, 'things,' as embracing, 事, 'affairs,' as well. 格 sometimes = 至, 'to come or extend to,' and assuming that the 'coming to' here is by study, he makes it = 窮究 'to examine exhaustively,' so that '格物 means exhausting by examination the principles of things and affairs, with the desire that their uttermost point may be reached.'—We feel that this explanation cannot be correct, or that, if it be correct, the teaching of the Chinese sage is far beyond and above the condition and capacity of men. How can we suppose that, in order to secure sincerity of thought and our self-cultivation, there is necessarily the study of all the phenomena of physics and metaphysics, and of the events of history? Moreover, Chû Hsi's view of the two last clauses is a consequence of the alterations which he adopts in the order of the text. As that exists in the Lî Chî, the 7th paragraph of this chapter is followed by 此爲知本, 此爲知之至也, which he has transferred and made the 5th chapter of annotations. Ying-tâ's comment on it is:—'*The root* means *the person.* The person (i.e. personal character) being regarded as the root, if one can know his own person, this is the knowledge of the root; yea, this is the very extremity of knowledge.' If we apply this conclusion to the clauses under notice, it is said that wishing to make our thoughts sincere we must first carry to the utmost our self-knowledge, and this extension of self-knowledge 在格物. Now, the change of the style indicates that the relation of 致知 and 格物 is different from that of the parts in the other clauses. It is not said that to get the one thing we must first do the other. Rather it seems to me that the 格物 is a consequence of 致知, that in it is seen the other. Now, 式, 'a rule or pattern,' and 正, 'to correct,' are accepted meanings of 格, and 物 being taken generally and loosely as = *things*, 在格物 will tell us that, when his self-knowledge is complete, a man is a law to himself, measuring, and measuring correctly, all things with which he has to do, not led astray or beclouded by them. This is the interpretation strongly insisted on by 羅仲藩, the author of the 古本大學註辨. It is the only view into any sympathy with which I can bring my mind. In harmony with it, I would print 致知在格物 as a paragraph by itself, between the analytic and synthetic processes described in paragraphs 4, 5. Still there are difficulties connected with it, and I leave the vexed questions, regretting my own inability to clear them up.

Par. 5. The synthesis of the preceding processes. Observe the 致 of the preceding paragraph is

至、知至、而后意誠、意誠、而后心正、心正、而后身脩、身脩、而后家齊、家齊、而后國治、國治、而后天下平。○六節 自天子、以至於庶人、壹是、皆以脩身爲本。○七節 其本亂、而末治者否矣、其所厚者薄、而其所薄者厚、未之有也。

thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy.

6. From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of *everything besides*.

7. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

changed into 至, and how 治 (the second, or lower first tone) now becomes 治, the 4th tone. 治 is explained by 攻理, 'the work of ruling,' and 治 by 理效, 'the result.' 后 is used for 後, as in par. 2.

Par. 6. *The cultivation of the person is the prime, radical thing required from all.* I have said above that the Great Learning is adapted only to a sovereign, but it is intimated here that *the people* also may take part in it in their degree. 天子, 'Son of Heaven,' a designation of the sovereign, 以其命于天, 'because he is ordained by Heaven.' 壹是 = 一切, 'all.' Chăng K'ang-ch'ăng, however, says :— 壹是, 專行是也, '壹是 means that they uniformly do this.'

Par. 7. *Reiteration of the importance of attending to the root.* Chû Hsî makes the *root* here to be the person, but according to the preceding paragraph, it is 'the cultivation of the person' which is intended. By the 末 or 'branches' is intended the proper ordering of the family, the State, the kingdom. 'The family,' however, must be understood in a wide sense, as meaning not a household, but a *clan*, embracing all of the same surname. 厚薄, 'thick,' and 'thin,'—used here metaphorically. 所厚, according to Chû Hsî, means 'the family,' and 所薄, 'the State and the kingdom,' but that I cannot understand. 所厚 is the same as the *root*. Mencius has a saying which may illustrate the second part of the paragraph.— 於所厚者薄, 無所不薄, 'He, who is careless in what is important, will be careless in everything.'

右經一章、蓋孔子之言、而曾子述之、其傳十章、則曾子之意、而門人記之也、舊本頗有錯簡、今因程子所定、而更考經文、別爲序次如左。

[第一章] 康誥曰、克明德。一節

The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Tsăng. The ten chapters of explanation which follow contain the views of Tsăng, and were recorded by his disciples. In the old copies of the work, there appeared considerable confusion in these, from the disarrangement of the tablets. But now, availing myself of the decisions of the philosopher Ch'ăng, and having examined anew the classical text, I have arranged it in order, as follows:—

COMMENTARY OF THE PHILOSOPHER TSĂNG.

CHAPTER I. 1. In the Announcement to K'ang, it is said, 'He was able to make his virtue illustrious.'

CONCLUDING NOTE. It has been shown in the prolegomena that there is no ground for the distinction made here between so much *ching* attributed to Confucius, and so much 傳, or commentary, ascribed to his disciple Tsăng. The invention of paper is ascribed to Ts'âi Lun (蔡倫), an officer of the Han dynasty, in the time of the emperor Hwo (和), A. D. 89-105. Before that time, and long after also, slips of wood and of bamboo (簡) were used to write and engrave upon. We can easily conceive how a collection of them might get disarranged, but whether those containing the Great Learning did so is a question vehemently disputed. 右經一章, 'the chapter of classic on the right;' 如左, 'on the left;'—these are expressions = our 'preceding,' and 'as follows,' indicating the Chinese method of writing and printing from the right side of a manuscript or book on to the left.

COMMENTARY OF THE PHILOSOPHER TSĂNG.

1. THE ILLUSTRATION OF ILLUSTRIOUS VIRTUE. The student will do well to refer here to the text of 'The Great Learning,' as it appears in the Lî Chî. He will then see how a considerable portion of it has been broken up, and transposed to form this and the five succeeding chapters. It was, no doubt, the occurrence of 明, in the four paragraphs here, and of the phrase 明德, which determined Chû Hsî to form them into one chapter, and refer them to the first head in the classical text. The old commentators connect them with the great business of making the thoughts sincere. 1. See the Shû-ching, V. ix. 3. The words are part of the address of king Wû to his brother Făng (封), called also K'ang-shû (康叔; 康, the honorary epithet) on appointing him to the marquisate of 衛. The subject of 克 is king Wăn, to whose example K'ang-shû is referred.—We cannot determine, from this paragraph, between the old interpretation of 德, as = 'virtues,' and the new which understands by it,—'the heart or nature, all-virtuous.' 2. See the Shû-ching, IV. v. Sect. I. 2. Chû Hsî takes 諟 as = 此, 'this,' or 審, 'to judge,' 'to examine.' The old interpreters explain it by 正, 'to correct.' The sentence is part of the address of the premier, Î Yin, to T'âi-chiâ, the second emperor of the Shang dynasty, B.C. 1753-1719. The subject of 顧 is T'âi-chiâ's father, the great T'ang. Chû Hsî

二節 大甲曰、顧諟天之明命。三節 帝典曰、克明峻德。四節 皆自明也。

右傳之首章、釋明明德。

第二章 一節 湯之盤銘曰、苟日新、日日新、又日新。二節 康誥曰、作新民。三節 詩曰、周雖舊邦、其命維新。四節 是故君子無所不用其

2. In the T'âi Chiâ, it is said, 'He contemplated and studied the illustrious decrees of Heaven.'

3. In the Canon of the emperor (Yâo), it is said, 'He was able to make illustrious his lofty virtue.'

4. These *passages* all *show how those sovereigns* made themselves illustrious.

The above first chapter of commentary explains the illustration of illustrious virtue.

CHAP. II. 1. On the bathing-tub of T'ang, the following words were engraved:—'If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation.'

2. In the Announcement to K'ang, it is said, 'To stir up the new people.'

3. In the Book of Poetry, it is said, 'Although Châu was an ancient State, the ordinance which lighted on it was new.'

4. Therefore, the superior man in everything uses his utmost endeavours.

understands by 明命, the Heaven-given, illustrious nature of man. The other school take the phrase more generally, = the 顯道, 'displayed ways' of Heaven. 3. See the Shû-ching, I. i. 2. It is of the emperor Yâo that this is said. 4. The 皆 must be referred to the three quotations.

2. THE RENOVATION OF THE PEOPLE. Here the character 新, 'new,' 'to renovate,' occurs five times, and it was to find something corresponding to it at the commencement of the work, which made the Ch'ăng change the 親 of 親民 into 新. But the 新 here have nothing to do with the renovation of the people. This is self-evident in the 1st and 3rd paragraphs. The description of the chapter, as above, is a misnomer. 1. This fact about T'ang's bathing-tub had come down by tradition. At least, we do not now find the mention of it anywhere but here. It was customary among the ancients, as it is in China at the present day, to engrave, all about them, on the articles of their furniture, such moral aphorisms and lessons. 2. See the *K'ang Kâo*, par. 7, where K'ang-shû is exhorted to assist the king 'to settle the decree of Heaven, and 作新民,' which may mean to make the bad people of Yin into good people, or to stir up the new people, i. e. *new*, as recently subjected to Châu. 3. See the Shih-ching, III. i. Ode I. st. 1. The subject of the ode is the praise of king Wăn, whose virtue led to the possession of the kingdom by his

極。

右傳之二章、釋新民。

傳三章

一節 詩云、邦畿千里、惟民所止。二節 詩云、緡蠻黃鳥、止于丘隅。子曰、於止、知其所止、可以人而不如鳥乎。三節 詩云、穆穆文王、於緝熙敬止、爲人君、止於仁、爲人臣、止於敬、爲人子、止於孝、爲人父、止於慈、與國人交、止於信。四節 詩

The above second chapter of commentary explains the renovating of the people.

CHAP. III. 1. In the Book of Poetry, it is said, 'The royal domain of a thousand lî is where the people rest.'

2. In the Book of Poetry, it is said, 'The twittering yellow bird rests on a corner of the mound.' The Master said, 'When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?'

3. In the Book of Poetry, it is said, 'Profound was king Wăn. With how bright and unceasing a feeling of reverence did he regard his resting-places!' As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

4. In the Book of Poetry, it is said, 'Look at that winding-course

House, more than a thousand years after its first rise. 4. 君子 is here the man of rank and office probably, as well as the man of virtue: but I do not, for my own part, see the particular relation of this to the preceding paragraphs, nor the work which it does in relation to the whole chapter.

3. ON RESTING IN THE HIGHEST EXCELLENCE. The frequent occurrence of 止 in these paragraphs, and of 至善, in par. 4, led Chû Hsi to combine them in one chapter, and connect them with the last clause in the opening paragraph of the work. 1. See the Shih-ching, IV. iii. Ode III. st. 4. The ode celebrates the rise and establishment of the Shang or Yin dynasty. 畿 is the 1000 *li* around the capital, and constituting the royal demesne. The quotation shows, according to Chû Hsi, that 物各有所當止之處, 'everything has the place where it ought to rest.' But that surely is a very sweeping conclusion from the words. 2. See the Shih-ching, II. viii. Ode VI. st. 2, where we have the complaint of a down-trodden man, contrasting his position with that of a bird. For 緡 here, we have 綿 in the Shih-ching. 緡蠻 are intended to express the

云、瞻彼淇澳、菉竹猗猗、有斐君子、如切如磋、如琢如磨、瑟兮僩兮、赫兮喧兮、有斐君子、終不可諠兮。如切如磋者、道學也、如琢如磨者、自脩也、瑟兮僩兮者、恂慄也、赫兮喧兮者、威儀也、有斐君子、終不可諠兮者、道盛德至善、民之不能忘

of the Ch'î, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file; as we chisel and then grind: *so has he cultivated himself*. How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten.' *That expression*—'As we cut and then file,' indicates the work of learning. 'As we chisel and then grind,' indicates that of self-culture. 'How grave is he and dignified!' indicates the feeling of cautious reverence. 'How commanding and distinguished!' indicates an awe-inspiring deportment. 'Our elegant and accomplished prince never can be forgotten,' indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

sound of the bird's singing or chattering. 'The yellow bird' is known by a variety of names. A common one is 倉庚, or, properly, 鶬鶊 (*ts'ang kăng*). It is a species of oriole. The 子曰 are worthy of observation. If the first chapter of the classical text, as Chû Hsî calls it, really contains the words of Confucius, we might have expected it to be headed by these characters. 於止, literally, 'in resting.' 3. See the Shih-ching, III. i. Ode I. st. 4. All the stress is here laid upon the final 止, which does not appear to have any force at all in the original, Chû Hsi himself saying there that it is 語詞, 'a mere supplemental particle.' In 於緝, 於 is read *wû*, and is an interjection. 4. See the Shih-ching, I. v. Ode I. st. 1. The ode celebrates the virtue of the duke *Wû* (武) of Wei (衞), in his laborious endeavours to cultivate his person. There are some verbal differences between the ode in the Shih-ching, and as here quoted; namely, 奧 for 澳; 綠 for 菉; 匪 for 斐. 猗, here, *poetice*, read *O*. 道 is used as = 言, 'says,' or 'means.' It is to be understood before 自修, 恂慄, and 威儀.—The transposition of this paragraph by Chû Hsî to this place does seem unhappy. It ought evidently to come in connexion with the work of 脩身. 5. See the Shih-ching, IV. i. Sect. I. Ode IV. st. 3. The former kings are Wăn and Wû, the founders of the Châu dynasty. 於戲 are an interjection, read *wû hû*. In the Shih-ching we have 於乎. 烏呼 are found with the same meaning. I translate 其賢, 其親, by

也。〇五節詩云、於戲前王不忘、君子賢其賢、而親其親、小人樂其樂、而利其利、此以沒世不忘也。

右傳之三章、釋止於至善。

第四章子曰、聽訟吾猶人也、必也、使無訟乎。無情者、不得盡其辭、大畏民志、此謂知本。

右傳之四章、釋本末。

5. In the Book of Poetry, it is said, 'Ah! the former kings are not forgotten.' *Future* princes deem worthy what they deemed worthy, and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quitted the world, are not forgotten.

The above third chapter of commentary explains resting in the highest excellence.

CHAP. IV. The Master said, 'In hearing litigations, I am like any other body. What is necessary is to cause the people to have no litigations?' *So,* those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds;—this is called knowing the root.

The above fourth chapter of commentary explains the root and the issue.

'what they deemed worthy,' 'what they loved.' When we try to determine *what* that what was, we are perplexed by the varying views of the old and new schools. 沒世,—see Analects, XV. xix.—According to Ying-tâ, 'this paragraph illustrates the business of having the thoughts sincere.' According to Chû Hsi, it tells that how the former kings renovated the people was by their resting in perfect excellence, so as to be able, throughout the kingdom and to future ages, to effect that there should not be a single thing but got its proper place.

4. EXPLANATION OF THE ROOT AND THE BRANCHES. See the Analects, XII. xiii, from which we understand that the words of Confucius terminate at 訟乎, and that what follows is from the compiler. According to the old commentators, this is the conclusion of the chapter on having the thoughts made sincere, and that 誠其意 is the *root.* But according to Chû, it is the illustration of illustrious virtue which is the *root,* while the renovation of the people is the *result* therefrom. Looking at the words of Confucius, we must conclude that *sincerity* was the subject in his mind.

第五章

一節 此謂知本。二節 此謂知之至也。

右傳之五章、蓋釋格物致知之義、而今亡矣、閒嘗竊取程子之意、以補之曰、所謂致知在格物者、言欲致吾之知、在卽物而窮其理也、蓋人心之靈、莫不有知、而天下之物、莫不有理、惟於理有未窮、故其知有不盡也、是以大學始教、必使學者卽凡天下之物、莫

CHAP. V. 1. This is called knowing the root.
2. This is called the perfecting of knowledge.

The above fifth chapter of the commentary explained the meaning of 'investigating things and carrying knowledge to the utmost extent,' but it is now lost. I have ventured to take the views of the scholar Ch'ăng to supply it, as follows:—The meaning of the expression, 'The perfecting of knowledge depends on the investigation of things,' is this:—If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man's knowledge is incomplete. On this account, the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself in this

5. ON THE INVESTIGATION OF THINGS, AND CARRYING KNOWLEDGE TO THE UTMOST EXTENT. 1. This is said by one of the Ch'ăng to be 衍文, 'superfluous text.' 2. Chû Hsî considers this to be the conclusion of a chapter which is now lost. But we have seen that the two sentences come in, as the work stands in the Lî Chî, at the conclusion of what is deemed the classical text. It is not necessary to add anything here to what has been said there, and in the prolegomena, on the new dispositions of the work from the time of the Sung scholars, and the manner in which Chû Hsi has supplied this supposed missing chapter.

不因其已知之理、而益窮之、以求至乎其極、至於用力之久、而一旦豁然貫通焉、則衆物之表裏精粗、無不到、而吾心之全體大用、無不明矣、此謂物格、此謂知之至也。

第六章 一節 所謂誠其意者、毋自欺也、如惡惡臭、如好好色、此之謂自謙、故君子必愼其獨也。二節 小人閒居爲不善、無所不至、見君子、而后

way for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.

CHAP. VI. 1. What is meant by 'making the thoughts sincere,' is the allowing no self-deception, as *when* we hate a bad smell, and as *when* we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

2. There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to

6. ON HAVING THE THOUGHTS SINCERE. 1. *The sincerity of the thoughts obtains, when they move without effort to what is right and wrong, and, in order to this, a man must be specially on his guard in his solitary moments.* 自謙 is taken as if it were 自慊, = repose or enjoyment in one's self. 慊, according to Chu Hsi, is in the entering tone, but the dictionary makes it in the 2nd.

2. *An enforcement of the concluding clause in the last paragraph.* 厭, 3rd tone, the same as 掩, meaning 閉藏貌, 'the appearance of concealing.' 人之視己,—人 refers to the superior man mentioned above, = 'the other.' 己 = 他, 'him,' and not = *himself*, which is its common signification. 肺肝,—literally,

厭然、揜其不善、而著其善、人之視己、如見其肺肝然、則何益矣、此謂誠於中、形於外、故君子必慎其獨也。三節 曾子曰、十目所視、十手所指、其嚴乎。四節 富潤屋、德潤身、心廣、體胖、故君子必誠其意。

右傳之六章、釋誠意。

disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins;—of what use *is his disguise?* This is an instance of the saying—'What truly is within will be manifested without.' Therefore, the superior man must be watchful over himself when he is alone.

3. The disciple Tsăng said, 'What ten eyes behold, what ten hands point to, is to be regarded with reverence!'

4. Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

The above sixth chapter of commentary explains making the thoughts sincere.

'the lungs and liver,' but with the meaning which we attach to the expression substituted for it in the translation. The Chinese make the lungs the seat of righteousness, and the liver the seat of benevolence. Compare 今予其敷心腹腎腸 in the Shû-ching, IV. vii. Sect. III. 3. 3. The use of 曾子 at the beginning of this paragraph (and extending, perhaps, over to the next) should suffice to show, that the whole work is not his, as assumed by Chû Hsî. 'Ten' is a round number, put for *many*. The recent commentator, Lo Chung-fan, refers Tsăng's expressions to the multitude of spiritual beings, servants of Heaven or God, who dwell in the regions of the air, and are continually beholding men's conduct. But they are probably only an emphatic way of exhibiting what is said in the preceding paragraph. 4. This paragraph is commonly ascribed to Tsăng Shăn, but whether correctly so or not cannot be positively affirmed. It is of the same purport as the two preceding, showing that hypocrisy is of no use. Compare Mencius, VII. Pt. I. xxi. 4. Chăng K'ang-ch'ăng explains 胖 (read *p'ang*) by 大, 'large,' and Chû Hsi by 安舒, as in the translation. The meaning is probably the same.—It is only the first of these paragraphs from which we can in any way ascertain the views of the writer on making the thoughts sincere. The other paragraphs contain only illustration or enforcement. Now the gist of the first paragraph seems to be in 毋自欺, 'allowing no self-deception.' After knowledge has been carried to the utmost, this remains to be done, and it is not true that, when knowledge has been completed, the thoughts become sincere. This fact overthrows Chû Hsi's interpretation of the vexed passages in what he calls the text of Confucius. Let the student examine his note appended to this chapter, and he will see that Chû was not unconscious of this pinch of the difficulty.

第七章 一節 所謂脩身、在正其心者、身有所忿懥、則不得其正、有所恐懼、則不得其正、有所好樂、則不得其正、有所憂患、則不得其正。二節 心不在焉、視而不見、聽而不聞、食而不知其味。三節 此謂脩身、在正其心。

右傳之七章、釋正心脩身。

CHAP. VII. 1. What is meant by, 'The cultivation of the person depends on rectifying the mind,' *may be thus illustrated*:—If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

2. When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

3. This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

The above seventh chapter of commentary explains rectifying the mind and cultivating the person.

7. ON PERSONAL CULTIVATION AS DEPENDENT ON THE RECTIFICATION OF THE MIND. 1. Here Chû Hsî, following his master Ch'ăng, would again alter the text, and change the second 身 into 心. But this is unnecessary. The 身 in 脩身 is not the mere material body, but the person, the individual man, in contact with things, and intercourse with society, and the 2nd paragraph shows that the evil conduct in the first is a consequence of the mind not being under control. In 忿懥, 恐懼, 好樂 (âo), 憂患, the 2nd term rises on the signification of the first, and intensifies it. Thus, 忿 is called 'a burst of anger,' and 懥, 'persistence in anger,' &c. &c.—I have said above that 身 here is not the material body. Lo Chung-fan, however, says that it is:—身謂肉身, '身 is the body of flesh.' See his reasonings, *in loc.*, but they do not work conviction in the reader. 2. 心不在焉,—this seems to be a case in point, to prove that we cannot tie 心 in this Work to any very definite application. Lo Chung-fan insists that it is 'the God-given *moral* nature,' but 心不在焉 is evidently = 'when the thoughts are otherwise engaged.'

第八章 一節 所謂齊其家、在脩其身者、人之其所親愛、而辟焉、之其所賤惡、而辟焉、之其所畏敬、而辟焉、之其所哀矜、而辟焉、之其所敖惰、而辟焉、故好而知其惡、惡而知其美者、天下鮮矣。二節 故諺有之曰、人莫知其子之惡、莫知其苗之碩。三節 此謂身不脩、不可以齊其家。

CHAP. VIII. 1. What is meant by 'The regulation of one's family depends on the cultivation of his person,' is this:—Men are partial where they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world, who love and at the same time know the bad qualities of *the object of their love*, or who hate and yet know the excellences of *the object of their hatred.*

2. Hence it is said, in the common adage, 'A man does not know the wickedness of his son; he does not know the richness of his growing corn.'

3. This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

8. THE NECESSITY OF CULTIVATING THE PERSON, IN ORDER TO THE REGULATION OF THE FAMILY. The lesson here is evidently, that men are continually falling into error, in consequence of the partiality of their feelings and affections. How this error affects their personal cultivation, and interferes with the regulating of their families, is not specially indicated. 1. The old interpreters seem to go far astray in their interpretation. They take 之 in 之其所親愛, and the other clauses, as = 適, 'to go to,' and 辟 as synonymous with 譬, 'to compare.' Ying-tâ thus expands K'ang-ch'ăng on 人之其所親愛而辟焉:—'Suppose I go to that man. When I see that he is virtuous, I feel affection for, and love him. I ought then to turn round and compare him with myself. Since he is virtuous and I love him, then, if I cultivate myself and be virtuous, I shall so be able in like manner to make all men feel affection for and love me.' In a similar way the other clauses are dealt with. Chû Hsî takes 之 as = 於, 'in regard to,' and 辟 (read p'î) as = 偏, 'partial,' 'one-sided.' Even his opponent, Lo Chung-fan, interprets here in the same way. But 之 is evidently the common sign of possession, the clause that follows it being construed as the regent after 人之. 敖 = 傲, 'proud.'

右傳之八章、釋脩身齊家。

第九章 一節 所謂治國、必先齊其家者、其家不可教、而能教人者、無之、故君子不出家、而成教於國、孝者、所以事君也、弟者、所以事長也、慈者、所以使衆也。二節 康誥曰、如保赤子、心誠求之、雖不中、不遠矣、未有學養子、而后嫁者也。三節 一家仁、一國興仁、一家讓、一國興讓、一人貪

The above eighth chapter of commentary explains cultivating the person and regulating the family.

CHAP. IX. 1. What is meant by 'In order rightly to govern the State, it is necessary first to regulate the family,' is this:—It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler, without going beyond his family, completes the lessons for the State. There is filial piety:—therewith the sovereign should be served. There is fraternal submission:—therewith elders and superiors should be served. There is kindness:—therewith the multitude should be treated.

2. In the Announcement to K'ang, it is said, 'Act as if you were watching over an infant.' If (*a mother*) is really anxious about it, though she may not hit *exactly the wants of her infant*, she will not be far from doing so. There never has been *a girl* who learned to bring up a child, that she might afterwards marry.

3. From the loving ~~*example*~~ of one family a whole State becomes loving, and from its courtesies the whole State becomes courteous,

'uncivil.' 2. 碩,—'great,' 'tall;' 苗之碩,—'the tallness (richness, abundance) of his growing crop.' Farmers were noted, it would appear, in China, so long ago, for grumbling about their crops.

9. ON REGULATING THE FAMILY AS THE MEANS TO THE WELL-ORDERING OF THE STATE. 1. *There is here implied the necessity of self-cultivation to the rule both of the family and of the State, and that being supposed to exist,—which is the force of the* 故,—*it is shown how the virtues that secure the regulation of the family have their corresponding virtues in the wider sphere of the State.* 君子 has here both the moral and the political meaning; it is 治國之君子, 'the superior man

戾、一國作亂、其機如此、此謂一言僨事、一人定國。○四節 堯舜帥天下以仁、而民從之、桀紂帥天下以暴、而民從之、其所令反其所好、而民不從、是故君子、有諸己、而后求諸人、無諸己、而后非諸人、所藏乎身不恕、而能喻諸人者、未之有也。○五節 故治國、在齊其家。○六節 詩云、桃之夭

while, from the ambition and perverseness of the One man, the whole State may be led to rebellious disorder;—such is the nature of the influence. This verifies the saying, 'Affairs may be ruined by a single sentence; a kingdom may be settled by its One man.'

4. Yâo and Shun led on the kingdom with benevolence, and the people followed them. Chieh and Châu led on the kingdom with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the *good* qualities, and then he may require them in the people. He must not have *the bad qualities* in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

5. Thus we see how the government of the State depends on the regulation of the family.

with whom is the government of the State.' It being once suggested to Chû Hsî that 不可教 should be 不能教, he replied—彼之不可教,即我之不能教, 'The *impossibility* of another's being taught is just my *inability* to teach.' 2. See the Shû-ching, V. x. 7. Both in the Shû and here, some verb, like *act*, must be supplied. This paragraph seems designed to show that *the ruler must be carried on to his object by an inward, unconstrained feeling, like that of the mother for her infant.* Lo Chung-fan insists on this as harmonizing with 親民, 'to love the people,' as the second object proposed in the Great Learning. 3. *How certainly and rapidly the influence of the family extends to the State.* 一家 is the one family of the ruler, and 一人 is the ruler. 一人, = 'I, the One man,' is a way in which the sovereign speaks of himself; see Analects, XX. i. 5. 一言 = 一句, as in Analects, II. ii. 一言僨事, 一人定國,—compare Analects, XIII. xv. 仁 and 讓 have reference to the

夭、其葉蓁蓁、之子于歸、宜其家人、宜其家人、而后可以教國人。七節 詩云、宜兄宜弟、宜兄宜弟、而后可以教國人。八節 詩云、其儀不忒、正是四國、其爲父子兄弟足法、而后民法之也。九節 此謂治國、在齊其家。

6. In the Book of Poetry, it is said, 'That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household.' Let the household be rightly ordered, and then the people of the State may be taught.

7. In the Book of Poetry, it is said, 'They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers.' Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the State.

8. In the Book of Poetry, it is said, 'In his deportment there is nothing wrong; he rectifies all the people of the State.' *Yes;* when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, 'The government of his kingdom depends on his regulation of the family.'

孝, 弟 (=悌), 慈, in par. 1. 4. *An illustration of the last part of the last paragraph.* But from the examples cited, the sphere of influence is extended from the State to the kingdom, and the family, moreover, does not intervene between the kingdom and the ruler. In 其所令, 其 must be understood as referring to the tyrants Chieh and Châu. Their orders were good, but unavailing, in consequence of their own contrary example. 諸=於. 所藏乎身, 'what is kept in one's own person,' i. e. his character and mind. 恕,—see Analects, V. xi; XV. xxiii. Ying-ta seems to take 不恕 as simply = 'good.' 6. See the Shih-ching, I. i. Ode VI. st. 3. The ode celebrates the wife of king Wăn, and the happy influence of their family government. 之子 = 是子. Observe 子 is feminine, as in Analects, V. i. 歸, 'going home,' a term for marriage, used by women. 7. See the Shih, II. ii. Ode VI. st. 3. The ode was sung at entertainments, when the king feasted the princes. It celebrates their virtues. 8. See the Shih, I. xiv. Ode III. st. 3. It celebrates, according to Chû Hsi, the praises of some *chün-tsze*, or ruler. 四國,—not 'four States,' but the four quarters of the State, the whole of it

右傳之九章、釋齊家治國。

第十章 所謂平天下、在治其國者、上老老、而民興孝、上長長、而民興弟、上恤孤、而民不倍、是以君子、有絜矩之道也。註 所惡於上、毋以使下、所惡於下、毋以事上、所惡於前、毋以先後、所惡於後、毋以

The above ninth chapter of commentary explains regulating the family and governing the kingdom.

CHAP. X. 1. What is meant by 'The making the whole kingdom peaceful and happy depends on the government of his State,' is this:—When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial; when the sovereign behaves to his elders, as the elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring-square, he may regulate his conduct.

2. What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him

10. ON THE WELL-ORDERING OF THE STATE, AND MAKING THE WHOLE KINGDOM PEACEFUL AND HAPPY. The key to this chapter is in the phrase 絜矩之道, the principle of reciprocity, the doing to others as we would that they should do to us, though here, as elsewhere, it is put forth negatively. It is implied in the expression of the last chapter,—所藏乎身不恕, but it is here discussed at length, and shown in its highest application. The following analysis of the chapter is translated freely from the 四書輯要:—'This chapter explains the well-ordering of the State, and the tranquillization of the kingdom. The greatest stress is to be laid on the phrase—*the measuring-square*. That, and the expression in the general commentary—*loving and hating what the people love and hate, and not thinking only of the profit*, exhaust the teaching of the chapter. It is divided into five parts. The *first*, embracing the first two paragraphs, teaches, that the way to make the kingdom tranquil and happy is in the principle of the measuring square. The *second* part embraces three paragraphs, and teaches that the application of the measuring-square is seen in loving and hating, in common with the people. The consequences of *losing* and *gaining* are mentioned for the first time in the 5th paragraph, to wind up the chapter so far, showing that the decree of Heaven goes or remains, according as the people's hearts are

從前、所惡於右、毋以交於左、所惡於左、毋以交於右、此之謂絜矩之道。三節詩云、樂只君子、民之父母、民之所好好之、民之所惡惡之、此之謂民之父母。○四節詩云、節彼南山、維石巖巖、赫赫師尹、民具爾瞻、有國者、不可以不愼、辟、則爲天下僇矣。○五節詩

not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right:—this is what is called 'The principle with which, as with a measuring-square, to regulate one's conduct.'

3. In the Book of Poetry it is said, 'How much to be rejoiced in are these princes, the parents of the people!' When *a prince* loves what the people love, and hates what the people hate, then is he what is called the parent of the people.

4. In the Book of Poetry, it is said, 'Lofty is that southern hill, with its rugged masses of rocks! Greatly distinguished are you, O *grand*-teacher Yin, the people all look up to you.' Rulers of States may not neglect to be careful. If they deviate *to a mean selfishness*, they will be a disgrace in the kingdom.

lost or gained. The *third* part embraces eight paragraphs, and teaches that the most important result of loving and hating in common with the people is seen in making the *root* the primary subject, and the *branch* only secondary. Here, in par. 11, mention is again made of *gaining* and *losing*, illustrating the meaning of the quotation in it, and showing that to the collection or dissipation of the people the decree of Heaven is attached. The *fourth* part consists of five paragraphs, and exhibits the extreme results of loving and hating, as shared with the people, or on one's own private feeling, and it has special reference to the sovereign's employment of ministers, because there is nothing in the principle more important than that. The 19th paragraph speaks of *gaining* and *losing*, for the third time, showing that from the 4th paragraph downwards, in reference both to the hearts of the people and the decree of Heaven, the application or non-application of the principle of the *measuring-square* depends on the mind of the sovereign. The *fifth* part embraces the other paragraphs. Because the root of the evil of a sovereign's not applying that principle lies in his not knowing how wealth is produced, and employing mean men for that object, the distinction between righteousness and profit is here much insisted on, the former bringing with it all advantages, and the latter leading to all evil consequences. Thus the sovereign is admonished, and it is seen how to be careful of his virtue is the root of the principle of the *measuring-square*; and his loving and hating, in common sympathy with the people, is its reality.'

1. There is here no progress of thought, but a repetition of what has been insisted on in the two last chapters. In 老老, 長長, the first characters are verbs, with the meaning which it requires so many words to bring out

云、殷之未喪師、克配上帝、儀監于殷、峻命不易、道得衆、則得國、失衆、則失國。○六節是故君子先愼乎德、有德、此有人、有人、此有土、有土、此有財、有財、此有用。○七節德者、本也、財者、末也。○八節外本內末、爭

5. In the Book of Poetry, it is said, 'Before the sovereigns of the Yin *dynasty* had lost the *hearts of the* people, they could appear before God. Take warning from *the house of* Yin. The great decree is not easily *preserved.*' This shows that, by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

6. On this account, the ruler will first take pains about *his own* virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

7. Virtue is the root; wealth is the result.

8. If he make the root his secondary object, and the result his primary, he will *only* wrangle with his people, and teach them rapine.

in the translation. 弟 = 悌. 孤,—properly, 'fatherless;' here = 'the young and helpless.' 倍, read as, and = 背, 'to rebel,' 'to act contrary to.' 君子, here and throughout the chapter, has reference to office, and specially to the royal or highest. 絜矩之道,—絜 is a verb, read *hsieh*, according to Chû Hsî, = 度, 'to measure;' 矩,—the mechanical instrument, 'the carpenter's square.' It having been seen that the ruler's example is so influential, it follows that the minds of all men are the same in sympathy and tendency. He has then only to take his own mind, and measure therewith the minds of others. If he act accordingly, the grand result—the kingdom tranquil and happy—will ensue. 2. *A lengthened description of the principle of reciprocity.* 先,—4th tone, 'to precede.' 3. See the Shih-ching, II. ii. Ode V. st. 3. The ode is one that was sung at festivals, and celebrates the virtues of the princes present. Chû Hsî makes 只 (read *chih*, 3rd tone) an expletive. Chăng's gloss, in 毛詩註疏, takes it as = 是, and the whole is—'I gladden these princes, the parents of the people.' 4. See the Shih-ching, II. iv. Ode VII. st. 1. The ode complains of the king Yû (幽), for his employing unworthy ministers. 節, read *ts'ieh*, meaning 'rugged and lofty-looking.' 具 = 俱, 'all.' 辟, read *p'i*, as in chap. viii. 僇 is explained in the dictionary by 辱, 'disgrace.' Chû Hsî seems to take it as = 戮, 'to kill,' as did the old commentators. They say: —'He will be put to death by the people, as were the tyrants Chieh and Châu.' 5. See the Shih, III. i. st. 6, where we have 宜 for 儀, and 駿 for 峻. The ode is supposed to be addressed to king Ch'ăng (成), to stimulate him to imitate the virtues of his grandfather Wăn. 殷, = 'the sovereigns of the Yin dynasty.' The capital of the Shang dynasty was changed

民施奪。九節是故財聚、則民散、財散、則民聚。十節是故言悖而出者、亦悖而入、貨悖而入者、亦悖而出。十一節康誥曰、惟命不于常、道善則得之、不善則失之矣。十二節楚書曰、楚國、無以爲寶、惟善、以爲寶。十三舅犯

9. Hence, the accumulation of wealth is the way to scatter the people; and the letting it be scattered among them is the way to collect the people.

10. And hence, the ruler's words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same.

11. In the Announcement to K'ang, it is said, 'The decree indeed may not always rest on *us*;' that is, goodness obtains the decree, and the want of goodness loses it.

12. In the Book of Ch'û, it is said, 'The kingdom of Ch'û does not consider that to be valuable. It values, *instead*, its good men.'

to Yin by P'an-kăng, about B.C. 1400, after which the dynasty was so denominated. 配上帝, according to Chû Hsî, means 'they were the sovereigns of the realm, and corresponded to (fronted) God.' K'ang-ch'ăng says:—'Before they lost their people, from their virtue, they were also able to appear before Heaven; that is, Heaven accepted their sacrifices.' Lo Chung-fan makes it:—'They harmonized with God; that is, in loving the people.' K'ang-ch'ăng's interpretation is, I apprehend, the correct one. 6. 愼乎德,—德 here, according to Chû Hsî, is the 'illustrious virtue' at the beginning of the book. His opponents say that it is the exhibition of virtue; that is, of filial piety, brotherly submission, &c. This is more in harmony with the first paragraph of the chapter. 8. 外 and 內 are used as verbs, = 輕重, 'to consider slight,' 'to consider important.' 爭民,—'will wrangle the (i.e. with the) people.' The ruler will be trying to take, and the people will be trying to hold. 施奪,—'he will give'—(i.e. lead the people to, = teach them)—'rapine.' The two phrases = he will be against the people, and will set them against himself, and against one another. Ying-tâ explains them—'people wrangling for gain will give reins to their rapacious disposition.' 9. 財散, 'wealth being scattered,'—that is, diffused, and allowed to be so by the ruler, among the people. The collecting and scattering of the people are to be understood with reference to their feelings towards their ruler. 10. The 'words' are to be understood of governmental orders and enactments. 悖, read *pei*, = 逆, 'to act contrary to,' 'to rebel,' that which is outraged being 理, 'what is right,' or, in the first place, 民心, 'the people's hearts,' and, in the second place, 君心, 'the ruler's heart.' Our proverb—'goods ill-gotten go ill-spent'—might be translated by 貨悖而入者, 亦悖而出, but those words have a different meaning in the text. 11. See the *K'ang Kâo*, par. 23. The only difficulty is with 于. K'ang-ch'ăng and Ying-tâ do not take it as an expletive, but say it = 於, 'in,' or 'on;'—'The appointment of Heaven may not constantly rest on one family.' Treating 于 in this way, the supplement in the Shû should be 'us.' 12. The

曰、亡人、無以爲寶、仁親以爲寶。〇十四節秦誓曰、若有一个臣、斷斷兮、無他技、其心休休焉、其如有容焉、人之有技、若己有之、人之彥聖、其心好之、不啻若自其口出、寔能容之、以能保我子孫黎民、尚亦有利哉。人之有技、媢疾以惡之、人之彥聖、而違之、俾不通、寔不能容、以

13. *Duke Wăn's* uncle, Fan, said, 'Our fugitive does not account that to be precious. What he considers precious, is the affection due to his parent.'

14. In the Declaration *of the duke of* Ch'in, it is said, 'Let me have but one minister, plain and sincere, not *pretending to* other abilities, but with a simple, upright, mind; and possessed of generosity, *regarding* the talents of others as though he himself possessed them, and, where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to bear them *and employ them*:—such a minister will be able to preserve my sons and grandsons and black-haired people, and benefits likewise to the kingdom may well be looked for from him. But if *it be his character*, when he finds men of ability, to be jealous and hate them; and, when he finds accomplished and perspicacious men, to oppose them and not allow their advancement, showing himself really not able to bear them:—such a minister will not be able to protect my sons and grandsons

Book of Ch'û is found in the 國語, 'Narratives of the States,' a collection purporting to be of the Châu dynasty, and, in relation to the other States, what Confucius's 'Spring and Autumn' is to Lû. The exact words of the text do not occur, but they could easily be constructed from the narrative. An officer of Ch'û being sent on an embassy to Tsin, the minister who received him asked about a famous girdle of Ch'û, called 白珩, how much it was worth. The officer replied that his country did not look on such things as its treasures, but on its able and virtuous ministers. 13. 舅犯, 'uncle Fan;' that is, uncle to Wăn, subsequently marquis, commonly described as duke, of Tsin. Wăn is the 亡人, or, 'fugitive.' In the early part of his life, he was a fugitive, and suffered many vicissitudes of fortune. Once, the duke of Ch'in (秦) having offered to help him, when he was in mourning for his father who had expelled him, to recover Tsin, his uncle Fan gave the reply in the text. The *that* in the translation refers to 得國, 'getting the kingdom.' 14.

不能保我子孫黎民、亦曰殆哉。○十五節唯仁人、放流之、迸諸四夷、不與同中國、此謂唯仁人、爲能愛人、能惡人。○十六節見賢、而不能舉、舉而不能先、命也、見不善、而不能退、退而不能遠、過也。○十七節好人之所惡、惡人之所好、是謂拂人之性、菑必逮夫身。○十八節是故君子、有大道、必忠信以得之、

and black-haired people; and may he not also be pronounced dangerous *to the State?*'

15. It is only the truly virtuous man who can send away such a man and banish him, driving him out among the barbarous tribes around, determined not to dwell along with him in the Middle Kingdom. This is in accordance with the saying, 'It is only the truly virtuous man who can love or who can hate others.'

16. To see men of worth and not be able to raise them to office; to raise them to office, but not to do so quickly:—this is disrespectful. To see bad men and not be able to remove them; to remove them, but not to do so to a distance:—this is weakness.

17. To love those whom men hate, and to hate those whom men love;—this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

18. Thus *we see that* the sovereign has a great course *to pursue.* He must show entire self-devotion and sincerity to attain it, and by pride and extravagance he will fail of it.

'The declaration *of the duke of* Ch'in' is the last book in the Shû-ching. It was made by one of the dukes of Ch'in to his officers, after he had sustained a great disaster, in consequence of neglecting the advice of his most faithful minister. Between the text here, and that which we find in the Shû, there are some differences, but they are unimportant. 15. 仁人 is here, according to Chû Hsî and his followers, the prince who applies the principle of reciprocity, expounded in the second paragraph. Lo Chung-fan contends that it is 親民者, 'the lover of the people.' The paragraph is closely connected with the preceding. In 放流之, 之 refers to the bad minister, there described. The 四夷, 'four Î;' see the Li Chi, III. iii. 14. 不與同中國 = 不與之同處中國, 'will not dwell

驕泰以失之。○十九節生財有大道、生之者衆、食之者寡、爲之者疾、用之者舒、則財恆足矣。○二十節仁者、以財發身、不仁者、以身發財。○廿一節未有上好仁、而下不好義者也、未有好義、其事不終者也、未有府庫財、非其財者也。○廿二節孟獻子曰、畜馬乘、不察於雞豚、伐冰

19. There is a great course *also* for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

20. The virtuous *ruler*, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

21. Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a State, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

22. The officer Măng Hsien said, 'He who keeps horses and a carriage does not look after fowls and pigs. The family which

together with him in the Middle Kingdom.' China is evidently so denominated, from its being thought to be surrounded by barbarous tribes. 惟仁人能云云,—see Analects, IV. iii. 16. I have translated 命 as if it were 慢, which K'ang-ch'ăng thinks should be in the text. Ch'ăng Î (頤) would substitute 怠, 'idle,' instead of 慢, and Chû Hsî does not know which suggestion to prefer. Lo Chung-fan stoutly contends for retaining 命, and interprets it as = 'fate,' but he is obliged to supply a good deal himself, to make any sense of the passage. See his argument, *in loc.*

The paraphrasts all explain 先 by 早, 'early.' 遠, 3rd tone, but with a hiphil force. 退 is referred to 放流 in last paragraph, and 遠 to 不與同中國. 17. This is spoken of the ruler not having respect to the common feelings of the people in his employment of ministers, and the consequences thereof to himself. 夫, 1st tone, is used as in Analects, XI. ix. 4, or = the preposition 乎. *This paragraph speaks generally of the primal cause of gaining and losing, and shows how the principle of the measuring-square must have its root in the ruler's mind.* So, in the 日講. The great course is explained

之家、不畜牛羊、百乘之家、不畜聚斂之臣、與其有聚斂之臣、寧有盜臣、此謂國不以利爲利、以義爲利也。

廿三節 長國家、而務財用者、必自小人矣、彼爲善之、小人之使爲國家、菑害並至、雖有善者、亦無如之何矣、此謂

keeps its stores of ice does not rear cattle or sheep. *So*, the house which possesses a hundred chariots should not keep a minister to look out for imposts that he may lay them on the people. Than to have such a minister, it were better for that house to have one who should rob it *of its revenues*.' This is in accordance with the saying:—'In a State, *pecuniary* gain is not to be considered to be prosperity, but its prosperity *will* be found in righteousness.'

23. When he who presides over a State or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good; but when such a person is employed in the administration of a State or family, calamities *from Heaven*, and injuries *from men*, will befal it together, and, though a good man may take his place, he will not be able to

by Chû as—'the art of occupying the throne, and therein cultivating himself and governing others.' Ying-tâ says it is—'the course by which he practises filial piety, fraternal duty, benevolence, and righteousness.' 驕 and 泰 are here qualities of the same nature. They are not contrasted as in Analects, XIII. xxvi. 19. This is understood by K'ang-ch'ăng as requiring the promotion of agriculture, and that is included, but does not exhaust the meaning. The consumers are the salaried officers of the government. The sentiment of the whole is good;—where there is cheerful industry in the people, and an economical administration of the government, the finances will be flourishing. 20. The sentiment here is substantially the same as in paragraphs 7, 8. The old interpretation is different:—'The virtuous man uses his wealth so as to make his person distinguished. He who is not virtuous, toils with his body to increase his wealth.' 21. This shows how the people respond to the influence of the ruler, and that benevolence, even to the scattering of his wealth on the part of the latter, is the way to permanent prosperity and wealth. 22. Hsien was the honorary epithet of Chung-sun Mieh (蔑), a worthy minister of Lû under the two dukes, who ruled before the birth of Confucius. His sayings, quoted here, were preserved by tradition, or recorded in some Work which is now lost. 畜 (read *ch'û*) 乘馬,—on a scholar's being first called to office, he was gifted by his prince with a carriage and four horses. He was then supposed to withdraw from petty ways of getting wealth. The 卿, or high officers of a State, kept ice for use in their funeral rites and sacrifices. 伐冰,—with reference to the *cutting* the ice to store it; see the Shih, I. xv. Ode I. 8. 聚斂之臣,—see Analects, XI. xvi. 23. 彼爲善之,—善 is used as a verb. = 以爲善, 'considers to be good.' 不以利爲利, 以義爲利,—see Mencius, I. Pt. I. i, *et passim*.

國、不以利爲利、以義爲利也。

右傳之十章、釋治國平天下。凡傳十章、前四章、統論綱領指趣、後六章、細論條目工夫、其第五章、乃明善之要、第六章、乃誠身之本、在初學、尤爲當務之急、讀者不可以其近而忽之也。

remedy the evil. This illustrates *again* the saying, 'In a State, gain is not to be considered prosperity, but its prosperity will be found in righteousness.'

The above tenth chapter of commentary explains the government of the State, and the making the kingdom peaceful and happy.

There are thus, in all, ten chapters of commentary, the first four of which discuss, in a general manner, the scope of the principal topic of the Work; while the other six go particularly into an exhibition of the work required in its subordinate branches. The fifth chapter contains the important subject of comprehending true excellence, and the sixth, what is the foundation of the attainment of true sincerity. Those two chapters demand the especial attention of the learner. Let not the reader despise them because of their simplicity.

THE DOCTRINE OF THE MEAN.

中庸

子程子曰、不偏之謂中、不易之謂庸、中者、天下之正道、庸者、天下之定理、此篇乃孔門傳授心法、子思恐其久而差也、故筆之於書、以授孟子、其書始言一理、中散爲萬事、末復合爲一理、放

My master, the philosopher Ch'ăng, says:—'Being without inclination to either side is called CHUNG; *admitting of no change is called* YUNG. *By* CHUNG *is denoted the correct course to be pursued by all under heaven; by* YUNG *is denoted the fixed principle regulating all under heaven. This work contains the law of the mind, which was handed down from one to another, in the Confucian school, till T'sze-sze, fearing lest in the course of time errors should arise about it, committed it to writing, and delivered it to Mencius. The Book first speaks of one principle; it next spreads this out, and embraces all things; finally, it returns and gathers them all up under the one principle. Unroll it, and it fills*

THE TITLE OF THE WORK.—中庸, 'The Doctrine of the Mean.' I have not attempted to translate the Chinese character 庸, as to the exact force of which there is considerable difference of opinion, both among native commentators, and among previous translators. Chăng K'ang-ch'ăng said—名曰中庸者, 以其記中和之爲用也, 'The Work is named 中庸, because it records the practice of the non-deviating mind and of harmony.' He takes 庸 in the sense of 用, 'to use,' 'to employ,' which is the first given to it in the dictionary, and is found in the Shû-ching, I. i. par. 9. As to the meaning of 中 and 和, see chap. i. par. 4. This appears to have been the accepted meaning of 庸 in this combination, till Ch'ăng Î introduced that of 不易, 'unchanging,' as in the introductory note, which, however, the dictionary does not acknowledge. Chû Hsi himself says—中者不偏不倚, 無過不及之名, 庸, 平常也, '*Chung* is the name for what is without inclination or deflection, which neither exceeds nor comes short. *Yung* means ordinary, constant.' The dictionary gives another meaning of *Yung*, with special reference to the point before us. It is said—又和也, 'It also means harmony;' and then reference is made to K'ang-ch'ang's words given above, the compilers not having observed that he immediately subjoins—庸, 用也, showing that he takes *Yung* in the sense of 'to employ,' and not of 'harmony.' Many, however, adopt this mean-

之則彌六合、卷之、則退藏於密、其味無窮、皆實學也、善讀者、玩索而有得焉、則終身用之、有不能盡者矣。

第一章 一節 天命之謂性、率性之謂道、修道之謂教。二節 道也者、不可

the universe; roll it up, and it retires and lies hid in mysteriousness. The relish of it is inexhaustible. The whole of it is solid learning. When the skilful reader has explored it with delight till he has apprehended it, he may carry it into practice all his life, and will find that it cannot be exhausted.'

CHAPTER I. 1. What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH *of duty;* the regulation of this path is called INSTRUCTION.

ing of the term in chap. ii, and my own opinion is decidedly in favour of it, here in the title. The work then treats of the human mind:—in its state of *chung*, absolutely correct, as it is in itself; and in its state of *hwo*, or harmony, acting *ad extra*, according to its correct nature. —In the version of the work, given in the collection of '*Mémoires concernant l'histoire, les sciences, &c., des Chinois*,' vol. i, it is styled—'*Juste Milieu*.' Rémusat calls it '*L'invariable Milieu*,' after Ch'ăng Î. Intorcetta and his coadjutors call it—'*Medium constans vel sempiternum*.' The Book treats, they say, '*De* MEDIO SEMPITERNO, *sive de aurea mediocritate illa, quæ est, ut ait Cicero, inter nimium et parum, constanter et omnibus in rebus tenenda*.' Morrison, character 庸, says, '*Chung Yung*, the constant (golden) Medium.' Collie calls it—'The golden Medium.' The objection which I have to all these names is, that from them it would appear as if 中 were a noun, and 庸 a qualifying adjective, whereas they are co-ordinate terms. My own version of the title in the translation published in the Sacred Books of the East is, '*The State of Equilibrium and Harmony*.'

INTRODUCTORY NOTE. 子程子,—see on introductory note to the 大學. On Tsze-sze, and his authorship of this work, see the prolegomena. 六合 is a phrase denoting —'the zenith and nadir, and the four cardinal points,' = the universe. 善讀者,—not our 'good reader,' but as in the translation.—I will not here anticipate the judgment of the reader on the eulogy of the enthusiastic Ch'ăng.

1. It has been stated, in the prolegomena, that the current division of the Chung Yung into chapters was made by Chû Hsî, as well as their subdivision into paragraphs. The thirty-three chapters which embrace the work, are again arranged by him in five divisions, as will be seen from his supplementary notes. The first and last chapters are complete in themselves, as in the introduction and conclusion of the treatise. The second part contains ten chapters; the third, nine; and the fourth, twelve.

Par. 1. *The principles of duty have their root in the evidenced will of Heaven, and their full exhibition in the teaching of sages.* By 性, or 'nature,' is to be understood the nature of man, though Chû Hsî generalizes it so as to embrace that of brutes also; but only *man* can be cognizant of the *tâo* and *chiâo*. 命 he defines by 令, 'to command,' 'to order.' But we must take it as in a gloss on a passage from the Yî-ching, quoted in the dictionary.—命者人所稟受, '*Ming* is what men are endowed with. Chû also says that 性 is just 理, the 'principle,' characteristic of any particular nature. But this only involves the subject in mystery. His explanation of 道 by 路, 'a path,' seems to be correct, though some modern writers object to it.—What is taught seems to be this:—To man belongs a moral nature, conferred on him by Heaven or God, by which he is consti-

須臾離也、可離、非道也、是故君子戒慎乎其所不睹、恐懼乎其所不聞。三節莫見乎隱、莫顯乎微、故君子慎其獨也。四節喜怒、哀、樂、之未發、謂之中、發而皆中節、謂之和、中也者、天下之大本也、和

2. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive.

3. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.

4. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root *from which grow all the human actings* in the world, and this HARMONY is the universal path *which they all should pursue.*

tuted a law to himself. But as he is prone to deviate from the path in which, according to his nature, he should go, wise and good men—sages—have appeared, to explain and regulate this, helping all by their instructions to walk in it.

Par. 2. *The path indicated by the nature may never be left, and the superior man*—體道之人, *he who would embody all principles of right and duty—exercises a most sedulous care that he may attain thereto.* 須臾 is a name for a short period of time, of which there are thirty in the twenty-four hours; but the phrase is commonly used for 'a moment,' 'an instant.' K'ung Ying-tâ explains 可離非道,—'what may be left is a wrong way,' which is not admissible. 離, 4th tone, = 去, 'to be, or go, away from.' If we translate the two last clauses literally,—'is cautious and careful in regard to what he does not see; is fearful and apprehensive in regard to what he does not hear,'—they will not be intelligible to an English reader. A question arises, moreover whether 其所不睹. 其所不聞, ought not to be understood passively, = 'where he is not seen,' 'where he is not heard.' They are so understood by Ying-tâ, and the 大學傳, chap. vi, is much in favour, by its analogy, of such an interpretation.

Par. 3. Chû Hsî says that 隱 is 'a dark place;' that 細 means 'small matters;' and that 獨 is 'the place which other men do not know, and is known only to one's self.' There would thus hardly be here any advance from the last paragraph. It seems to me that the secrecy must be in the recesses of one's own heart, and the minute things, the springs of thought and stirrings of purpose there. The full development of what is intended here is probably to be found in all the subsequent passages about 誠, or 'sincerity.' See 西河合集, 中庸說, *in loc.*

Par. 4. 'This,' says Chû Hsî, 'speaks of the virtue of the nature and passions, to illustrate the meaning of the statement that the path may not be left.' It is difficult to translate the para-

也者、天下之達道也。致中和、天地位焉、萬物育焉。五節

右第一章、子思述所傳之意、以立言、首明道之本原出於天、而不可易、其實體備於己、而不可離、次言存養省察之要、終言聖神功化之極、蓋欲學者於此、反求諸身、

5. Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.

In the first chapter which is given above, Tsze-sze states the views which had been handed down to him, as the basis of his discourse. First, it shows clearly how the path of duty is to be traced to its origin in Heaven, and is unchangeable, while the substance of it is provided in ourselves, and may not be departed from. Next, it speaks of the importance of preserving and nourishing this, and of exercising a watchful self-scrutiny with reference to it. Finally, it speaks of the meritorious achievements and transforming influence of sage and spiritual men in their highest extent. The wish of Tsze-sze was that hereby the learner should direct his thoughts inwards, and by searching in himself, there find these

graph because it is difficult to understand it. 謂之 is different from 之謂 in par. 1. That *defines*; this *describes*. What is described in the first clause, seems to be 性, 'the nature,' capable of all feelings, but unacted on, and in equilibrium.

Par. 5. On this Intorcetta and his colleagues observe:—'*Quis non videt eo dumtaxat collimasse philosophum, ut hominis naturam, quam ab origine sua rectam, sed deinde lapsam et depravatam passim Sinenses docent, ad primævum innocentiæ statum reduceret? Atque ita reliquas res creatas, homini jam rebelles, et in ejusdem ruinam armatas, ad pristinum obsequium veluti revocaret. Hoc caput primum libri Ta Heŏ, hoc item hic et alibi non semel indicat. Etsi autem nesciret philosophus nos a prima felicitate propter peccatum primi parentis excidisse, tamen et tot rerum quæ adversantur et infestæ sunt homini, et ipsius naturæ humanæ ad deteriora tam pronæ, longo usu et contemplatione didicisse videtur, non posse hoc universum, quod homo vitiatus quodam modo vitiarat, connaturali suæ integritati et ordini restitui, nisi prius ipse homo per victoriam sui ipsius, eam, quam amiserat, integritatem et ordinem recuperaret.*' I fancied something of the same kind, before reading their note. According to Chû Hsî, the paragraph describes the work and influence of sage and spiritual men in their highest issues. The subject is developed in the 4th part of the work, in very extravagant and mystical language. The study of it will modify very much our assent to the views in the above passage. There is in this whole chapter a mixture of sense and mysticism,—of what may be grasped, and what tantalizes and eludes the mind. 位, according to Chû Hsî, = 安其位, 'will rest in their positions.' K'ang-ch'ăng explained it by 正, —'will be rectified.' 'Heaven and earth' are here the parent powers of the universe. Thus

而自得之、以去夫外誘之私、而充其本然之善、楊氏所謂一篇之體要是也、其下十章、蓋子思引夫子之言、以終此章之義。

第二章 一節 仲尼曰、君子、中庸、小人、反中庸。二節 君子之中庸也、君子而時中、小人之中庸也、小人而無忌憚也。

truths, so that he might put aside all outward temptations appealing to his selfishness, and fill up the measure of the goodness which is natural to him. This chapter is what the writer Yang called it,—'The sum of the whole work.' In the ten chapters which follow, Tsze-sze quotes the words of the Master to complete the meaning of this.

CHAP. II. 1. Chung-nî said, 'The superior man *embodies* the course of the Mean; the mean man acts contrary to the course of the Mean.

2. 'The superior man's embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man's acting contrary to the course of the Mean is because he is a mean man, and has no caution.'

Ying-tâ expounds:—'Heaven and earth will get their correct place, and the processes of production and completion will go on according to their principles, so that all things will be nourished and fostered.'

CONCLUDING NOTE. The writer Yang, A.D. 1053-1135, quoted here, was a distinguished scholar and author in the Sung dynasty. He was a disciple of Ch'ăng Hâo, and a friend both of him and his brother Î. 體要, 'the substance and the abstract,' = the sum.

2. ONLY THE SUPERIOR MAN CAN FOLLOW THE MEAN; THE MEAN MAN IS ALWAYS VIOLATING IT. 1. Why Confucius should here be quoted by his designation, or marriage name, is a moot-point. It is said by some that disciples might in this way refer to their teacher, and a grandson to his grandfather, but such a rule is constituted probable on the strength of this instance, and that in chap. xxx. Others say that it is the honorary designation of the sage, and = the 尼父, which duke Âi used in reference to Confucius, in eulogizing him after his death. See the Lî Chî, II. Sect. I. iii. 44. Some verb must be understood between 君子 and 中庸, and I have supposed it to be 體, with most of the paraphrasts. Nearly all seem to be agreed that 中庸 here is the same as 中和 in the last chapter. On the change of terms, Chû Hsi quotes from the scholar Yû (遊), to the effect that 中和 is said with the nature and feelings in view, and 中庸, with reference to

第三章 子曰、中庸其至矣乎、民鮮能久矣。

第四章 一節 子曰、道之不行也、我知之矣、知者過之、愚者不及也、道之不明也、我知之矣、賢者過之、不肖者不及也。二節 人莫不飲食也、鮮能知味也。

CHAP. III. The Master said, 'Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practise it!'

CHAP. IV. 1. The Master said, 'I know how it is that the path *of the Mean* is not walked in:—The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood:—The men of talents and virtue go beyond it, and the worthless do not come up to it.

2. 'There is no body but eats and drinks. But they are few who can distinguish flavours.'

virtue and conduct. 2. 君子而時中 is explained by Chû:—'Because he has the virtue of a superior man, and moreover is able always to manage the *chung*.' But I rather think that the *chün-tsze* here is specially to be referred to the same as described in I. ii, and 中=正中. Wang Sû, the famous scholar of the Wei (魏) dynasty, in the first part of the third century, quotes 小人之中庸, with 反 before 中, of which Chû Hsi approves. If 反 be not introduced into the text, it must certainly be understood. 忌憚 is the opposite of 戒愼, 恐懼, in I. ii.—This, and the ten chapters which follow, all quote the words of Confucius with reference to the 中庸, to explain the meaning of the first chapter; and 'though there is no connexion of composition between them,' says Chû Hsi, 'they are all related by their meaning.'

3. THE RARITY, LONG EXISTING IN CONFUCIUS'S TIME, OF THE PRACTICE OF THE MEAN. See the Analects, VI. xxvii. K'ang-ch'ăng and Ying-tâ take the last clause as='few can practise it long.' But the view in the translation is better. The change from 仲尼曰 to 子曰 is observable.

4. HOW IT WAS THAT FEW WERE ABLE TO PRACTISE THE MEAN. 1. 道 may be referred to the 道 in the first chapter; immediately following 中庸 in the last, I translate it here—'the path of the Mean.' 知者 and 賢者 are not to be understood as meaning the truly wise and the truly worthy, but only those who in the degenerate times of Confucius deemed themselves to be such. The former thought the course of the Mean not worth their study, and the latter thought it not sufficiently exalted for their practice. 肖,—'as,' 'like.' 不肖 following 賢, indicates individuals of a different character, not equal to them. 2. We have here not a comparison, but an illustration, which may help to an understanding of the former paragraph, though it does not seem very apt. People do not know the true flavour of what they eat and drink, but they need not go beyond that to learn it. So the Mean belongs to all the actions of ordinary life, and might be discerned and practised in them, without looking for it in extraordinary things.

第五章 子曰、道其不行矣夫。

第六章 子曰、舜其大知也與、舜好問、而好察邇言、隱惡而揚善、執其兩端、用其中於民、其斯以爲舜乎。

第七章 子曰、人皆曰予知、驅而納諸罟擭陷阱之中、而莫之知辟也、人皆曰予知、擇乎中庸、而不能

CHAP. V. The Master said, 'Alas! How is the path of the Mean untrodden!'

CHAP. VI. The Master said. 'There was Shun:—He indeed was greatly wise! Shun loved to question *others*, and to study their words, though they might be shallow. He concealed what was bad *in them*, and displayed what was good. He took hold of their two extremes, *determined* the Mean, and employed it in *his government of* the people. It was by this that he was Shun!'

CHAP. VII. The Master said, 'Men all say, "We are wise;" but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, "We are wise;" but happening to choose the course of the Mean, they are not able to keep it for a round month.'

5. Chû Hsî says:—'From not being understood, therefore it is not practised.' According to K'ang-ch'ăng, the remark is a lament that there was no intelligent sovereign to teach the path. But the two views are reconcileable.

6. HOW SHUN PURSUED THE COURSE OF THE MEAN. This example of Shun, it seems to me, is adduced in opposition to the knowing of chap. iv. Shun, though a sage, invited the opinions of all men, and found truth of the highest value in their simplest sayings, and was able to determine from them the course of the Mean. 執其兩端,—'the two extremes,' are understood by K'ang-ch'ăng of the two errors of exceeding and coming short of the Mean. Chû Hsî makes them—'the widest differences in the opinions which he received.' I conceive the meaning to be that he examined the answers which he got, in their entirety, from beginning to end. Compare 扣其兩端, Analects, IX. vii. His concealing what was bad, and displaying what was good, was alike to encourage people to speak freely to him. K'ang-ch'ăng makes the last sentence to turn on the meaning of 舜, when applied as an honorary epithet of the dead, = 'Full, all-accomplished;' but Shun was so named when he was alive.

7. THEIR CONTRARY CONDUCT SHOWS MEN'S IGNORANCE OF THE COURSE AND NATURE OF THE MEAN. The first 予知 is to be understood with a general reference,—'We are wise,' i. e. we can very well take care of ourselves. Yet the presumption of such a profession is seen in men's not being able to take care of themselves. The application of this illustration is then made to the subject in hand, the second 予知 requiring to be specially understood with reference to the subject of the Mean. The conclusion in

期月守也。

第八章 子曰、回之爲人也、擇乎中庸、得一善、則拳拳服膺、而弗失之矣。

第九章 子曰、天下國家、可均也、爵祿、可辭也、白刃、可蹈也、中庸、不可能也。

第十章 一節 子路問强、二節 子曰、南方之强與、北方之强與、抑而强與、三節 寬柔以教、不報

CHAP. VIII. The Master said, 'This was the manner of Hûi:—he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it.'

CHAP. IX. The Master said, 'The kingdom, its States, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet;—but the course of the Mean cannot be attained to.'

CHAP. X. 1. Tsze-lû asked about energy.

2. The Master said, 'Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself?

3. 'To show forbearance and gentleness in teaching others;

both parts is left to be drawn by the reader for himself. 擭, read *hwâ*, 4th tone, 'a trap for catching animals.' 期, read *ch'î*, like 朞, in Analects, XIII. x, though it is here applied to a month, and not, as there, to a year.

8. How Hûi held fast the course of the Mean. Here the example of Hûi is likewise adduced, in opposition to those mentioned in chap. iv. All the rest is exegetical of the first clause—回之爲人也, 'Hûi's playing the man.' —善 is not '*one* good point,' so much as any one. 拳 is 'the closed fist;' 拳拳,—'the appearance of holding firm.'

9. The difficulty of attaining to the course of the Mean. 天下,—'the kingdom;' we should say—'kingdoms,' but the Chinese know only of *one* kingdom, and hence this name for it—'all under the sky,' embracing by right, if not in fact, all kingdoms. The kingdom was made up of States, and each State of Families. See the Analects, V. vii; XII. xx. 均,'level;' here a verb = 平治, 'to bring to perfect order.' 刃,—'a sharp, strong weapon,' used of swords, spears, javelins, &c. 不可能,—literally, 'cannot be *canned*.'

10. On energy in its relation to the Mean. In the Analects we find Tsze-lû, on various occasions, putting forward the subject of his valour (勇), and claiming, on the ground of it, such praise as the Master awarded to Hûi. We may suppose, with the old interpreters, that hearing Hûi commended, as in chap. viii, he wanted to know whether Confucius would not allow that he also could, with his forceful character, seize and hold fast the Mean. 1. For

無道、南方之强也、君子居之。四節衽金革、死而不厭、北方之强也、而强者居之。五節故君子、和而不流、强哉矯、中立而不倚、强哉矯、國有道、不變塞焉、强哉矯、國無道、至死不變、强哉矯。

and not to revenge unreasonable conduct:—this is the energy of Southern regions, and the good man makes it his study.

4. 'To lie under arms; and meet death without regret:—this is the energy of Northern regions, and the forceful make it their study.

5. 'Therefore, the superior man cultivates *a friendly* harmony, without being weak.—How firm is he in his energy! He stands erect in the middle, without inclining to either side.—How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement.—How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing.—How firm is he in his energy!'

强 I have been disposed to coin the term 'forcefulness.' Chû defines it correctly—力足以勝人之名, 'the name of strength sufficient to overcome others.' 2. 而(=汝)强 must be—'the energy which you should cultivate,' not 'which you have.' If the latter be the meaning, no farther notice of it is taken in Confucius's reply, while he would seem, in the three following paragraphs, to describe the three kinds of energy which he specifies. K'ang-ch'ang and Ying-tâ say that 而强 means the energy of the Middle Kingdom, the North being 'the sandy desert,' and the South, 'the country south of the Yang-tsze.' But this is not allowable. 3. That climate and situation have an influence on character is not to be denied, and the Chinese notions on the subject may be seen in the amplification of the 9th of the K'ang-hsi celebrated Precepts (聖諭廣訓). But to speak of their effects as Confucius here does is extravagant. The barbarism of the South, according to the interpretation mentioned above, could not have been described by him in these terms. The energy of mildness and forbearance, thus described, is held to come short of the Mean; and therefore 君子 is taken with a low and light meaning, far short of what it has in par. 5. This practice of determining the force of phrases from the context makes the reading of the Chinese classics perplexing to a student. 居之;—see the Analects, XII. xiv. 4. 衽, 'the lappel in front of a coat;' also 'a mat.' 衽金革, 'to make a mat of the leather dress (革) and weapons (金).' This energy of the North, it is said, is in excess of the Mean, and the 故, at the beginning of par. 5, 'therefore,' = 'those two kinds of energy being thus respectively in defect and excess.' 矯 is 强貌 'the appearance of being energetic.' This illustrates the energy which is in exact accord with the Mean, in the individual's treatment of others, in his regulation of himself, and in relation to public affairs. 有道, 無道;—often in the Analects. I have followed Chû Hsi in translating 塞. Ying-tâ paraphrases:—守直不變, 德行充實, 'He holds to what is upright, and

〔十一章〕一節 子曰、素隱行怪、後世有述焉、吾弗爲之矣。二節 君子、遵道而行、半塗而廢、吾弗能已矣。三節 君子依乎中庸、遯世不見知、而不悔、唯聖者能之。

〔十二章〕一節 君子之道、費而隱。二節 夫婦之愚、可以

CHAP. XI. 1. The Master said, 'To live in obscurity, and yet practise wonders, in order to be mentioned with honour in future ages:—this is what I do not do.

2. 'The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it:—I am not able *so* tc stop.

3. 'The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret.—It is only the sage who is able for this.'

CHAP. XII. 1. The way which the superior man pursues, reaches wide and far, and yet is secret.

2. Common men and women, however ignorant, may intermeddle

does not change, his virtuous conduct being all-complete.' A modern writer makes the meaning:—'He does not change through being puffed up by the fulness of office.' Both of these views go on the interpretation of 塞 as = 實.

11. ONLY THE SAGE CAN COME UP TO THE REQUIREMENTS OF THE MEAN. 1. 素 is found written 索, 'to examine,' 'to study,' in a work of the Han dynasty, and Chû adopts that character as the true reading, and explains accordingly:—'To study what is obscure and wrong (隱僻).' K'ang-ch'ăng took it as = 傃, 'towards,' or, 'being inclined to,' and both he and Ying-tâ explain as in the translation. It is an objection to Chû's view, that, in the next chapter, 隱 is given as one of the characteristics of the Mean. The 遯世云云, in par. 3, moreover, agree well with the older view. 2. 君子 is here the same as in the last chapter, par. 3. A distinction is made between 遵道 here and 依道 below. The former, it is said, implies endeavour, while the latter is natural and unconstrained accordance. 3. 君子 here has its very highest signification, and = 聖者 in the last clause. 避世 is said to be different from 遯世, the latter being applicable to the recluse who withdraws from the world, while the former may describe one who is in the world, but does not act with a reference to its opinion of him. It will be observed how Confucius declines saying that he had himself attained to this highest style.—'With this chapter,' says Chû Hsî, 'the quotations by Tsze-sze of the Master's words, to explain the meaning of the first chapter, stop. The great object of the work is to set forth wisdom, benevolent virtue, and valour, as the three grand virtues whereby entrance is effected into the path of the Mean, and therefore, at its commencement, they are illustrated by reference to Shun, Yen Yüan, and Tsze-lû; Shun possessing the wisdom, Yen Yüan the benevolence, and Tsze-lû the valour. If one of these virtues be absent, there is no way of advancing to the path, and perfecting the virtue. This will be found fully treated of in the 20th chapter.' So, Chû Hsî. The student forming a judgment for himself, however, will not see

與知焉、及其至也、雖聖人亦有所不知焉、夫婦之不肖、可以能行焉、及其至也、雖聖人亦有所不能焉、天地之大也、人猶有所憾、故君子語大、天下莫能載焉、語小、天下莫能破焉。○三節詩云、鳶飛戾天、魚躍于淵、言其

with the knowledge of it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is that, were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to split it.

3. It is said in the Book of Poetry, 'The hawk flies up to heaven; the fishes leap in the deep.' This expresses how this *way* is seen above and below.

very distinctly any reference to these cardinal virtues. The utterances of the sage illustrate the phrase 中庸, showing that the course of the Mean had fallen out of observance, some overshooting it, and others coming short of it. When we want some precise directions how to attain to it, we come finally to the conclusion that only the sage is capable of doing so. We greatly want teaching, more practical and precise.

12. The course of the Mean reaches far and wide, but yet is secret. With this chapter, the third part of the work commences, and the first sentence,—君子之道, 費而隱, may be regarded as its text. If we could determine satisfactorily the signification of those two terms, we should have a good clue to the meaning of the whole, but it is not easy to do so. The old view is inadmissible. K'ang-ch'ǎng takes 費 as = 佹, 'doubly involved,' 'perverted,' and both he and Ying-tâ explain :—'When right principles are opposed and disallowed, the superior man retires into obscurity, and does not hold office.' On this view of it, the sentence has nothing to do with the succeeding chapters. The two meanings of 費 in the dictionary are—'the free expenditure of money,' and 'dissipation,' or 'waste.' According to Chû, in this passage, 費卽用之廣也, '費 indicates the wide range of the *tâo* in practice.' Something like this must be its meaning :—the course of the Mean, requiring everywhere to be exhibited. Chû then defines 隱 as 體之微, 'the minuteness of the *tâo* in its nature or essence.' The former answers to the *what* of the *tâo*, and the latter to the *why*. But it rather seems to me, that the 隱 here is the same with the 隱 and 微, i. 4, and that the author simply intended to say that the way of the superior man reaching everywhere, —embracing all duties,—yet had its secret spring and seat in the Heaven-gifted nature, the individual consciousness of duty in every man. 2. 夫婦 = 匹夫, 匹婦. Ana-

上下察也。四節君子之道、造端乎夫婦、及其至也、察乎天地。

右第十二章、子思之言、蓋以申明首章道不可離之意也、其下八章、雜引孔子之言以明之。

十三 一節子曰、道不遠人、人之爲道而遠人、不可以爲道。二節詩云、伐柯伐柯、其則不遠、執

4. The way of the superior man may be found, in its simple elements, in the intercourse of common men and women; but in its utmost reaches, it shines brightly through heaven and earth.

The twelfth chapter above contains the words of Tsze-sze, and is designed to illustrate what is said in the first chapter, that 'The path may not be left.' In the eight chapters which follow, he quotes, in a miscellaneous way, the words of Confucius to illustrate it.

CHAP. XIII. 1. The Master said, 'The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered THE PATH.

2. 'In the Book of Poetry, it is said, "In hewing an axe-handle, in hewing an axe-handle, the pattern is not far off." We grasp one

lects, XIV. xviii. 3. But I confess to be all at sea in the study of this paragraph. Chû quotes from the scholar Hâu (侯 氏), that what the superior man fails to know was exemplified in Confucius's having to ask about ceremonies and offices, and what he fails to practise was exemplified in Confucius not being on the throne, and in Yâo and Shun's being dissatisfied that they could not make every individual enjoy the benefits of their rule. He adds his own opinion, that what men complained of in Heaven and Earth, was the partiality of their operations in overshadowing and supporting, producing and completing, the heat of summer, the cold of winter, &c. If such things were intended by the writer, we can only regret the vagueness of his language, and the want of coherence in his argument. In translating 君子語大云云, I have followed Mâo Hsî-ho. 3. See the Shih, III. i. Ode V. st. 3. The ode is in praise of the virtue of king Wän. 察 is in the sense of 昭著, 'brightly displayed.' The application of the words of the ode does appear strange.

13. THE PATH OF THE MEAN IS NOT FAR TO SEEK. EACH MAN HAS THE LAW OF IT IN HIMSELF, AND IT IS TO BE PURSUED WITH EARNEST SINCERITY. 1. 人之爲道而遠人, 'When men practise a course, and *wish to be* far from men.' The meaning is as in the translation. 2. See the Shih-ching, I. xv. Ode V. st. 2. The object of the paragraph seems to be to show that the rule for dealing with men, according to the

柯以伐柯、睨而視之、猶以爲遠、故君子以人治人、改而止。○三節忠恕違道不遠、施諸己而不願、亦勿施於人、○四節君子之道四、丘未能一焉、所求乎子、以事父、未能也、所求乎臣、以事君、未能也、所求乎弟、以事兄、未能也、所求乎朋友、先施之、未能也、庸德之行、庸言之謹、有所

axe-handle to hew the other; and yet, if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change *what is wrong*, he stops.

3. 'When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.

4. 'In the way of the superior man there are four things, to not one of which have I as yet attained.—To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince, as I would require my minister to serve me: to this I have not attained; to serve my elder brother, as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained. Earnest in practising the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man

principles of the Mean, is nearer to us than the one axe is to the other. The branch is hewn, and its form altered from its natural one. Not so with man. The change in him only brings him to his proper state. 3. Compare Analects, IV.xv. 違 is here a neuter verb = 'to be distant from.' 4. The admissions made by Confucius here are remarkable, and we do not think the less of him because of them. Those who find it necessary to insist with the Chinese, on his having been, like other men, compassed with infirmity, dwell often on them; but it must be allowed that the cases, as put by him, are in a measure hypothetical, his father having died when he was a child. He passes from speaking of himself by his name (丘), to speak of the *chün-tsze*, and the change is most naturally made after the last 能也. 庸德之行, 庸言之謹,—'in the practice of ordinary

不足、不敢不勉、有餘不敢盡、言顧行、行顧言、君子胡不慥慥爾。

十四 一節 君子、素其位而行、不願乎其外。○二節 素富貴、行乎富貴、素貧賤、行乎貧賤、素夷狄、行乎夷狄、素患難、行乎患難、○三節 君子無入而不自得焉。在上位、不陵下、在下位、不援上、正

dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not just an entire sincerity which marks the superior man?'

CHAP. XIV. 1. The superior man does what is proper to the station in which he is; he does not desire to go beyond this.

2. In a position of wealth and honour, he does what is proper to a position of wealth and honour. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

3. In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favour of his

virtues,' i.e. the duties of a son, minister, &c., mentioned above, and 'in the carefulness of ordinary speech,' i.e. speaking about those virtues. To the practice belong the clauses 有所不足，不敢不免, and to the speaking, the two next clauses. 爾,—as a final particle, = 耳, 'simply,' 'just.'

14. HOW THE SUPERIOR MAN, IN EVERY VARYING SITUATION, PURSUES THE MEAN, DOING WHAT IS RIGHT, AND FINDING HIS RULE IN HIMSELF. 1. Chû Hsî takes 素 as = 見在, 'at present,' 'now;' but that meaning was made to meet the exigency of the present passage. K'ang-ch'ăng takes it, as in chap. XI, as = 傃, 'being inclined to.' Mâo endeavours to establish this view:—素位者，卽本來故有之位，'素位 is the proper station in which he has been.' The meaning comes to much the same in all these interpretations. 不願乎其外,—compare Analects, XIV. xxviii. 2. 行乎富貴 = 行乎富貴所當行之道, 'He pursues the path, which ought to be pursued amid riches and honours. So, in the other clauses. 自得,—literally = 'self-possessing.' The paraphrasts make it—'happy in conforming himself to his position.' I consider it equivalent to what is said in chap. ii,—君子之中庸也，君子而時

己而不求於人、則無怨、上不怨天、下不尤人。○四節故君子居易以俟命、小人、行險以徼幸。○五節子曰、射有似乎君子、失諸正鵠、反求諸其身。

十五章 一節 君子之道、辟如行遠必自邇、辟如登高必自卑。○二節 詩曰、妻子好合、如鼓瑟琴、兄弟既翕、和樂且

superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against Heaven, nor grumble against men.

4. Thus it is that the superior man is quiet and calm, waiting for the appointments *of Heaven*, while the mean man walks in dangerous paths, looking for lucky occurrences.

5. The Master said, 'In archery we have something like the way of the superior man. When the archer misses the centre of the target, he turns round and seeks for the cause of his failure in himself.'

CHAP. XV. 1. The way of the superior man may be compared to what takes place in travelling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.

2. It is said in the Book of Poetry, 'Happy union with wife and children, is like the music of lutes and harps. When there is concord among brethren, the harmony is delightful and enduring. *Thus*

中. 3. 援 is explained in the dictionary, after K'ang-ch'ang, by 牽持, 'to drag and cling to.' The opposition of the two clauses makes the meaning plain. 4. 易, according to K'ang-ch'ang, 猶平安, 'is equivalent to peaceful and tranquil.' Chû Hsî says,—易, 平地也, '易 means level ground.' This is most correct, but we cannot so well express it in the translation. 5. 正, the 1st tone, and 鵠 are both names of birds, small and alert, and difficult to be hit. On this account, a picture of the former was painted on the middle of the target, and a figure of the latter was attached to it in leather. It is not meant, however, by this, that they were both used in the same target, at the same time. For another illustration of the way of the superior man from the customs of archery, see Analects, III. vii.

15. IN THE PRACTICE OF THE MEAN THERE IS AN ORDERLY ADVANCE FROM STEP TO STEP. 1. 辟 is read as, and = 譬. 2. See the Shih, II. i. Ode IV. st. 7, 8. The ode celebrates, in a regretful tone, the dependence of brethren on one another, and the beauty of brotherly harmony. Mao says:—'Although there may be the happy union of wife and children, like the music of lutes and harps, yet there must also be the harmonious concord of brethren, with its exceeding delight, and then may wife and children be regulated and enjoyed. Brothers

耽、宜爾室家、樂爾妻帑。三節 子曰、父母其順矣乎。

十六 一節 子曰、鬼神之爲德、其盛矣乎。二節 視之而弗見、聽之而弗聞、體物而不可遺。三節 使天下之人、齊明盛服、以承祭祀、洋

may you regulate your family, and enjoy the pleasure of your wife and children.'

3. The Master said, 'In such a state of things, parents have entire complacence!'

CHAP. XVI. 1 The Master said, 'How abundantly do spiritual beings display the powers that belong to them!

2. 'We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them.

3. 'They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to

are near to us, while wife and children are more remote. Thus it is, that from what is near we proceed to what is remote.' He adds that anciently the relationship of husband and wife was not among the five relationships of society, because the union of brothers is from Heaven, and that of husband and wife is from man! 3. This is understood to be a remark of Confucius on the ode. From wife, and children, and brothers, parents at last are reached, illustrating how from what is low we ascend to what is high.—But all this is far-fetched and obscure.

16. AN ILLUSTRATION, FROM THE OPERATION AND INFLUENCE OF SPIRITUAL BEINGS, OF THE WAY OF THE MEAN. What is said of the *kwei-shăn* in this chapter is only by way of illustration. There is no design, on the part of the sage, to develop his views on those beings or agencies. The key of it is to be found in the last paragraph, where the 夫微之顯 evidently refers to 莫顯乎微 in chap. i This paragraph, therefore, should be separated from the others, and not interpreted specially of the *kwei-shăn*. I think that Dr. Medhurst, in rendering it (Theology of the Chinese, p. 22)—'How great then is the manifestation of *their* abstruseness! Whilst displaying their sincerity, they are not to be concealed,' was wrong, notwithstanding that he may be defended by the example of many Chinese commentators. The second clause of par. 5,—誠之不可揜如此, appears altogether synonymous with the 誠於中必形於外, in the 大學傳, chap. vi. 2, to which chapter we have seen that the whole of chap. i, pars. 2, 3, has a remarkable similarity. However we may be driven to find a recondite, mystical, meaning for 誠, in the 4th part of this work, there is no necessity to do so here. With regard to what is said of the *kwei-shăn*, it is only the first two paragraphs which occasion difficulty. In the 3rd par., the sage speaks of the spiritual beings that are sacrificed to. 齊, read *chai*; see Analects, VII. xii. The same is the subject of the 4th par.; or rather, spiritual beings generally, whether sacrificed to or not, invisible themselves and yet able to behold our conduct. See the Shih-ching, III. iii. Ode II st. 7, which is said to have been composed by one of the dukes of Wei, and was repeated daily in his hearing for his admonition. In the context of the quotation, he is warned to be careful of his conduct, when alone as when in company. For in truth we are never alone. 'Millions of spiritual beings walk the earth,' and can take note of us. The 思 is a final particle here, without meaning. It is often used so in the Shih-ching. 度, read *to*, 4th tone, 'to conjecture,' 'to surmise.' 射, read *yi* 4th tone, 'to dislike.' What now are the

洋乎、如在其上、如在其左右。四節 詩曰、神之格思、不可度思、矧可射思。五節 夫微之顯、誠之不可揜、如此夫。

十七章 子 一節 曰、舜其大孝也與、德

attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left *of their worshippers*.

4. 'It is said in the Book of Poetry, "The approaches of the spirits, you cannot surmise;—and can you treat them with indifference?"

5. 'Such is the manifestness of what is minute! Such is the impossibility of repressing the outgoings of sincerity!'

CHAP. XVII. 1. The Master said, 'How greatly filial was

kwei-shăn in the first two paragraphs. Are we to understand by them something different from what they are in the third par., to which they run on from the first as the nominative or subject of 使? I think not. The precise meaning of what is said of them in 體物而不可遺 cannot be determined. The old interpreters say that 體=生, 'to give birth to;' that 可=所, 'that which;' that 不可遺=不有所遺, 'there is nothing which they neglect;' and that the meaning of the whole is—'that of all things there is not a single thing which is not produced by the breath (or energy; 氣) of the *kwei-shăn*.' This is all that we learn from them. The Sung school explain the terms with reference to their physical theory of the universe, derived, as they think, from the *Yi-ching*. Chû's master, Ch'ăng, explains:—'The *kwei-shăn* are the energetic operations of Heaven and Earth, and the traces of production and transformation.' The scholar Chang (張氏) says:—'The *kwei-shăn* are the easily acting powers of the two breaths of nature (二氣).' Chû Hsî's own account is:—'If we speak of two breaths, then by *kwei* is denoted the efficaciousness of the secondary or inferior one, and by *shăn*, that of the superior one. If we speak of one breath, then by *shan* is denoted its advancing and developing, and by *kwei*, its returning and reverting. They are really only one thing.' It is difficult—not to say impossible—to conceive to one's self exactly what is meant by such descriptions. And nowhere else in the Four Books is there an approach to this meaning of the phrase. Mâo Hsi-ho is more comprehensible; though, after all, it may be doubted whether what he says is more than a play upon words. His explanation is:—'But in truth, the *kwei-shăn* are 道. In the *Yi-ching* the 陰 and 陽 are considered to be the *kwei-shăn*; and it is said "*one* 陰 and *one* 陽 *are called* 道." Thus the *kwei-shăn* are the 道, embodied in Heaven (體天) for the nourishment of things. But in the text we have the term 德 instead of 道, because the latter is the name of the absolute as embodied in Heaven, and the former denotes the same not only embodied, but operating to the nourishing of things, for Heaven considers the production of things to be 德.' See the 中庸說, *in loc.*

Rémusat translates the first paragraph:—'*Que les vertus des esprits sont sublimes!*' His Latin version is:—'*Spirituum geniorumque est virtus: ea capax!*' Intorcetta renders:—'*Spiritibus inest operativa virtus et efficacitas, et haec o quam praestans est! quam multiplex! quam sublimis!*' In a note, he and his friends say that the dignitary of the kingdom who assisted them, rejecting other interpretations, understood by *kwei-shăn* here—'those spirits for the veneration of whom, and imploring their help, sacrifices were instituted.' 神 signifies 'spirits,' 'a spirit,' 'spirit;' and 鬼, 'a ghost,' or 'demon.' The former is used for the *animus*, or intelligent soul separated from the body, and the latter for the *anima*, or animal, grosser, soul, so separated. In the text, however, they blend together, and are not to be separately translated. They are together equivalent to 神 in par. 4, 'spirits,' or 'spiritual beings.'

17. THE VIRTUE OF FILIAL PIETY, EXEMPLIFIED IN SHUN AS CARRIED TO THE HIGHEST POINT, AND REWARDED BY HEAVEN. 1. One does not readily

爲聖人、尊爲天子、富有四海之內、宗廟饗之、子孫保之。二節故大德、必得其位、必得其祿、必得其名、必得其壽。三節故天之生物、必因其材而篤焉、故栽者培之、傾者覆之。四節詩曰、嘉樂君子、憲憲令

Shun! His virtue was that of a sage; his dignity was the throne; his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to himself.

2. 'Therefore having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches, that he should obtain his fame, that he should attain to his long life.

3. Thus it is that Heaven, in the production of things, is sure to be bountiful to them, according to their qualities. Hence the tree that is flourishing, it nourishes, while that which is ready to fall, it overthrows.

4. 'In the Book of Poetry, it is said, "The admirable, amiable prince displayed conspicuously his excelling virtue, adjusting his

see the connexion between Shun's great filial piety, and all the other predicates of him that follow. The paraphrasts, however, try to trace it in this way:—'A son without virtue is insufficient to distinguish his parents. But Shun was born with all knowledge and acted without any effort;—in virtue, a sage. How great was the distinction which he thus conferred on his parents!' And so with regard to the other predicate. See the 日講 四海之內;—on this expression it is said in the encyclopædia called 博物志:—'The four cardinal points of heaven and earth are connected together by the waters of seas, the earth being a small space in the midst of them. Hence, he who rules over the kingdom (天下) is said to govern all within the four seas.' See also note on Analects, XII v. 4. The characters 宗廟 are thus explained:—'*Tsung* means honourable. *Mido* means figure. The two together mean the place where the figures of one's ancestors are.' Chû Hsi says nothing on 宗廟饗之, because he had given in to the views of some who thought that Shun sacrificed merely in the ancestral temple of Yâo. But it is capable of proof that he erected one of his own, and ascended to Hwang-tî, as his great progenitor. See Mâo Hsî-ho's 中庸說, *in loc.* 饗,—'to entertain a guest;' and sometimes for 享, 'to enjoy.' So we must take it here,—'enjoyed him;' that is, his sacrifices. As Shun resigned the throne to Yü, and it did not run in the line of his family, we must take 保之 as in the translation. In the time of the Châu dynasty, there were descendants of Shun, possessed of the State of Ch'ăn (陳), and of course sacrificing to him. 2. The 其 must refer in every case to 大德;—'its place, its emolument,' &c.; that is, what is appropriate to such great virtue. The whole is to be understood with reference to Shun. He died at the age of 100 years. The word 'virtue' takes here the place of 'filial piety,' in the last paragraph, according to Mâo, because that is the root, the first and chief, of all virtues. 3. 材 and 篤 (according to Chû = 厚, 'thick,' 'liberal') are

德、宜民宜人、受祿于天、保佑命之、自天申之。五節 故大德者必受命。

十八章 一節 子曰、無憂者、其惟文王乎、以王季爲父、以武王爲子、父作之、子述之。二節 武王纘大王王季文王之緒、壹戎衣、而有天下、身不失天下之顯名、尊爲天

people, and adjusting his officers. *Therefore*, he received from Heaven the emoluments of dignity. It protected him, assisted him, decreed him the throne; sending from Heaven these favours, *as it were* repeatedly."'

5. '*We may say* therefore that he who is greatly virtuous will be sure to receive the appointment of Heaven.'

CHAP. XVIII. 1. The Master said, 'It is only king Wăn of whom it can be said that he had no cause for grief! His father was king Chî, and his son was king Wû. His father laid the foundations of his dignity, and his son transmitted it.

2. 'King Wû continued the enterprise of king T'âi, king Chî, and king Wăn. He once buckled on his armour, and got possession of the kingdom. He did not lose the distinguished personal reputation which he had throughout the kingdom. His dignity was the royal throne. His riches were the possession of all within the

explained by most commentators as equally capable of a good and bad application. This may be said of 材, but not of 篤, and the 生 in 天之生物 would seem to determine the meaning of both to be only good. If this be so, then the last clause 傾者覆之 is only an after-thought of the writer, and, indeed, the sentiment of it is out of place in the chapter. 栽 is best taken, with K'ang-ch'ăng, as = 殖, and not, with Chû Hsi, as merely = 植. 4. See the Shih-ching, III. ii. Ode V. st. 1, where we have two slight variations of 假 for 嘉 and 顯 for 憲. The prince spoken of is king Wăn, who is thus brought forward to confirm the lesson taken from Shun. That lesson, however, is stated much too broadly in the last paragraph. It is well to say that only virtue is a solid title to eminence, but to hold forth the certain attainment of wealth and position as an inducement to virtue is not favourable to morality. The case of Confucius himself, who attained neither to power nor to long life, may be adduced as inconsistent with these teachings.

18. ON KING WĂN, KING WÛ, AND THE DUKE OF CHÂU. 1. Shun's father was bad, and the fathers of Yâo and Yü were undistinguished. Yâo and Shun's sons were both bad, and Yü's not remarkable. But to Wăn neither father nor son gave occasion but for satisfaction and happiness. King Chî was the duke Chî-lî (季歷), the most distinguished by his virtues, and prowess, of all the princes of his time. He prepared the way for the elevation of his family. In 父作之, 子述之, the 之 is made to refer to 基業, 'the foundation of the kingdom,' but it may as well be referred to Wăn himself. 2. 大王,—this was the duke

子、富有四海之內、宗廟饗之、子孫保之。○三節 武王末受命、周公成文武之德、追王大王王季、上祀先公以天子之禮、斯禮也、達乎諸侯大夫、及士庶人、父爲大夫、子爲士、葬以大夫、祭以士、父爲士、子爲大夫、葬以士、祭以大夫、期之喪、達乎大夫、

four seas. He offered his sacrifices in his ancestral temple, and his descendants maintained the sacrifices to himself.

3. 'It was in his old age that king Wû received the appointment *to the throne*, and the duke of Châu completed the virtuous course of Wăn and Wû. He carried up the title of king to T'âi and Chî, and sacrificed to all the former dukes above them with the royal ceremonies. And this rule he extended to the princes of the kingdom, the great officers, the scholars, and the common people. If the father were a great officer and the son a scholar, then the burial was that due to a great officer, and the sacrifice that due to a scholar. If the father were a scholar and the son a great officer, then the burial was that due to a scholar, and the sacrifice that due to a great officer. The one year's mourning was made to extend *only*

T'an-fû (亶父), the father of Chî-lî, a prince of great eminence, and who, in the decline of the Yin dynasty, drew to his family the thoughts of the people. 緒,—'the end of a cocoon.' It is used here for the beginnings of supreme sway, traceable to the various progenitors of king Wû. 壹戎衣 is interpreted by K'ang-ch'ăng :—'He destroyed the great Yin;' and recent commentators defend his view. It is not worth while setting forth what may be said for and against it. 'He did not lose his distinguished reputation;' that is, though he proceeded against his rightful sovereign, the people did not change their opinion of his virtue. 3. 末=老, 'when old.' Wû was 87 when he became emperor, and he only reigned 7 years. His brother Tan (旦), the duke of Châu (see Analects, VI. xxii; VII. v) acted as his chief minister. In 追王, 王 is in the 4th tone, in which the character means—'to exercise the sovereign power.' 上祀先公云云,—the house of Châu traced their lineage up to the Tî K'û (帝嚳), B.C. 2432. But in various passages of the Shû, king T'âi and king Chî are spoken of, as if the conference of those titles had been by king Wû. On this there are very long discussions. See the 中庸說, *in loc.* The truth seems to be, that Châu-kung, carrying out his brother's wishes by laws of State, confirmed the titles, and made the general rule about burials and sacrifices which is described. From 斯禮也 to the end, we are at first inclined to translate in the present tense, but the past with a reference to Châu-kung is more correct. The 'year's mourning' is that principally for uncles, and it did not extend beyond

三年之喪、達乎天子、父母之喪、無貴賤、一也。

[十九] 一節 子曰、武王周公、其達孝矣乎。二節 夫孝者、善繼人之志、善述人之事者也。三節 春秋、脩其祖廟、陳其宗器、設其裳衣、薦其時食。四節 宗廟之禮、所以序昭穆也、序

to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed no difference between the noble and the mean.'

CHAP. XIX. 1. The Master said, 'How far-extending was the filial piety of king Wû and the duke of Châu!

2. 'Now filial piety is seen in the skilful carrying out of the wishes of our forefathers, and the skilful carrying forward of their undertakings.

3. 'In spring and autumn, they repaired and beautified the temple-halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons.

4. 'By means of the ceremonies of the ancestral temple, they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the

the great officers, because their uncles were the subjects of the princes and the sovereign, and feelings of kindred must not be allowed to come into collision with the relation of governor and governed. On the 'three years' mourning,' see Analects, XVII. xxi.

19. THE FAR-REACHING FILIAL PIETY OF KING WÛ, AND OF THE DUKE OF CHÂU. 1. 達 is taken by Chû as meaning—'universally acknowledged;' 'far-extending' is better, and accords with the meaning of the term in other parts of the Work. 2. This definition of 孝, or 'filial piety,' is worthy of notice. Its operation ceases not with the lives of parents and parents' parents. 人 = 前人, 'antecedent men;' but English idiom seems to require the addition of *our*. 3. 春秋,—the sovereigns of China sacrificed, as they still do, to their ancestors every season. Reckoning from the spring, the names of the sacrifices appear to have been—祠, 禴 or 礿, 嘗, and 烝. Others, however, give the names as 礿, 禘, 嘗, 烝, while some affirm that the spring sacrifice was 禘. Though spring and autumn only are mentioned in the text, we are to understand that what is said of the sacrifices in those seasons applies to all the others. 祖廟,—'halls or temples of ancestors,' of which the sovereign had seven (see the next paragraph), all included in the name of 宗廟. 宗器, 'ancestral,' or 'venerable, vessels.' Chû Hsî understands by them relics, something like our regalia. Chăng K'ang-ch'ăng makes them, and apparently with more correctness, simply 'the sacrificial vessels.' 裳衣,—'lower and upper garments,' with the latter of which the

爵、所以辨貴賤也、序事、所以辨賢也、旅酬、下爲上、所以逮賤也、燕毛、所以序齒也。五節踐其位、行其禮、奏其樂、敬其所尊、愛其所親、事死如事生、事亡如事存、孝之

services, they made a distinction of talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given the lowest to do. At the *concluding* feast, places were given according to the hair, and thus was made the distinction of years.

5. 'They occupied the places of their forefathers, practised their ceremonies, and performed their music. They reverenced those whom they honoured, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive; they served the departed as they would have served them had they been continued among them.

parties personating the deceased were invested. 4. It was an old interpretation that the sacrifices and accompanying services, spoken of here, were not the seasonal services of every year, which are the subject of the preceding paragraph, but the great 禘 and 祫 sacrifices; and to that view I would give in my adhesion. The sovereign, as mentioned above, had seven 廟. One belonged to the remote ancestor to whom the dynasty traced its origin. At the great sacrifices, his spirit-tablet was placed fronting the east, and on each side were ranged, three in a row, the tablets belonging to the six others, those of them which fronted the south being, in the genealogical line, the fathers of those who fronted the north. As fronting the south, the region of *brilliancy*, the former were called 昭; the latter, from the north, the *sombre* region, were called 穆. As the dynasty was prolonged, and successive sovereigns died, the older tablets were removed, and transferred to what was called the 祧廟, yet so that one in the 昭 line displaced the topmost 昭, and so with the 穆. At the sacrifices, the royal kindred arranged themselves as they were descended from a 昭 on the left, and from a 穆 on the right, and thus a genealogical correctness of place was maintained among them. The ceremony of 'general (旅=衆) pledging' occurred towards the end of the sacrifice. Chû Hsî takes 爲 in the 3rd tone, saying that to have anything to do at those services was accounted honourable, and after the sovereign had commenced the ceremony by taking 'a cup of blessing,' all the juniors presented a similar cup to the seniors, and thus were called into employment. Ying-tâ takes 爲 in its ordinary tone, 下爲上, 'the inferiors were the superiors,' i.e. the juniors did present a cup to their elders, but had the honour of drinking first themselves. The 燕 was a concluding feast confined to the royal kindred. 5. 踐其位, according to K'ang-ch'ăng, is—'ascended their thrones;' according to Chû, it is 'trod on—i.e. occupied—their places in the ancestral temple.' On either view, the statement must be taken with allowance. The ancestors of king Wû had not been kings, and their places in the temples had only been those of princes. The same may be said of the four particulars which follow. By 'those whom they'—i.e. their progenitors—'honoured' are intended their ancestors, and by 'those whom they loved,' their descendants, and indeed all the people of their government. The two concluding sentences are important, as the Jesuits

至也。六節郊社之禮、所以事上帝也、宗廟之禮、所以祀乎其先也、明乎郊社之禮、禘嘗之義、治國其如示諸掌乎。

二十章 一節 哀公問政。

6. 'By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm!'

CHAP. XX. 1. The duke Âi asked about government.

mainly based on them the defence of their practice in permitting their converts to continue the sacrifices to their ancestors. We read in '*Confucius Sinarum philosophus*,'—the work of Intorcetta and others, to which I have made frequent reference:—'*Ex plurimis et clarissimis textibus Sinicis probari potest, legitimum prædicti axiomatis sensum esse, quod eadem intentione et formali motivo Sinenses naturalem pietatem et politicum obsequium erga defunctos exerceant, sicuti erga eosdem adhuc superstites exercebant, ex quibus et ex infra dicendis prudens lector facile deducet, hos ritus circa defunctos fuisse mere civiles, institutos duntaxat in honorem et obsequium parentum, etiam post mortem non intermittendum; nam si quid ulic divinum agnovissent, cur diceret Confucius—Priscos servire solitos defunctis, uti iisdem serviebant viventibus.*' This is ingenious reasoning, but does it meet the fact that sacrifice is an entirely new element introduced into the service of the dead? 6. What is said about the sacrifices to God, however, is important, in reference to the views which we should form about the ancient religion of China. K'ang-ch'ăng took 郊 to be the sacrifice to Heaven, offered, at the winter solstice, in the southern suburb (郊) of the imperial city; and 社 to be that offered to the Earth, at the summer solstice, in the northern. Chû agrees with him. Both of them, however, add that after 上帝 we are to understand 后土, 'Sovereign Earth (不言后土者省文) This view of 社 here is vehemently controverted by Mâo and many others. But neither the opinion of the two great commentators that 后土 is suppressed for the sake of brevity, nor the opinion of others that by 社 we are to understand the tutelary deities of the soil, affects the judgment of the Sage himself, that the service of one being—even of God—was designed by all those ceremonies. See my 'Notions of the Chinese concerning God and Spirits,' pp. 50-52. The ceremonies of the ancestral temple embrace the great and less frequent services of the 禘 and 祫 (see the Analects, III. x. 11) and the seasonal sacrifices, of which only the autumnal one (嘗) is specified here. The old commentators take 示 as = 寘, with the meaning of 置, 'to place,' and interpret—'the government of the kingdom would be as easy as to place anything in the palm.' This view is defended in the 中庸說. It has the advantage of accounting better for the 諸. We are to understand 'the meaning of the sacrifices to ancestors,' as including all the uses mentioned in par. 4. It is not easy to understand the connexion between the first part of this paragraph and the general object of the chapter. Taking the paragraph by itself, it teaches that a proper knowledge and practice of the duties of religion and filial piety would amply equip a ruler for all the duties of his government.

20. ON GOVERNMENT: SHOWING PRINCIPALLY HOW IT DEPENDS ON THE CHARACTER OF THE OFFICERS ADMINISTERING IT, AND HOW THAT DEPENDS ON THE CHARACTER OF THE SOVEREIGN HIMSELF. We have here one of the fullest expositions of Confucius's views on this subject, though he unfolds them only as a description of the government of the kings Wăn and Wû. In the chapter there is the remarkable intermingling, which we have seen in 'The Great Learning,' of what is peculiar to a ruler, and what is of universal application. From the concluding paragraphs, the transition is easy to the next and most difficult part of the Work. This chapter is found also in the 家語, but with considerable additions.

二節子曰、文武之政、布在方策、其人存、則其政舉、其人亡、則其政息。三節人道敏政、地道敏樹、夫政也者、蒲盧也。四節故爲政在人、取人以身、脩身以道、脩道以仁。五節仁者、人也、親親爲大、義者、宜也、尊賢

2. The Master said, 'The government of Wăn and Wû is displayed in *the records*,—the tablets of wood and bamboo. Let there be the men and the government will flourish; but without the men, their government decays and ceases.

3. 'With the *right* men the growth of government is rapid, just as vegetation is rapid in the earth; and moreover *their* government *might be called* an easily-growing rush.

4. 'Therefore the administration of government lies in *getting proper* men. Such men are to be got by means of *the ruler's own* character. That character is to be cultivated by his treading in the ways *of duty*. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.

5. 'Benevolence is *the characteristic element of* humanity, and the great exercise of it is in loving relatives. Righteousness is *the accordance of actions with what is* right, and the great exercise of

1. 哀公,—see Analects, II. xix, *et al.* 2. The 方 were tablets of wood, one of which might contain up to 100 characters. The 策 were 簡, or slips of bamboo tied together. In 其人, 其 = *such*, i.e. rulers like Wăn and Wû, and ministers such as they had. 3. K'ang-ch'ăng and Ying-tâ take 敏 as = 勉, 'to exert one's self,' and interpret:—'A ruler ought to exert himself in the practice of government, as the earth exerts itself to produce and to nurture (樹 = 殖).' Chû Hsî takes 敏 as = 速, 'hasty,' 'to make haste.' 人道敏政,—'man's way hastens government;' but the 人 must be taken with special reference to the preceding paragraph, as in the translation. The old commentators took 蒲盧 as the name of an insect (so it is defined in the 爾雅), a kind of bee, said to take the young of the mulberry caterpillar, and keep them in its hole, where they are transformed into bees. So, they said, does government transform the people. This is in accordance with the paragraph, as we find it in the 家語,—天道敏生, 人道敏政, 地道敏樹, 夫政者猶蒲盧也, 待化以成. This view is maintained also in the 中庸説. But we cannot hesitate in preferring Chû Hsî's, as in the translation. The other is too absurd. He takes 盧, as if it were 盧 = 葦, which, as well as 蒲, is the name of various rushes or sedges. 4. In the 家語, for 在人, we have 在於得人, which is, no doubt, the meaning. By 道 here, says Chû Hsî, are intended 'the duties of universal obligation,' in par. 8, 'which,' adds Mâo, 'are the ways of the Mean, in accordance with the nature.' 5. 仁

爲大、親親之殺、尊賢之等、禮所生也。○六節在下位、不獲乎上、民不可得而治矣。○七節故君子、不可以不脩身、思脩身、不可以不事親、思事親、不可以不知人、思知人、不可以不知天。○八節天下之達道五、所以行之者三、曰君臣也、

it is in honouring the worthy. The decreasing measures of the love due to relatives, and the steps in the honour due to the worthy, are produced by *the principle of* propriety.

6. 'When those in inferior situations do not possess the confidence of their superiors, they cannot retain the government of the people.

7. 'Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

8. 'The duties of universal obligation are five, and the virtues wherewith they are practised are three. The duties are those between sovereign and minister, between father and son, between

者人也, 'Benevolence is man.' We find the same language in Mencius, VII. Pt. ii. 16. This virtue is called MAN, 'because loving, feeling, and the forbearing nature, belong to man, as he is born. They are that whereby man is man.' See the 中庸說, *in loc.* 殺,—in the 3rd tone, read *shài*. It is opposed to 隆, and means 'decreasing,' 'growing less.' For 禮所生 we have, in the 家語, 禮所以生, which would seem to mean—'are that whereby ceremonies are produced.' But there follow the words—禮者政之本也. The 'produced' in the translation can only = 'distinguished.' Ying-tâ explains 生 by 辨明. 6. This has crept into the text here by mistake. It belongs to par. 17, below. We do not find it here in the 家語. 7. 君子 is here the *ruler* or *sovereign*. I fail in trying to trace the connexion between the different parts of this paragraph. 'He may not be without knowing men'—Why? 'Because,' we are told, 'it is by honouring, and being courteous to the worthy, and securing them as friends, that a man perfects his virtue, and is able to serve his relatives.' 'He may not be without knowing Heaven.'—Why? 'Because,' it is said, 'the gradations in the love of relatives and the honouring the worthy, are all heavenly arrangements and a heavenly order,—natural, necessary, principles.' But in this explanation, 知人 has a very different meaning from what it has in the previous clause. 親, too, is here *parents*, its meaning being more restricted than in par. 5. 8. From this down to par. 11, there is brought before us the character of the '*men*,' mentioned in par. 2, on whom depends the flourishing of '*government*,' which government is exhibited in paragraphs 12-15. 天下之達道,—'the paths proper to be

父子也、夫婦也、昆弟也、朋友之交也、五者、天下之達道也、知、仁、勇、三者、天下之達德也、所以行之者一也。九節或生而知之、或學而知之、或困而知之、及其知之、一也、或安而行之、或利而行之、或勉強而行之、及其成功、一也。十節子曰、好學近乎知、力行近乎仁、知恥近乎勇。

husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry *the duties* into practice is singleness.

9. 'Some are born with the knowledge *of those duties;* some know them by study; and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practise them with a natural ease; some from a desire for their advantages; and some by strenuous effort. But the achievement being made, it comes to the same thing.'

10. The Master said, 'To be fond of learning is to be near to knowledge. To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy.

trodden by all under heaven,' = the path of the Mean. 知 = 智, is the *knowledge* necessary to choose the detailed course of duty. 仁 (= 心之公, 'the unselfishness of the heart') is the *magnanimity* (so I style it for want of a better term) to pursue it. 勇 is the *valiant energy*, which maintains the permanence of the choice and the practice. 所以行之者一也,—this, according to Ying-tâ, means—'From the various kings (百王) downwards, in the practising of these five duties, and three virtues, there has been but one method. There has been no change in modern times and ancient.' This, however, is not satisfactory. We want a substantive meaning, for —. This Chû Hsî gives us. He says:— —則誠而已, '— is simply sincerity;' the sincerity, that is, on which the rest of the work dwells with such strange predication. I translate, therefore, — here by *singleness*. There seems a reference in the term to 獨, chap. i. p. 3. The singleness is that of the soul in the apprehension and practice of the duties of the Mean, which is attained to by watchfulness over one's

十一節 知斯三者、則知所以脩身、知所以脩身、則知所以治人、知所以治人、則知所以治天下國家矣。十二節 凡爲天下國家有九經、曰、脩身也、尊賢也、親親也、敬大臣也、體群臣也、子庶民也、來百工

11. 'He who knows these three things, knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its States and families.

12. 'All who have the government of the kingdom with its States and families have nine standard rules to follow;—viz. the cultivation of their own characters; the honouring of men of virtue and talents; affection towards their relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; dealing with the mass of the people as children; encouraging the resort of all classes of artisans; indulgent treat-

self, when *alone*. 行之 I understand as in the second clause of the paragraph. 9. Compare Analects, XVI. ix. 利,—compare Analects, XX. ii. 强, 2nd tone, 'to force,' 'to employ violent efforts.' Chû Hsî says:—'The 之 in 知之, and 行之, refers to the duties of universal obligation.' But is there the threefold difference in the *knowledge* of those duties? And who are they who can practise them with entire ease? 10. Chû Hsî observes that 子曰 is here superfluous. In the 家語, however, we find the last paragraph followed by—'The duke said, Your words are beautiful and perfect, but I am stupid, and unable to accomplish this.' Then comes this paragraph, 'Confucius said,' &c. The 子曰, therefore, prove that Tsze-sze took this chapter from some existing document, that which we have in the 家語, or some other. Confucius's words were intended to encourage and stimulate the duke, telling him that the three grand virtues might be nearly, if not absolutely, attained to. 知恥,—'knowing to be ashamed,' i. e. being ashamed at being below others, leading to the determination not to be so. 11. 'These three things' are the three things in the last paragraph, which makes an approximation at least to the three virtues which connect with the discharge of duty attainable by every one. What connects the various steps of the climax is the unlimited confidence in the power of the example of the ruler, which we have had occasion to point out so frequently in 'The Great Learning.' 12. These nine standard rules, it is to be borne in mind, constitute the government of Wăn and Wû, referred to in par. 2. Commentators arrange the 4th and 5th rules under the second; and the 6th, 7th, 8th, and 9th under the third, so that after 'the cultivation of the person,' we have here an expansion of 親親 and 尊賢, in par. 5. 凡爲,—爲=治, 'to govern.' The student will do well to understand a 者 after 家. 尊賢,—by the 賢 here are understood specially the officers called 師, 傅, and 保, the 三公 and the 三孤, who, as teachers and guardians, were not styled 臣, 'ministers,' or 'servants.' See the Shû-ching, V. xxi. 5, 6. 敬大臣,—by the 大臣 are understood the six 卿,—the minister of Instruction, the minister of Religion, &c. See the Shû, V. xxi.

也、柔遠人也、懷諸侯也。十三節脩身、則道立、尊賢、則不惑、親親、則諸父昆弟不怨、敬大臣、則不眩、體群臣、則士之報禮重、子庶民、則百姓勸、來百工、則財用足、柔遠人、則四方歸之、懷諸侯、則天

ment of men from a distance; and the kindly cherishing of the princes of the States.

13. 'By the ruler's cultivation of his own character, the duties *of universal obligation* are set forth. By honouring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the States, the whole kingdom is brought to revere him.

7-13. 體羣臣,—the 羣臣 are the host of subordinate officers after the two preceding classes. K'ang-ch'ăng says,—體猶接納, '體 = to receive,' to which Ying-tâ adds—與之同體, 'being of the same body with them. Chû Hsî brings out the force of the term in this way:—體謂設以身處其地, 而察其心也, '體 means that he places himself in their place, and so examines their feelings.' 子庶民,—子 is a verb, 'to make children of,' 'to treat kindly as children.' 來百工,—來 = 招來, 'to call to come,' = 'to encourage.' The 百工, or 'various artisans,' were, by the statutes of Châu, under the superintendence of a special officer, and it was his business to draw them out and forth from among the people. See the Châu-lî, XXXIX. 1-5. 柔遠人,—Chû Hsî by 遠人 understands 賓旅, 'guests or envoys, and travellers, or travelling merchants;' K'ang-ch'ăng understands by them 蕃國之諸侯, 'the princes of surrounding kingdoms,' i. e. of the tribes that lay beyond the six *fû* (服), or feudal tenures of the Châu rule. But these would hardly be spoken of before the 諸侯. And among *them*, in the 9th rule, would be included the 賓, or guests, the princes themselves at the royal court, or their envoys. I doubt whether any others beside the 旅, or travelling merchants, are intended by the 遠人. If we may adopt, however, K'ang-ch'ăng's view this is the rule for the treatment of foreigners by the government of China. 13. This paragraph describes the happy effects of

下畏之。

○十四節 齊明盛服、非禮不動、所以脩身也、去讒遠色、賤貨而貴德、所以勸賢也、尊其位、重其祿、同其好惡、所以勸親親也、官盛任使、所以勸大臣也、忠信重祿、所以勸士也、時使薄斂、所以勸百姓也、日省月試、旣

14. 'Self-adjustment and purification, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety:—this is the way for a ruler to cultivate his person. Discarding slanderers, and keeping himself from *the seductions of* beauty; making light of riches, and giving honour to virtue:—this is the way for him to encourage men of worth and talents. Giving them places *of honour* and large emolument, and sharing with them in their likes and dislikes:—this is the way for him to encourage his relatives to love him. Giving them numerous officers to discharge their orders and commissions:—this is the way for him to encourage the great ministers. According to them a generous confidence, and making their emoluments large:—this is the way to encourage the body of officers. Employing them only at the proper times, and making the imposts light:—this is the way to encourage the people. By daily examinations and monthly trials, and by making their rations in accordance with their labours:—this is the

observing the above nine rules. 道立,—by 道 are understood the five duties of universal obligation. We read in the 日講:—'About these nine rules, the only trouble is that sovereigns are not able to practise them strenuously. Let the ruler be really able to cultivate his person, then will the universal duties and universal virtues be all-complete, so that he shall be an example to the whole kingdom, with its States and families. Those duties will be set up (道立), and men will know what to imitate.' 不惑 means, according to Chû Hsi, 不疑於理, 'he will have no doubts as to principle.' K'ang-ch'ang explains it by 謀者良, 'his counsels will be good.' This latter is the meaning, the worthies being those specified in the note on the preceding paragraph, their sovereign's counsellors and guides. The addition of 諸 determines the 父 to be uncles. See the 爾雅, I. iv. 昆弟 are all the younger branches of the ruler's kindred. 不眩 = 不惑; but the deception and mistake will be in the affairs in charge of those great ministers. 羣臣 and 士 are the same parties. 勸,—as in Analects, II xx. Ying-tâ explains it here—'They will exhort and stimulate one another to serve their ruler.' On 財用足, Chû Hsi says:—'The resort of all classes of artisans being encouraged, there is an intercommunication of the productions of labour, and an interchange of men's services, and the husbandman and the trafficker' (it is

稟稱事、所以勸百工也、送往迎來、嘉善而矜不能、所以柔遠人也、繼絕世、舉廢國、治亂持危、朝聘以時、厚往而薄來、所以懷諸侯也。十五節 凡為天下國家有九經、所以行之者一也。十六節 凡事豫則立、不豫則廢、言前定則不

way to encourage the classes of artisans. To escort them on their departure and meet them on their coming; to commend the good among them, and show compassion to the incompetent:—this is the way to treat indulgently men from a distance. To restore families whose line of succession has been broken, and to revive States that have been extinguished; to reduce to order States that are in confusion, and support those which are in peril; to have fixed times for their own reception at court, and the reception of their envoys; to send them away after liberal treatment, and welcome their coming with small contributions:—this is the way to cherish the princes of the States.

15. 'All who have the government of the kingdom with its States and families have the above nine standard rules. And the means by which they are carried into practice is singleness.

16. 'In all things success depends on previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no

this class which is designed by 末), 'are aiding to one another. Hence the resources for expenditure are sufficient.' I suppose that Chû felt a want of some mention of agriculture in connexion with these rules, and thought to find a place for it here. Mâo would make 財 = 材, and 用 = 器物. See the 中庸說, *in loc.* Compare also 大學傳, x. 19. K'ang-ch'ăng understands 四方 as meaning 蕃國, 'frontier kingdoms,' but the usage of the phrase is against such an interpretation. 14. After 天下畏之, we have in the 家語,—公曰, 爲之奈何, 'The duke said, *How are these rules to be practised?*' and then follows this paragraph, preceded by 孔子曰, 'Confucius said.' 齊明盛服,—as in chap. xvi. 3 The blending together, as equally important, attention to inward purity and to dress, seems strange enough to a western reader. 勸, throughout, = 'to stimulate in a friendly way.' I have translated 親親 after the 合講, which says 勸親親謂親之親我, the upper 親 being the noun, and the second the verb. The use of 忠 in reference to the prince's treatment of the officers is strange, but the translation gives what appears to be the meaning. K'ang-ch'ang explained:—'Making large the emolument of the loyal and sincere;' but, according to the

跲、事前定、則不困、行前定、則不疚、道前定、則不窮。○十七節在下位、不獲乎上、民不可得而治矣、獲乎上有道、不信乎朋友、不獲乎上矣、信乎朋友有道、不順乎親、不信乎朋友矣、順乎親有道、反諸身不誠、不順乎親矣、誠

stumbling. If affairs be previously determined, there will be no difficulty with them. If one's actions have been previously determined, there will be no sorrow in connexion with them. If principles of conduct have been previously determined, the practice of them will be inexhaustible.

17. 'When those in inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign;—if one is not trusted by his friends, he will not get the confidence of his sovereign. There is a way to being trusted by one's friends;—if one is not obedient to his parents, he will not be true to friends. There is a way to being obedient to one's parents;—if one, on turning his thoughts in upon himself, finds a want of sincerity, he will

analogy of all the other clauses, 忠 and 信 must be descriptive of the ruler. 時使,—compare Ana. I. v. For 旣稟 we have in the 家語,餼廩, which K'ang-ch'ăng explains by 稍食, 'rations allowed by government;'—see Morrison, character 稍. Chû follows K'ang-ch'ăng, but I agree with Mâo, that 槩 and not 餼 is to be substituted here for 旣. 稱, 4th tone, 'to weigh,' 'to be according to.' The trials and examinations, with these rations, show that the artisans are not to be understood as dispersed among the people. Ambassadors from foreign countries have been received up to the present century, according to the rules here prescribed, and the two last regulations are quite in harmony with the superiority that China claims over the countries which they may represent. But in the case of travellers, and travelling merchants, passing from one State to another, there were anciently regulations, which may be adduced to illustrate all the expressions here;—see the 中庸說, and the 日講, *in loc.* 繼絕世,舉廢國, as in Ana. XX. i. 7. 15. We naturally understand the last clause as meaning—'the means by which they are carried into practice is one and the same.' Then this means will be the 豫, or 'previous preparation' of the next paragraph. This is the interpretation of K'ang-ch'ăng and Ying-tâ, who take the two paragraphs together. But according to Chû, 'the one thing' is *sincerity*, as in par. 8. 16. The 'all things' has reference to the above duties, virtues, and standard rules. 17. The object here seems to be to show that the singleness, or sincerity, lies at the basis of that previous preparation, which is essential to success in any and every thing. The steps of the climax conduct us to it, and this sincerity is again made dependent on the understanding

身、有道、不明乎善、不誠乎身矣。○十八節誠者、天之道也、誠之者、人之道也、誠者、不勉而中、不思而得、從容中道、聖人也、誠之者、擇善而固執之者也。○十九節博學之、審問之、愼思之、明辨之、篤行之。○二十節有弗學、學之弗能、弗措也、有弗

not be obedient to his parents. There is a way to the attainment of sincerity in one's self;—if a man do not understand what is good, he will not attain sincerity in himself.

18. 'Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity, is he who, without an effort, hits what is right, and apprehends, without the exercise of thought;—he is the sage who naturally and easily embodies the *right* way. He who attains to sincerity, is he who chooses what is good, and firmly holds it fast.

19. 'To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

20. 'The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labour. While there is any-

of what is good, upon which point see the next chapter. 不獲乎上, = according to Ying-tâ, 'do not get the mind—pleased feeling—of the sovereign.' We use 'to gain,' and 'to win,' sometimes, in a similar way. 18. Prémare (p. 156) says:—'誠者 *est in abstracto, et* 誠之者 *est in concreto.*' 誠者 is in the concrete, as much as the other, and is said, below, to be characteristic of the sage. 誠者 is the quality possessed absolutely. 誠之者 is the same acquired. 'The way of Heaven,'—this, according to Ying-tâ, = 'the way which Heaven pursues.' Chû Hsî explains it, 'the fundamental, natural course of heavenly principle.' Mâo says:—'this is like the accordance of nature in the Mean, considered to be THE PATH, having its root in Heaven.' We might acquiesce in this, but for the opposition of 人之道, on which Mâo says:—此猶中庸之修道以爲道者也, 成乎人也;—'this is like the cultivation of the path in the Doctrine of the Mean, considered to be THE PATH, having its completion from man.' But this takes the second and third utterances in the Work as independent sentiments, which they are not. I do not see my way to rest in any but the old interpretation, extravagant as it is.—At this point, the chapter in the 家語 ceases to be the same with that before us, and diverges to another subject. 19. The different processes which lead to the attainment of sincerity. The gloss in the 備旨 says that 'the five 之 all refer to the *what is good* in the last chapter, the five universal duties.

問、問之弗知、弗措也、有弗思、思之弗得、弗措也、有弗辨、辨之弗明、弗措也、有弗行、行之弗篤、弗措也、人一能之、己百之、人十能之、己千之。〇廿一節果能此道矣、雖愚必明、雖柔必强。

〔廿一章〕自誠明、謂之性、自

thing he has not inquired about, or anything in what he has inquired about which he does not know, he will not intermit his labour. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labour. While there is anything which he has not discriminated, or his discrimination is not clear, he will not intermit his labour. If there be anything which he has not practised, or his practice fails in earnestness, he will not intermit his labour. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

21. 'Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong.'

CHAP. XXI. When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity

and the nine standard rules being included therein.' Rather it seems to me, that the 之, according to the idiom pointed out several times in the Analects, simply intensifies the meaning of the different verbs, whose regimen it is. 20. Here we have the determination which is necessary in the prosecution of the above processes, and par. 21 states the result of it. Chû Hsî makes a pause at the end of the first clause in each part of the paragraph, and interprets thus:—'If he do not study, well. But if he do, he will not give over till he understands what he studies,' and so on. But it seems more natural to carry the supposition in 有 over the whole of every part, as in the translation, which moreover substantially agrees with Ying-tâ's interpretation.—Here terminates the third part of the Work. It was to illustrate, as Chû Hsî told us, how 'the path of the Mean cannot be left.' The author seems to have kept this point before him in chapters xiii-xvi, but the next three are devoted to the one subject of filial piety, and the 20th, to the general subject of government. Some things are said worthy of being remembered, and others which require a careful sifting; but, on the whole, we do not find ourselves advanced in an understanding of the argument of the Work.

21. THE RECIPROCAL CONNEXION OF SINCERITY AND INTELLIGENCE. With this chapter commences the fourth part of the Work, which, as Chû observes in his concluding note, is an expansion of the 18th paragraph of the preceding chapter. It is, in a great measure, a glorification of the sage, finally resting in the person of Confucius; but the high character of the sage, it is maintained, is not unattainable by others. He realizes the ideal of humanity, but by his example and lessons, the same ideal is brought within the reach of many, perhaps of all. The ideal of humanity,—the perfect character belonging to the sage, which ranks him on a level with Heaven,—is indicated by 誠,

明誠、謂之教、誠則明矣、明則誠矣。

右第二十一章、子思承上章、夫子天道人道之意、而立言也、自此以下十二章、皆子思之言、以反覆推明此章之意。

廿二章 唯天下至誠、爲能

resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.

The above is the twenty-first chapter. Tsze-sze takes up in it, and discourses from, the subjects of 'the way of Heaven' and 'the way of men,' mentioned in the preceding chapter. The twelve chapters that follow are all from Tsze-sze, repeating and illustrating the meaning of this one.

CHAP. XXII. It is only he who is possessed of the most com-

and we have no single term in English, which can be considered as the complete equivalent of that character. The Chinese themselves had great difficulty in arriving at that definition of it which is now generally acquiesced in. In the 四書通 (quoted in the 匯參, 中庸, xvi. 5), we are told that 'the Han scholars were all ignorant of its meaning. Under the Sung dynasty, first came 李邦直, who defined it by 不欺, *freedom from all deception*. After him, 徐仲車 said that it meant 不息, *ceaselessness*. Then, one of the Chăng called it 無妄, *freedom from all moral error*; and finally, Chû Hsî added to this the positive element of 眞實, *truth and reality*, on which the definition of 誠 was complete.' Rémusat calls it—*la perfection*, and *la perfection morale*. Intorcetta and his friends call it—*vera solidaque perfectio*. Simplicity or singleness of soul seems to be what is chiefly intended by the term;—the disposition to, and capacity of, what is good, without any deteriorating element, with no defect of intelligence, or intromission of selfish thoughts. This belongs to Heaven, to Heaven and Earth, and to the Sage. Men, not naturally sages, may, by cultivating the intelligence of what is good, raise themselves to this elevation. 性 and 教 carry us back to the first chapter, but the terms have a different force, and the longer I dwell upon it, the more am I satisfied with Chû Hsi's pronouncement in his 語類, that 性 is here 性之, 'possessing from nature,' and 教 = 學之, 'learning it,' and therefore I have translated 謂之 by—'is to be ascribed to.' When, however, he makes a difference in the connexion between the parts of the two clauses—誠則明矣, 明則誠矣, and explains—誠則無不明, 明則可以至誠, 'sincerity is invariably intelligent, and intelligence may arrive at sincerity,' this is not dealing fairly with his text.

Here, at the outset, I may observe that, in this portion of the Work, there are specially the three following dogmas, which are more than questionable:—1st, That there are some men—Sages—naturally in a state of moral perfection; 2nd, That the same moral perfection is attainable by others, in whom its development is impeded by their material organization, and the influence

盡其性、能盡其性、則能盡人之性、能盡人之性、則能盡物之性、能盡物之性、則可以贊天地之化育、可以贊天地之化育、則可以與天地參矣。

plete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

of external things; and 3rd, That the understanding of what is good will certainly lead to such moral perfection.

22. THE RESULTS OF SINCERITY; AND HOW THE POSSESSOR OF IT FORMS A TERNION WITH HEAVEN AND EARTH. On 天下至誠, Chû Hsî says that it denotes 'the reality of the virtue of the Sage, to which there is nothing in the world that can be added.' This is correct, and if we were to render—'It is only the most sincere man under heaven,' the translation would be wrong. 盡 means simply 'to exhaust,' but, by what processes and in what way, the character tells us nothing about. The 'giving full development to his nature,' however, may be understood, with Mâo, as = 'pursuing THE PATH in accordance with his nature, so that what Heaven has conferred on him is displayed without shortcoming or let.' The 'giving its development to the nature of other men' indicates the Sage's helping them, by his example and lessons, to perfect themselves. 'His exhausting the nature of things,' i.e. of all other beings, animate and inanimate, is, according to Chû, 'knowing them completely, and dealing with them correctly,' 'so,' add the paraphrasts, 'that he secures their prosperous increase and development according to their nature.' Here, however, a Buddhist idea appears in Chû's commentary. He says:—'The nature of other men and things (= animals) is the same with my nature,' which, it is observed in Mâo's Work, is the same with the Buddhist sentiment, that 'a dog has the nature of Buddha,' and with that of the philosopher Kâo, that 'a dog's nature is the same as a man's.' Mâo himself illustrates the 'exhausting the nature of things,' by reference to the Shû-ching, IV. iii. 2, where we are told that under the first sovereigns of the Hsiâ dynasty, 'the mountains and rivers all enjoyed tranquillity, and the birds and beasts, the fishes and tortoises, all realized the happiness of their nature.' It is thus that the sage 'assists Heaven and Earth.' K'ang-ch'ăng, indeed, explains this by saying:—'The sage, receiving Heaven's appointment to the throne, extends everywhere a happy tranquillity.' Evidently there is a reference in the language to the mystical paragraph in the 1st chapter—致中和、天地位焉、萬物育焉. 'Heaven and Earth' take the place here of the single term—'Heaven,' in chap. xx. par. 18. On this Ying-tâ observes:—'It is said above, *sincerity is the way of Heaven*, and here mention is made also of *Earth*. The reason is, that the reference above, was to the principle of sincerity in its spiritual and mysterious origin, and thence the expression simple,—*The way of Heaven;* but here we have the transformation and nourishing seen in the production of things, and hence *Earth* is associated with *Heaven*.' This is not very intelligible, but it is to bring out the idea of a *ternion*, that the great, supreme, ruling Power is thus dualized. 參 is 'a file of three,' and I employ 'ternion' to express the idea, just as we use 'quaternion' for a file of four. What is it but extravagance thus to file man with the supreme Power?

〔廿三〕其次致曲、曲能有誠、誠則形、形則著、著則明、明則動、動則變、變則化、唯天下至誠、爲能化。

〔廿四〕至誠之道、可以前知、國家將興、必有禎祥、國家將亡、必有妖孽、見乎蓍龜、動乎四體、禍福將至、善、必先

CHAP. XXIII. Next to the above is he who cultivates to the utmost the shoots *of goodness* in him. From those he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.

CHAP. XXIV. It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens. *Such events are* seen in the milfoil and tortoise, and affect the movements of the four limbs. When calamity or happiness is about to come, the good

23. THE WAY OF MAN;—THE DEVELOPMENT OF PERFECT SINCERITY IN THOSE NOT NATURALLY POSSESSED OF IT. 其次, 'the next,' or 'his next,' referring to the 自誠明者, of chap. xxi. 曲 is defined by Chû Hsî as — 偏, 'one half,' 'a part.' K'ang-ch'ăng explains it by 小小之事, 'very small matters.' Mâo defines it by 隅, 'a corner,' and refers to Analects, VII. viii, 舉一隅不以三隅反, as a sentiment analogous to the one in 致曲. There is difficulty about the term. It properly means 'crooked,' and with a bad application, like 偏, often signifies 'deflection from what is straight and right.' Yet it cannot have a bad meaning here, for if it have, the phrase, 致曲, will be, in the connexion, unintelligible. One writer uses this comparison:—'Put a stone on a bamboo shoot, or where the shoot would show itself, and it will travel round the stone, and come out *crookedly* at its side.' So it is with the good nature, whose free development is repressed. It shows itself in shoots, but if they be cultivated and improved, a moral condition and influence may be attained, equal to that of the Sage.

24. THAT ENTIRE SINCERITY CAN FOREKNOW. 至誠之道 is the quality in the abstract, while 至誠 at the end, is the entirely sincere individual,—the Sage, by nature, or by attainment. 禎祥, 'lucky omens.' In the dictionary 祥 is used to define 禎. 祥 may be used also of inauspicious omens, but here it cannot embrace such. Distinguishing between the two terms, Ying-tâ says that unusual appearances of things existing in a country are 祥, and appearances of things new are 禎. 妖孽 are 'unlucky omens,' the former being spoken

知之、不善、必先知之、故至誠如神。

〔二十五章〕誠〔一節〕者、自成也、而道、自道也。〔二節〕誠者、物之終始、不誠無物、是故君子誠之爲貴。〔三節〕誠者、非自成已而已也、所以成物

shall certainly be foreknown by him, and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

CHAP. XXV. 1. Sincerity is that whereby self-completion is effected, and *its* way is that by which man must direct himself.

2. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing.

3. The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes *other men and* things *also*. The completing himself *shows his* perfect

of 'prodigies of plants, and of strangely dressed boys singing ballads,' and the latter of 'prodigious animals.' The subject of the verbs 見 and 動 is the events, not the omens. For the milfoil and tortoise, see the Yî-ching, App. III. ii. 73. They are there called 神物, 'spiritual things.' Divination by the milfoil was called 筮; that by the tortoise was called 卜. They were used from thé highest antiquity. See the Shû-ching, II. ii. 18; V. iv. 20-30. 四體, 'four limbs,' are by K'ang-ch'äng interpreted of the feet of the tortoise, each foot being peculiarly appropriate to divination in a particular season. Chû Hsî interprets them of the four limbs of the human body. 如神 must be left as indefinite in the translation as it is in the text.—The whole chapter is eminently absurd, and gives a character of ridiculousness to all the magniloquent teaching about 'entire sincerity.' The foreknowledge attributed to the Sage,—the mate of Heaven,—is only a guessing by means of augury, sorcery, and other follies.

25. HOW FROM SINCERITY COMES SELF-COMPLETION, AND THE COMPLETION OF OTHERS AND OF THINGS. I have had difficulty in translating this chapter, because it is difficult to understand it. We wish that we had the writer before us to question him; but if we had, it is not likely that he would be able to afford us much satisfaction. Persuaded that what he denominates *sincerity* is a figment, we may not wonder at the extravagance of its predicates. 1. All the commentators of the Sung school say that 誠 is here 天命之性, 'the Heaven-conferred nature,' and that 道 is 率性之道, 'the path which is in accordance with the nature.' They are probably correct, but the difficulty comes when we go on with this view of 誠 to the next paragraph. 2. I translate the expansion of this in the 日講:—'All that fill up the space between heaven and earth are things (物). They end and they begin again; they begin and proceed to an end; every change being accomplished by sincerity, and every phenomenon having sincerity unceasingly in it. So far as the mind of man (人之心) is concerned, if there be not sincerity, then every movement of it is vain and false. How can an unreal mind accomplish real things? Although it may do something, that is simply equivalent to nothing. Therefore the superior man searches out the source of sincerity, and examines the evil of insincerity, chooses what is good, and firmly holds it fast, so seeking to arrive at the place of truth and reality.' Mâo's explanation is:—'Now, since the reason why the sincerity of spiritual beings is so incapable of being repressed, and why they foreknow, is because they enter into things, and there is nothing without them:—shall there be anything which is without the entirely sincere man, who is as a spirit?' I have given these specimens of commentary, that the reader may, if he can, by means of them, gather some

也、成己、仁也。成物、知也、
性之德也、合外內之道
也、故時措之宜也。
〔廿六〕一節故至誠無息。○二節不息則
久、久則徵、○三節徵則悠遠、悠
遠、則博厚、博厚、則高明。
四節博厚、所以載物也、高明、
所以覆物也、悠久、所以
成物也。○五節博厚、配地、高明、
配天、悠久、無疆。○六節如此者、

virtue. The completing *other men and* things *shows his* knowledge. *Both these are* virtues belonging to the nature, and *this is* the way by which a union is effected of the external and internal. Therefore, whenever he—*the entirely sincere man*—employs them,—*that is, these virtues,—their action will be* right.

CHAP. XXVI. 1. Hence to entire sincerity there belongs ceaselessness.

2. Not ceasing, it continues long. Continuing long, it evidences itself.

3. Evidencing itself, it reaches far. Reaching far, it becomes large and substantial. Large and substantial, it becomes high and brilliant.

4. Large and substantial;—this is how it contains *all* things. High and brilliant;—this is how it overspreads *all* things. Reaching far and continuing long;—this is how it perfects *all* things.

5. So large and substantial, *the individual possessing it* is the co-equal of Earth. So high and brilliant, it makes him the co-equal of Heaven. So far-reaching and long-continuing, it makes him infinite.

apprehensible meaning from the text. 3. I have translated 成物 by—'complete *other men and* things *also*,' with a reference to the account of the achievements of sincerity, in chap. xxii. On 性之德也,合外內之道也, the 日講 paraphrases:—'Now both this perfect virtue and knowledge are virtues certainly and originally belonging to our nature, to be referred for their bestowment to Heaven;—what distinction is there in them of external and internal?'—All this, so far as I can see, is but veiling ignorance by words without knowledge.

26. A PARALLEL BETWEEN THE SAGE POSSESSED OF ENTIRE SINCERITY, AND HEAVEN AND EARTH, SHOWING THAT THE SAME QUALITIES BELONG TO THEM. The first six paragraphs show the way of the Sage; the next three show the way of Heaven and Earth; and the last brings the two ways together, in their essential nature, in a passage from the Shih-ching. The doctrine of the chapter is liable to the criticisms which have been made on the 22nd chapter. And, moreover, there is in it a sad confusion of the visible heavens and earth with the immaterial power and reason which govern them; in a word, with God. 1. Because of the 故, 'hence,' or 'therefore,' Chû Hsî is condemned by recent writers

不見而章、不動而變、無爲而成。○七節 天地之道、可一言而盡也、其爲物不貳、則其生物不測。○八節 天地之道、博也、厚也、高也、明也、悠也、久也。○九節 今夫天、斯昭昭之多、及其無窮也、日月星辰繫焉、萬物覆焉、今夫地、一撮土之多、

6. Such being its nature, without any display, it becomes manifested; without any movement, it produces changes; and without any effort, it accomplishes its ends.

7. The way of Heaven and Earth may be completely declared in one sentence.—They are without any doubleness, and so they produce things in a manner that is unfathomable.

8. The way of Heaven and Earth is large and substantial, high and brilliant, far-reaching and long-enduring.

9. The heaven now before us is only this bright shining spot; but when viewed in its inexhaustible extent, the sun, moon, stars, and constellations of the zodiac, are suspended in it, and all things are overspread by it. The earth before us is but a handful of soil; but when regarded in its breadth and thickness, it sustains

for making a new chapter to commence here. Yet the matter is sufficiently distinct from that of the preceding one. Where the 故 takes hold of the text above, however, it is not easy to discover. The gloss in the 備旨 says that it indicates a conclusion from all the preceding predicates about sincerity. 至誠 is to be understood, now in the abstract, and now in the concrete. But the 5th paragraph seems to be the place to bring out the personal idea, as I have done. 無疆, 'without bounds,' = our *infinite*. Surely it is strange to apply that term in the description of any created being. 7. What I said was the prime idea in 誠, viz. 'simplicity,' 'singleness of soul,' is very conspicuous here. 其爲物不貳—爲 is the substantive verb. It surprises us, however, to find Heaven and Earth called '*things*,' at the same time that they are represented as by their entire sincerity producing all things. 9. This paragraph is said to illustrate the unfathomableness of Heaven and Earth in producing things, showing how it springs from their sincerity, or freedom from doubleness. I have already observed how it is only the material heavens and earth which are presented to us. And not only so;—we have mountains, seas, and rivers, set forth as acting with the same unfathomableness as those entire bodies and powers. The 備旨 says on this:—'The hills and waters are what Heaven and Earth produce, and that they should yet be able themselves to produce *other* things, shows still more how Heaven and Earth, in the producing of things, are unfathomable.' The use of 多 in the several clauses here perplexes the student. On 斯昭昭之多, Chû Hsi says—此指其一處而言之, 'This is speaking of it'—heaven—'as it appears in one point.' In the 中庸說, *in loc.*, there is an attempt to make

及其廣厚、載華嶽而不重、振河海而不洩、萬物載焉、今夫山、一卷石之多、及其廣大、草木生之、禽獸居之、寶藏興焉、今夫水、一勺之多、及其不測、黿、鼉、蛟、龍、魚、鼈、生焉、貨財殖焉。詩云、維天之命、於穆不已、蓋曰、天之所以爲天也、於乎不不顯、文王之德之純、蓋曰、文王之所以爲文也、純亦不已。

mountains like the Hwâ and the Yo, without feeling their weight, and contains the rivers and seas, without their leaking away. The mountain now before us appears only a stone; but when contemplated in all the vastness of its size, we see how the grass and trees are produced on it, and birds and beasts dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a ladleful; yet extending our view to its unfathomable depths, the largest tortoises, iguanas, iguanodons, dragons, fishes, and turtles, are produced in them, articles of value and sources of wealth abound in them.

10. It is said in the Book of Poetry, 'The ordinances of Heaven, how profound are they and unceasing!' The meaning is, that it is thus that Heaven is Heaven. *And again*, 'How illustrious was it, the singleness of the virtue of king Wăn!' indicating that it was thus that king Wăn was what he was. Singleness likewise is unceasing.

this out by a definition of 多—多餘也, 言少許耳, '多 is overplus, meaning a small overplus.' 日月星辰,—compare the Shû-ching, I. 3. In that passage, as well as here, many take 星 as meaning the planets, but we need not depart from the meaning of 'stars' generally. 辰 is applied variously, but used along with the other terms, it denotes the conjunctions of the sun and moon, which divide the circumference of the heavens into twelve parts. 華嶽,—there are five peaks, or 嶽, celebrated in China, the western one of which is called 華 (lower 3rd tone) 嶽. Here, however, we are to understand by each term a particular mountain. See the 集證 and 中庸說, *in loc.* In the 集證, the Yellow river, and that only, is understood by 河, but both it and 海 must be taken generally. 卷 read *ch'üan*, the 2nd tone, is in the dictionary.

〔廿七章〕一節大哉聖人之道。二節洋洋乎、發育萬物、峻極于天。三節優優大哉、禮儀三百、威儀三千。四節待其人而後行。五節故曰、苟不至德、至道不凝焉。六節故君子、尊德性、而道問學、致廣大、

CHAP. XXVII. 1. How great is the path proper to the Sage!

2. Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven.

3. All-complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanour.

4. It waits for the proper man, and then it is trodden.

5. Hence it is said, 'Only by perfect virtue can the perfect path, in all its courses, be made a fact.'

6. Therefore, the superior man honours his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and

with reference to this passage, defined by 區, 'a place,' 'a small plot.' In the 中庸說, 黿 is defined as 介蟲之元, 'the first-produced of the chelonia;' 龍 as 鱗蟲之長, 'the chief of sealy animals;' 鼉 as being 'a kind of 黿,' 蛟 as being 'a kind of 龍,' while the 鼉 'has scales like a fish, feet like a dragon, and is related to the 黿.' By 貨 are intended pearls and valuable shells; by 財, fish, salt, &c.' 10. See the Shih-ching, IV. i. Bk. I. Ode II. st. 1. The attributes of the ordinances of Heaven, and the virtue of king Wán, are here set forth, as substantially the same. 純 = 'fine and pure,' 'unmixed.' The dictionary gives it the distinct meaning of 'ceaselessness,' quoting the last clause here,—純亦不已, as if it were definition, and not description.

27. THE GLORIOUS PATH OF THE SAGE; AND HOW THE SUPERIOR MAN ENDEAVOURS TO ATTAIN TO IT. The chapter thus divides itself into two parts, one containing five paragraphs, descriptive of the SAGE, and the other two descriptive of the *superior man*, which two appellations are to be here distinguished. 1. 'This paragraph,' says Chû Hsi, 'embraces the two that follow.' They are, indeed, to be taken as exegetical of it. 道, it is said, is here, as everywhere else in the Work (see the 翼注, *in loc.*), '*the path which is in accordance with the nature.*' The student tries to believe so, and goes on to par. 2, when the predicate about *the nourishing of all things* puzzles and confounds him. 2. 極 is not here the adverb, but = 至, 'reaching to.' 3. By 禮儀 we are to understand the greater and more general principles of propriety, 'such,' says the 備旨, 'as capping, marriage, mourning, and sacrifice;' and by 威儀 are intended all the minuter observances of those. The former are also 經禮, 禮經, and 正經; the latter, 曲禮 and 動禮. See the 集證, *in loc.* 300 and 3000 are round numbers. Reference is made to these rules and their minutiæ, to show how, in every one of them, as proceeding from the Sage, there is a principle, to be referred to the Heaven-given nature. 4. Compare chap. xx. 2. In '*Confucius Sinarum Philosophus*,' it is suggested that there may be here a prophecy of the Saviour, and that the writer may have been 'under the influence of that spirit, by whose moving the Sibyls formerly prophesied of Christ.' There is nothing in the text to justify such a thought. 5. 凝, 'to congeal; then = 成, 'to complete,' and 定, 'to fix. The whole paragraph is merely

而盡精微、極高明、而道中庸、溫故、而知新、敦厚以崇禮。七節是故居上不驕、爲下不倍、國有道、其言足以興、國無道、其默足以容、詩曰、既明且哲、以保其身、其此之謂與。

廿八章一節子曰、愚而好自用、賤而好自專、生乎今之世、反古之道、如此者、烖及

minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety.

7. Thus, when occupying a high situation he is not proud, and in a low situation he is not insubordinate. When the kingdom is well-governed, he is sure by his words to rise; and when it is ill-governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry,—'Intelligent is he and prudent, and so preserves his person?'

CHAP. XXVIII. 1. The Master said, 'Let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity;—on the persons of all who act thus calamities will be sure to come.'

a repetition of the preceding one, in other words. 6. 道 in both cases here = 由, 'to proceed from,' or 'by.' It is said correctly, that 首句是一節頭腦, 'the first sentence,—尊德性而道問學, is the brains of the whole paragraph.' 温故而知新,—see Analects, II. xi. 7. This describes the superior man, largely successful in pursuing the course indicated in the preceding paragraphs, 倍 = 背. 詩曰,—see the Shih, III. iii. Ode VI. st. 4.

28. AN ILLUSTRATION OF THE SENTENCE IN THE LAST CHAPTER—'IN A LOW SITUATION HE IS NOT INSUBORDINATE.' There does seem to be a connexion of the kind thus indicated between this chapter and the last, but the principal object of what is said here is to prepare the way for the eulogium of Confucius below,—the eulogium of him, a Sage without the throne. 1. The different clauses here may be understood generally, but they have a special reference to the general scope of the chapter. Three things are required to give law to the kingdom: virtue (including intelligence), rank, and the right time. 愚 is he who wants the virtue, 賤 is he who wants the rank, and the last clause describes the absence of the right time.—In this last clause, there would seem to be a sentiment, which should have given course in China to the doc-

其身者也。○二節 非天子、不議禮、不制度、不考文。○三節 今天下、車同軌、書同文、行同倫。○四節 雖有其位、苟無其德、不敢作禮樂焉、雖有其德、苟無其位、亦不敢作禮樂焉。○五節 子曰、吾說夏禮、杞不足徵也、吾學殷禮、有宋存焉、吾學周禮、今用之、吾從周。

2. To no one but the Son of Heaven does it belong to order ceremonies, to fix the measures, and to determine the written characters.

3. Now, over the kingdom, carriages have all wheels of the same size; all writing is with the same characters; and for conduct there are the same rules.

4. One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music. One may have the virtue, but if he do not occupy the throne, he may not presume to make ceremonies or music.

5. The Master said, 'I may describe the ceremonies of the Hsiâ dynasty, but Chî cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Sung they still continue. I have learned the ceremonies of Châu, which are now used, and I follow Châu.'

trine of Progress. 2. This and the two next paragraphs are understood to be the words of Tsze-sze, illustrating the preceding declarations of Confucius. We have here the royal prerogatives, which might not be usurped. 'Ceremonies' are the rules regulating religion and society; 'the measures' are the prescribed forms and dimensions of buildings, carriages, clothes, &c.; 文 is said by Chû Hsî, after K'ang-ch'ăng, to be 書名, 'the names of the characters.' But 文 is properly the form of the character, representing, in the original characters of the language, the 形, or figure of the object denoted. The character and name together are styled 字; and 書 is the name appropriate to many characters, written or printed. 文 in the text, must denote both the form and sound of the character. 議, 'to discuss,' and 考, 'to examine,' but implying, in each case, the consequent ordering and settling. There is a long and eulogistic note here, in '*Confucius Sinarum Philosophus*,' on the admirable uniformity secured by these prerogatives throughout the Chinese empire. It was natural for Roman Catholic writers to regard Chinese uniformity with sympathy. But the value, or, rather, small value, of such a system in its formative influence on the characters and institutions of men may be judged both in the empire of China, and in the Church of Rome. 3. 今, 'now,' is said with reference to the time of Tsze-sze. The paragraph is intended to account for Confucius's not giving law to the kingdom. It was not the time 軌, 'the rut of a wheel.' 4. 禮樂;—but

〔二十九〕一節 王天下有三重焉、其寡過矣乎。二節 上焉者、雖善無徵、無徵不信、不信民弗從、下焉者、雖善不尊、不尊不信、不信民弗從。三節 故君子之道、本諸身、徵諸庶民、考諸三

CHAP. XXIX. 1. He who attains to the sovereignty of the kingdom, having *those* three important things, shall be able to effect that there shall be few errors *under his government*.

2. However excellent may have been the regulations of those of former times, they cannot be attested. Not being attested, they cannot command credence, and not being credited, the people would not follow them. However excellent might be the regulations made by one in an inferior situation, he is not in a position to be honoured. Unhonoured, he cannot command credence, and not being credited, the people would not follow his rules.

3. Therefore the institutions of the Ruler are rooted in his own character and conduct, and sufficient attestation of them is given by the masses of the people. He examines them *by comparison* with those of the three kings, and finds them without mistake. He sets

we must understand also 'the measures' and 'characters' in par. 2. This paragraph would seem to reduce most sovereigns to the condition of *rois fainéants*. 5. See the Analects, III. ix, xiv, which chapters are quoted here; but in regard to what is said of Sung, with an important variation. The paragraph illustrates how Confucius himself 爲下不倍, 'occupied a low station, without being insubordinate.'

29. AN ILLUSTRATION OF THE SENTENCE IN THE TWENTY-SEVENTH CHAPTER—'WHEN HE OCCUPIES A HIGH SITUATION HE IS NOT PROUD;' OR RATHER, THE SAGE AND HIS INSTITUTIONS SEEN IN THEIR EFFECT AND ISSUE. 1. Different opinions have obtained as to what is intended by the 三重, 'three important *things*.' K'ang-ch'ăng says they are 三王之禮, 'the ceremonies of the three kings,' i.e. the founders of the three dynasties, Hsiâ, Yin, and Châu. This view we may safely reject. Chû Hsî makes them to be the royal prerogatives, mentioned in the last chapter, par. 2. This view may, possibly, be correct. But I incline to the view of the commentator Lû (陸氏), of the T'ang dynasty, that they refer to the virtue, station, and time, which we have seen, in the notes on the last chapter, to be necessary to one who would give law to the kingdom. Mâo mentions this view, indicating his own approval of it. 寡 is used as a verb, 'to make few.'—'He shall be able to effect that there shall be few errors,' i.e. few errors among his officers and people. 2. By 上焉者 and 下焉者, K'ang-ch'ăng understands 'sovereign and minister,' in which, again, we must pronounce him wrong. The translation follows the interpretation of Chû Hsî, it being understood that the subject of the paragraph is the regulations to be followed by the people. 上焉者 having a reference both to *time* and to *rank*, 下焉者 must have the same. Thus there is in it an allusion to Confucius, and the way is still further prepared for his eulogium. 3. By 君子 is intended the 王天下者 in par. 1,—the ruling-sage. By 道 must be intended all his institutions and regulations. 'Attestation of them is given by the masses of the people;' i.e. the people believe in such a ruler, and follow his regulations, thus attesting their adaptation to the general requirements of humanity. 'The three kings' must be taken

王而不繆、建諸天地而不悖、質諸鬼神而無疑、百世以俟聖人而不惑。〇四節 質鬼神而無疑、知天也、百世以俟聖人而不惑、知人也。〇五節 是故君子、動而世爲天下道、行而世爲天下法、言而世爲天下則、遠之、則有望、近之、則不厭。〇六節 詩曰、在彼無惡、在

them up before heaven and earth, and finds nothing in them contrary to their mode of operation. He presents himself with them before spiritual beings, and no doubts about them arise. He is prepared to wait for the rise of a sage a hundred ages after, and has no misgivings.

4. His presenting himself *with his institutions* before spiritual beings, without any doubts arising about them, shows that he knows Heaven. His being prepared, without any misgivings, to wait for the rise of a sage a hundred ages after, shows that he knows men.

5. Such being the case, the movements of such a ruler, *illustrating his institutions*, constitute an example to the world for ages. His acts are for ages a law to the kingdom. His words are for ages a lesson to the kingdom. Those who are far from him, look longingly for him; and those who are near him, are never wearied with him.

6. It is said in the Book of Poetry,—'Not disliked there, not

here as the founders of the three dynasties, viz. the great Yü, T'ang, the Completer, and Wăn and Wû, who are so often joined together, and spoken of as one. 繆 = 謬, and should be read in the 4th tone. I hardly know what to make of 建諸天地. Chû, in his 語類, says:—此天地只是道耳, 謂吾建於此, 而與道不相悖也, 'Heaven and Earth here simply mean right reason. The meaning is—I set up *my institutions* here, and there is nothing in them contradictory to right reason.' This, of course, is explaining the text away. But who can do anything better with it? I interpret 質諸鬼神 (the 諸 is unfortunately left out in the text) as the general trial of a ruler's institutions by the efficacy of his sacrifices, in being responded to by the various spirits whom he worships. This is the view of a Ho Hi-chan (何屺瞻), and is preferable to any other I have met with. 百世以俟聖人而不惑,—compare Mencius, II. Pt. I. ii. 17. 6. See the Shih-ching, IV. i. Bk. II. Ode III. st. 2. It is a great descent to quote that ode here, however, for it is only praising the feudal princes of Châu. 在彼, 'there,' means their own States; and 在此, 'here,' is the royal court of Châu. For 射, the Shih-ching has 斁.

此無射、庶幾夙夜、以永終譽、君子未有不如此、而蚤有譽於天下者也。

三十章 一節 仲尼、祖述堯舜、憲章文武、上律天時、下襲水土。二節 辟如天地之無不持載、無不覆幬、辟如四時之錯行、如日月之代明。三節 萬物並育、而不相害、道並行、而不相悖、小德川

tired of here, from day to day and night to night, will they perpetuate their praise.' Never has there been a ruler, who did not realise this description, that obtained an early renown throughout the kingdom.

CHAP. XXX. 1. Chung-nî handed down the doctrines of Yâo and Shun, as if they had been his ancestors, and elegantly displayed the regulations of Wăn and Wû, taking them as his model. Above, he harmonized with the times of heaven, and below, he was conformed to the water and land.

2. He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.

3. All things are nourished together without their injuring one another. The courses *of the seasons, and of the sun and moon*, are pursued without any collision among them. The smaller energies

30. THE EULOGIUM OF CONFUCIUS, AS THE BEAU-IDEAL OF THE PERFECTLY SINCERE MAN, THE SAGE, MAKING A TERNION WITH HEAVEN AND EARTH. 1. 仲尼,—see chap. ii. The various predicates here are explained by K'ang-ch'ăng and Ying-tâ, with reference to the 'Spring and Autumn,' making them descriptive of it, but such a view will not stand examination. In translating the two first clauses, I have followed the editor of the 參匯, who says:—祖述者,以爲祖而纘述之,憲章者,奉爲憲而表章之 In the 綃聞編, it is observed that in what he handed down, Confucius began with Yâo and Shun, because the times of Fû-hsî and Shan-năng were very remote. Was not the true reason this, that he knew of nothing in China more remote than Yâo and Shun? By 'the times of heaven' are denoted the ceaseless regular movement, which appears to belong to the heavens; and by the 'water and the land,' we are to understand the earth, in contradistinction from heaven, supposed to be fixed and unmoveable. *Lü*, 'a statute,' 'a law;' here used as a verb, 'to take as a law.' 襲=因, 'to follow,' 'to accord with.' The scope of the paragraph is, that the qualities of former Sages, of Heaven, and of Earth, were all concentrated in Confucius. 2. 辟 read as, and = 譬. 錯, read *ts'oh*, = *tieh*, 'successively,' 'alternatingly.' 'This describes,' says Chû Hsi, the virtue of

流、大德敦化、此天
地之所以爲大也。
三十一 一節 唯天下至聖、爲
能聰明睿知、足以
有臨也、寬裕溫柔、
足以有容也、發强
剛毅、足以有執也、
齊莊中正、足以有
敬也、文理密察、足
以有別也。二節 溥博淵

are like river currents; the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great.

CHAP. XXXI. 1. It is only he, possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

2. All-embracing is he and vast, deep and active as a fountain, sending forth in their due season his virtues.

the Sage.' 3. The wonderful and mysterious course of nature, or—as the Chinese express it —of the operations of Heaven and Earth, are described to illustrate the previous comparison of Confucius.

31. THE EULOGIUM ON CONFUCIUS CONTINUED. Chû Hsî says that this chapter is an expansion of the clause in the last paragraph of the preceding,—'The smaller energies are like river currents.' Even if it be so, it will still have reference to Confucius, the subject of the preceding chapter. K'ang-ch'ăng's account of the first paragraph is:—言德不如此,不可以君天下也,蓋傷孔子有其德而無其命; 'It describes how no one, who has not virtue such as this, can rule the kingdom, being a lamentation over the fact that while Confucius had the virtue, he did not have the appointment;' that is, of Heaven, to occupy the throne. Mâo's account of the whole chapter is:—'Had it been that Chung-nî possessed the throne, then Chung-nî was a perfect Sage. Being a perfect Sage, he would certainly have been able to put forth the greater energies, and the smaller energies, of his virtue, so as to rule the world, and show himself the co-equal of Heaven and Earth in the manner here described.' Considering the whole chapter to be thus descriptive of Confucius, I was inclined to translate in the past tense,—'It *was* only he, who could,' &c. Still the author has expressed himself so indefinitely, that I have preferred translating the whole, that it may read as the description of the ideal man, who found, or might have found, his realisation in Confucius. 1. 唯天下至聖,—see chap. xxi. 聖 here takes the place of 誠. Collie translates:—'It is only the most HOLY man. Rémusat:—'*Il n'y a dans l'univers qu'un* SAINT, *qui . . .*' So the Jesuits:—'*Hic commemorat et commendat summe* SANCTI *virtutes*.' But *holiness* and *sanctity* are terms which indicate the humble and pious conformity of human character and life to the mind and will of God. The Chinese idea of the 聖人 is far enough from this. 臨,—以尊適卑曰臨, 'the approach of the honourable to the mean is called *lin*.' It denotes the high drawing near to the low, to influence and rule. 2. 'An abyss, a spring,' equal, according to Chû Hsi, to—靜深而有本, 'still and deep, and having a

泉、而時出之。〇三節溥博如天、淵泉如淵。見而民莫不敬、言而民莫不信、行而民莫不說。〇四節是以聲名洋溢乎中國、施及蠻貊、舟車所至、人力所通、天之所覆、地之所載、日月所照、霜露所隊、凡有血氣者、莫不尊親、故曰配天。

卅二章 一節 唯天下至誠、爲能經綸

3. All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him; he speaks, and the people all believe him; he acts, and the people all are pleased with him.

4. Therefore his fame overspreads the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine; wherever frosts and dews fall:—all who have blood and breath unfeignedly honour and love him. Hence it is said,—'He is the equal of Heaven.'

CHAP. XXXII. 1. It is only the individual possessed of the most entire sincerity that can exist under heaven, who can adjust

source.' 時出之, 'always,'—or, in season —'puts them forth,' the 之, 'them,' having reference to the qualities described in par. 1. 3. 'He is seen;'—with reference, says the 備旨, to 'the robes and cap,' the visibilities of the ruler. 'He speaks;'—with reference to his 'instructions, declarations, orders.' 'He acts;'—with reference to his 'ceremonies, music, punishments, and acts of government.' 4. This paragraph is the glowing expression of grand conceptions. 蠻, the general name for the rude tribes south of the Middle Kingdom. 貊 is another name for the 狄, or rude tribes on the north. The two stand here, like 夷狄, Analects, III. v, and like 四夷, in the *Great Learning*, x. 15, as representatives of all barbarous tribes. 隊, read *chûi*, 4th tone, = 墜, 'to fall.'

32. THE EULOGIUM OF CONFUCIUS CONCLUDED. 'The chapter,' says Chû Hsî, 'expands the clause in the last paragraph of chap. xxix, that the greater energies are seen in mighty transformations.' 1. 經 and 綸 are processes in the manipulation of silk, denoting the first separating of the threads, and the subsequent bringing of them together, according to their kinds. 天下之大經,—'the great invariabilities of the world;' explained of the 達道 and 九經, in chap. xx. 8, 12. 天下

天下之大經、立天下之大本、知天地之化育、夫焉有所倚。二節肫肫其仁、淵淵其淵、浩浩其天。三節苟不固聰明聖知、達天德者、其孰能知之。

[第三十三章] 一節詩曰、衣錦尚

the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth;—shall this individual have any being or anything beyond himself on which he depends?

2. Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

3. Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?

CHAP. XXXIII. 1. It is said in the Book of Poetry, 'Over her

之大本,—'the great root of the world;' evidently with reference to the same expression in chap. i. 4. 知 is taken as emphatic;—有默契焉,非但聞見之知而已, 'he has an intuitive apprehension of, and agreement with, them. It is not that he knows them merely by hearing and seeing.' 夫焉有所倚. This is joined by K'ang-ch'ăng with the next paragraph, and he interprets it of the Master's virtue, universally affecting all men, and not partially deflected, reaching only to those near him or to few. Chû Hsî more correctly, as it seems to me, takes it as = 倚靠, 'to depend on.' I translate the expansion of the clause which is given in '*Confucius Sinarum Philosophus*:'—'The perfectly holy man of this kind therefore, since he is such and so great, how can it in any way be, that there is anything in the whole universe, on which he leans, or in which he inheres, or on which he behooves to depend, or to be assisted by it in the first place, that he may afterwards operate?' 2. The three clauses refer severally to the three in the preceding paragraph. 仁 is virtuous humanity in all its dimensions and capacities, existing perfectly in the Sage. Of 淵 I do not know what to say. The old commentators interpret the second and third clauses, as if there were a 如 before 淵 and 天, against which Chû Hsî reclaims, and justly. In the 紹聞編 we read:—天人本無二,人只有此形體,與天便隔,視聽思慮,動作,皆曰由我,各我其我,可知其小也,除却形體,便渾是天.形體如何除得,只克去有我之私,便是除也,天這般廣大,吾心亦這般廣大,而造化無間於我,故曰浩浩其天. 'Heaven and man are not properly two, and man is separate from Heaven only by his having this body. Of their seeing and hearing, their thinking and revolving, their moving and acting, men all say—*It is from* ME. Every one thus brings out his SELF, and his smallness becomes known. But let the body be taken away, and all would be Heaven. How can the body be taken away? Simply by subduing and removing that self-having of the *ego*. This is the taking it away. That being done, so wide and great as Heaven is, my mind is also so wide and great, and production and transformation cannot be separated from me. Hence it is said—*How vast is his Heaven*.' Into such wandering mazes of mysterious speculation are Chinese thinkers conducted by the text:—only to be lost in them. As it is said, in par. 3, that only the sage can know the sage, we may be glad to leave him.

絅、惡其文之著也、故君子之道、闇然而日章、小人之道、的然而日亡、君子之道、淡而不厭、簡而文、溫而理、知遠之近、知風之自、知微之顯、可與入德矣。二節詩云、潛雖伏矣、亦孔之昭、故君子、內省不疚、無惡於志、君子

embroidered robe she puts a plain, single garment,' intimating a dislike to the display of the elegance of the former. Just so, it is the way of the superior man to prefer the concealment *of his virtue*, while it daily becomes more illustrious, and it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognised; while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such an one, we may be sure, will enter into virtue.

2. It is said in the Book of Poetry, 'Although *the fish* sink and lie at the bottom, it is still quite clearly seen.' Therefore the superior man examines his heart, that there may be nothing wrong

33. THE COMMENCEMENT AND THE COMPLETION OF A VIRTUOUS COURSE. The chapter is understood to contain a summary of the whole Work, and to have a special relation to the first chapter. There, a commencement is made with Heaven, as the origin of our nature, in which are grounded the laws of virtuous conduct. This ends with Heaven, and exhibits the progress of virtue, advancing step by step in man, till it is equal to that of High Heaven. There are eight citations from the Book of Poetry, but to make the passages suit his purpose, the author allegorises them, or alters their meaning, at his pleasure. Origen took no more license with the Scriptures of the Old and New Testaments than Tsze-sze and even Confucius himself do with the Book of Poetry. 1. *The first requisite in the pursuit of virtue is, that the learner think of his own improvement, and do not act from a regard to others.* 詩曰,—see the Shih-ching, I. v. Ode III. st. 1, where we read, however, 衣錦 褧衣. 褧 and 絅 are synonyms. 惡 (the 4th tone) 其云云 is a gloss by Tsze-sze, giving the spirit of the passage. The ode is understood to express the condolence of the people with the wife of the duke of Wei, worthy of, but denied, the affection of her husband. 君子之道, 小人之道,—道 seems here to correspond exactly to our English *way*, as in the translation. 的然,—the primary meaning of 的 is 明, 'bright,' 'displayed.' 的然, 'displayed-like,' in opposition to 闇然, 'concealed-like.' 知遠之近,—what is *distant*, is the nation to be governed, or the family to be regulated; what is *near*, is the person to be cultivated. 知風

之所不可及者、其唯人之所不見乎。○三節詩云、相在爾室、尙不愧於屋漏、故君子、不動而敬、不言而信。○四節詩曰、奏假無言、時靡有爭、是故君子、不賞而民勸、不怒而民威於鈇鉞。○五節詩曰、不顯惟德、

there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equalled is simply this,—his *work* which other men cannot see.

3. It is said in the Book of Poetry, 'Looked at in your apartment, be there free from shame as being exposed to the light of heaven.' Therefore, the superior man, even when he is not moving, has *a feeling of* reverence, and while he speaks not, he has *the feeling of* truthfulness.

4. It is said in the Book of Poetry, 'In silence is the offering presented, and *the spirit* approached to; there is not the slightest contention.' Therefore the superior man does not use rewards, and the people are stimulated *to virtue*. He does not show anger, and the people are awed more than by hatchets and battle-axes.

5. It is said in the Book of Poetry, 'What needs no display is

之自,—the *wind* is the influence exerted upon others, the *source* of which is one's own virtue. 知微之顯,—compare chap. i. 3. 可與 = 'it may be granted to such an one,' 與 being in the sense of 許. 2. *The superior man going on to virtue, is watchful over himself when he is alone.* 詩云,—see the Shih-ching, II. iv. Ode VIII. st. 11. The ode appears to have been written by some officer who was bewailing the disorder and misgovernment of his day. This is one of the comparisons which he uses;—the people are like fish in a shallow pond, unable to save themselves by diving to the bottom. The application of this to the superior man, dealing with himself, in the bottom of his soul, so to speak, and thereby realising what is good and right, is very far-fetched. 志, 'the will,' is here = 心, 'the whole mind,' the self. 3. We have here substantially the same subject as in the last paragraph. The ode is the same which is quoted in chap. xvi. 4, and the citation is from the same stanza of it. 屋漏, according to Chû Hsî, was the north-west corner of ancient apartments, the spot most secret and retired. The single panes, in the roofs of Chinese houses, go now by the name, the light of heaven leaking in (漏) through them. Looking at the whole stanza of the ode, we must conclude that there is reference to the light of heaven, and the inspection of spiritual beings, as specially connected with the spot intended. 4. *The result of the processes described in the two preceding paragraphs.* 詩曰,—see the Shih-ching, IV. iii. Ode II. st. 2, where for 奏 we have 鬷. 假 read as, and = 格. The ode describes the royal worship of T'ang, the founder of the Shang dynasty. The first clause belongs to the sovereign's act and demeanour: the second to the effect of those on his assistants in the service. They were awed to reverence, and had no striving among themselves. The 鈇鉞 were anciently given by the sovereign to a prince, as symbolic of his investiture with a plenipotent authority to

百辟其刑之、是故君子、篤恭而天下平。○六節 詩云、予懷明德、不大聲以色。子曰、聲色之於以化民、末也、詩曰、德輶如毛、毛猶有倫、上天之載、無聲無臭、至矣。

右第三十三章、子思因前章極致之言、反求其本、復自下學爲

virtue. All the princes imitate it.' Therefore, the superior man being sincere and reverential, the whole world is conducted to a state of happy tranquillity.

6. It is said in the Book of Poetry, 'I regard with pleasure your brilliant virtue, making no great display of itself in sounds and appearances.' The Master said, 'Among the appliances to transform the people, sounds and appearances are but trivial influences. It is said in another ode, "His virtue is light as a hair." Still, a hair will admit of comparison *as to its size*. "The doings of the supreme Heaven have neither sound nor smell."—That is perfect virtue.'

The above is the thirty-third chapter. Tsze-sze having carried his descriptions to the extremest point in the preceding chapters, turns back in this, and examines the source of his subject; and then again from the work of the learner, free from all

punish the rebellious and refractory. The 鈇 is described as a large-handled axe, eight catties in weight. I call it a battle-axe, because it was with one that king Wû despatched the tyrant Châu. 5. *The same subject continued.* 詩曰,—see the Shih-ching, IV. i. Bk. I. Ode IV. st. 3. But in the Shih-ching we must translate,—'There is nothing more illustrious than the virtue *of the sovereign*, all the princes will follow it.' Tsze-sze puts another meaning on the words, and makes them introductory to the next paragraph. 君子 must here be the 王天下者 of chap. xxix. Thus it is that a constant shuffle of terms seems to be going on, and the subject before us is all at once raised to a higher, and inaccessible platform. 6. *Virtue in its highest degree and influence* 詩云,—see the Shih-ching, III. i. Ode VII. st. 7. The '*I*' is God, who announces to king Wăn the reasons why he had called him to execute his judgments. Wăn's virtue, not sounded nor emblazoned, might come near to the 不顯 of last paragraph, but Confucius fixes on the 大 to show its shortcoming. It had *some*, though not *large* exhibition. He therefore quotes again from III. iii. Ode VI. st. 6, though away from the original intention of the words. But it does not satisfy him that virtue should be likened even to a *hair*. He therefore finally quotes III. i. Ode I. st. 7, where the imperceptible working of Heaven (載=事), in producing the overthrow of the Yin dynasty, is set forth as without sound or smell. That is his highest conception of the nature and power of virtue.

己謹獨之事、推而言之以馴致乎篤恭而天下平之盛、又贊其妙、至於無聲無臭而後已焉、蓋舉一篇之要、而約言之、其反復丁寧示人之意、至深切矣、學者其可不盡心乎。

selfishness, and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole kingdom tranquillized by simple and sincere reverentialness. He farther eulogizes its mysteriousness, till he speaks of it at last as without sound or smell. He here takes up the sum of his whole Work, and speaks of it in a compendious manner. Most deep and earnest was he in thus going again over his ground, admonishing and instructing men:—shall the learner not do his utmost in the study of the Work?

THE WORKS OF MENCIUS.

BOOK I.

KING HWUY OF LEANG. PART I.

孟子
梁惠王
章句上

第一章 孟子見梁惠王。王曰、叟、不遠千里而來、亦將有以利吾國乎。

CHAPTER I. 1. Mencius *went to* see king Hwuy of Leang.

2. The king said, "Venerable sir, since you have not counted it far to come here, a distance of a thousand *le*, may I presume that you are likewise provided with counsels to profit my kingdom?"

TITLE OF THE WORK. 孟子,—'The philosopher Măng.' The Work thus simply bears the name, or surname rather, of him whose conversations and opinions it relates, and is said to have been compiled in its present form by the author himself. On the use of 子, after the surname, see on Ana. I. i. The surname and this 子 were combined by the Romish Missionaries, and latinized into Mencius, which it is well to adopt throughout the translation, and thereby avoid the constant repetition of the word 'philosopher,' Măng not being distinguished, like K'ung (Confucius), by the crowning epithet of 'The Master.'

TITLE OF THIS BOOK. 梁惠王章句上,—'King Hwuy of Leang, in chapters and sentences. Part I.' Like the books of the Confucian Analects, those of this Work are headed by two or three characters at or near their commencement. Each Book is divided into two parts, called 上下, Upper and Lower.' This arrangement was made by Chaou K'e (趙岐), a scholar of the eastern Han dynasty (died A. D. 202), by whom the chapters and sentences were also divided, and the 章句上, 章句下, remain to the present day, a memorial of his work.

CH. I. BENEVOLENCE AND RIGHTEOUSNESS MENCIUS' ONLY TOPICS WITH THE PRINCES OF HIS TIME; AND THE ONLY PRINCIPLES WHICH CAN MAKE A COUNTRY PROSPEROUS. 1. 'King Hwuy of Leang.'—In the time of Confucius, Tsin (晉) was one of the great States of the empire, but the power of it was usurped by six great families. By B. C. 452, three of those were absorbed by the other three, viz. Wei, Chaou, and Han (魏, 趙, and 韓), which continued to encroach on the small remaining power of their prince, until at last they extinguished the royal house, and divided the whole territory among themselves. The emperor Wei Lëĕ (威烈), in his 23rd year, B. C. 402, conferred on the chief of each family the title of Prince (侯). Wei, called likewise, from the name of its capital, Leang, occupied the south-eastern part of Tsin, Han and Chaou lying to the west and north-west of it. The Leang, where Mencius visited king Hwuy, is said to have been in the present department of K'ae-fung. Hwuy—'The Kindly'— is the posthumous epithet of the king, whose name was Yung (罃). The title of *king* had been usurped by Ying, at some time before Mencius first visited him, which, it is said, he did in the 35th year of his government, B. C. 335. Mencius visited him on invitation, it must be supposed, and the simple 見=被招往見.

2. Mencius was a native of Tsow (鄒), in Loo, the name of which is still retained in the

三節 孟子對曰、王何必曰利、亦有仁義而已矣。○四節 王曰、何以利吾國、大夫曰、何以利吾家、士庶人曰、何以利吾身、上下交征利、而國危矣、萬乘之國、弒其君者、必千乘之家、千乘之國、弒其君者、必百乘之家、萬取千焉、千取百焉、不爲不多矣、苟爲

3. Mencius replied, "Why must your Majesty use that word 'profit?' What I am 'likewise' provided with, are *counsels to* benevolence and righteousness, and these are my only topics.

4. "If your Majesty say, 'What is to be done to profit my kingdom?' the great officers will say, 'What is to be done to profit our families?' and the inferior officers and the common people will say, 'What is to be done to profit our persons?' Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be *the chief of* a family of a thousand chariots. In a kingdom of a thousand chariots, the murderer of his prince shall be *the chief of* a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching *all*.

Tsow district of the department of Yen-chow (兗州), in Shan-tung. The king, in complimentary style, calls the distance from Tsow to Leang a thousand *le*. It is difficult to say what was the exact length of the ancient *le*. At present, it is a little more than one-third of an English mile. The 亦, 'also,' occasions some difficulty.—With reference to what is it spoken? Some compare the 亦...乎 with 不亦乎, Analects, I. i. But the cases are not parallel. Others say that the king refers to the many scholars who at the time made it their business to wander from country to country, as advisers to the princes.—'You *also*, like other scholars,' &c. Then, when Mencius, in par. 3, replies—亦有仁義, they say that he refers to Yaou, Shun, &c., as his models.—'I, like them,' &c. But this is too far-fetched. The king's 亦, I suppose, follows the clause—'You have come a thousand *le*,' and means:—'That is one favour, but you probably have others to confer also.' Then Mencius' 亦 refers to the king's, and='You say I likewise have counsels to profit you. What I likewise have, is benevolence,' &c. Observe the force of 將, delicately and suggestively putting the question. 3. 對,—marking the answer of an inferior, used from respect to the king.

後義而先利、不奪不饜。○五節未有仁而遺其親者也、未有義而後其君者也。○六節王亦曰仁義而已矣、何必曰利。

第二章 一節孟子見梁惠王、王立於沼上、顧鴻鴈麋鹿、曰、賢者亦樂此乎。二節孟子對曰、賢者而後樂此、不賢者、雖有此

5. "There never has been a man trained to benevolence who neglected his parents. There never has been a man trained to righteousness who made his sovereign an after consideration.

6. "Let your Majesty also say, 'Benevolence and righteousness, and these shall be the only themes.' Why must you use that word—'profit?'"

CHAPTER II. 1. Mencius, *another day*, saw king Hwuy of Leang. The king *went and* stood *with him* by a pond, and, looking round at the large geese and deer, said, "Do wise and good *princes* also find pleasure in these things?"

2. Mencius replied, "Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

曰 is 'to say,' followed directly by the words spoken. It is not 'to speak of.' 而已矣 mark very decidedly Mencius' purpose to converse only of 仁 and 義. 4. 征,—here =取, 'to take.' 交征, 'mutually to take;' *i.e.*, superiors from inferiors, and inferiors from superiors. 乘, low. 3d tone, 'a carriage or chariot.' The emperor's domain,=1,000 *le* square, produced 10,000 war chariots. A kingdom producing 1,000 chariots was that of a *how*, or prince. He is here called 百乘之家, instead of 百乘之君, because the emperor has just been denominated by that term. 後 and 先 are verbs. See Ana. VI. xx. 5. The 仁 and 義 here are supposed to result from the sovereign's example.

CH. 2. RULERS MUST SHARE THEIR PLEASURE WITH THE PEOPLE. THEY CAN ONLY BE HAPPY WHEN THEY RULE OVER HAPPY SUBJECTS. 1. 王立,—'The king stood;' and the meaning is not that Mencius found him by the pond. The king seems to have received him graciously, and to have led him into the park. 於沼上,—comp. Ana. VI. vii., but for which passage I should translate here—'over a pond,' *i.e.*, in some building over the water, such as is still very common in China. 鴻 means 'large geese,' and 麋 is the name for a large kind of deer, but they are joined here, as adjectives, to 鴈 and 鹿. 賢者=賢者之君, 'worthy princes.' It does not refer to Mencius, as some make it out The reply makes this plain. The king's inquiry is prompted by a sudden dissatisfaction with himself, for being occupied so much with such material gratifications, and='Amid all their cares of govt. do these pleasures find a place with good princes?' 3. See the She-king, III. i. Ode VIII. stt. 1, 2. The ode tells how his people delighted in king Wăn. For 鶴 the She-king reads 翯. 於 is read *woo*, an interjection.

不樂也。〇三節詩云、經始靈臺、經之營之、庶民攻之、不日成之、經始勿亟、庶民子來、王在靈囿、麀鹿攸伏、麀鹿濯濯、白鳥鶴鶴、王在靈沼、於牣魚躍、文王以民力爲臺爲沼、而民歡樂之、謂其臺曰靈臺、謂其沼曰靈沼、樂其有麋鹿魚鼈、古之人與民偕樂、故能樂也。〇四節湯誓曰、時日害喪、予及女偕亡、民

3. "It is said in the Book of Poetry,

'He measured out and commenced his spirit-tower;
He measured it out and planned it.
The people addressed themselves to it,
And in less than a day completed it.
When he measured and began it, *he said to them*—Be not so earnest:
But the multitudes came as if they had been his children.
The king was in his spirit-park;
The does reposed about.
The does so sleek and fat:
And the white birds shone glistening.
The king was by his spirit-pond;
How full was it of fishes leaping about!'

"King Wăn used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower 'the spirit-tower,' calling the pond 'the spirit-pond,' and

古之人 refering to king Wăn, but put generally. 4. See the Shoo-king III. i. 3;—T'ang's announcement of his reasons for proceeding against the tyrant, Këĕ. The words quoted are those of the people. Këĕ had pointed to the sun, saying that, as surely as the sun was in heaven, so firm was he on his throne. The people took up his words, and pointing to the sun, thus expressed their hatred of the tyrant, preferring death with him to life under him. 時=是. 害 read *hŏ*. 喪, up. 3d tone. Chaou K'e gives quite another turn to the quotation, making the words an address of the people to T'ang:—'This day he (Këĕ) must die. We will go with you to kill him.' Choo He's view

欲與之偕亡、雖有臺池鳥獸、豈能獨樂哉。

三章 一節 梁惠王曰、寡人之於國也、盡心焉耳矣、河內凶、則移其民於河東、移其粟於河內、河東凶、亦然、察鄰國之政、無如寡人之用心者、鄰國之民不加少、寡人之民不加多、何也。二節 孟子對曰、王好

rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

4. "In the Declaration of T'ang it is said, 'O sun, when wilt thou expire? We will die together with thee.' The people wished *for Këë's death*, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?"

CHAPTER III. 1. King Hwuy of Leang said, "Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove *as many of* the people *as I can* to the East of the river, and convey grain to the country in the Inside. When the year is bad on the East of the river, I act on the same plan. On examining the government of the neighbouring kingdoms, I do not find that there is any prince who employs his mind as I do. And yet the people of the neighbouring kingdoms do not decrease, nor do my people increase. How is this?"

is to be preferred. I don't think that the last two clauses are to be understood generally:—'When the people wish to die with a prince,' &c. They must specially refer to Këë.

CH. 3. HALF MEASURES ARE OF LITTLE USE. THE GREAT PRINCIPLES OF ROYAL GOVERNMENT MUST BE FAITHFULLY AND IN THEIR SPIRIT CARRIED OUT. 1. The combination of particles—焉耳矣 gives great emphasis to the king's profession of his own devotedness to his kingdom. 寡人 was the designation of themselves used by the princes in speaking to their people,=寡德之人, 'I, the man of small virtue.' I shall hereafter simply render it by 'I.' Leang was on the south of the river, *i. e.*, the *Ho*, or Yellow river, but portions of the Wei territory lay on the other side, or north of the river. This was called the Inside of the river, because the ancient imperial capitals had mostly been there, in the province of K'e (冀州), comprehending the present Shan-se; and the country north of the Ho, looked at from them, was of course 'within,' or on this side of it. 粟,—now used commonly for millet and maize, but here for grain generally. 加少, 加多; lit., 'add few, add many.' To explain the 加, it is said the expressions=分外

戰、請以戰喻、塡然鼓之、兵刃既接、棄甲曳兵而走、或百步而後止、或五十步而後止、以五十步笑百步、則何如。曰、不可、直不百步耳、是亦走也。曰、王如知此、則無望民之多於鄰國也。〇三節 不違農時、穀不可勝食也、數罟不入洿池、魚鼈不可勝食也、斧斤以時入山林、材

2. Mencius replied, "Your Majesty is fond of war;—let me take an illustration from war.—*The soldiers move forward to* the sound of the drums; and after their weapons have been crossed, *on one side* they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?" The king said, "They may not do so. They only did not run a hundred paces; but they also ran away." "Since your Majesty knows this," replied Mencius—"you need not hope that your people will become more numerous than those of the neighbouring kingdoms.

3. "If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests

少, 分外多, 'not fewer, nor larger, than they should for such States be.' 2. 塡然 is said to express the sound of the drum. In 鼓之, 鼓 is used as a verb, and 之 refers to 戰士, or soldiers. It was the rule of war to advance at the sound of the drum, and retreat at the sound of the gong. 是亦走也,—lit., 'this also,' *i.e.*, the fifty paces, 'was running away.' 3. Here we have an outline of the first principles of royal government, in contrast with the measures on which the king plumes himself in the 1st par. The 不 is not imperative=‘do not.’ The first clauses of the various sentences are conditional. In spring there was the sowing; in summer, the weeding; and in autumn, the harvesting:—those were the seasons and works of husbandry, from which the people might not be called off. 勝, up. 1st tone. The dict. explains it by 'to bear,' 'to be adequate to.' 穀不可勝食='there is no eating power adequate to eat the grain.' 數, here read *ts'uh*, 'close-meshed.' The meshes of a net were anciently required to be large, of the size of 4 inches. People might only eat fish a foot long. 山=wooded hills 林=forests in

木不可勝用也、穀與魚鼈不可勝食、材木不可勝用、是使民養生喪死無憾也、養生喪死無憾、王道之始也。○四節五畝之宅、樹之以桑、五十者、可以衣帛矣、雞豚狗彘之畜、無失其時、七十者、可以食肉矣、百畝之田、勿奪其時、數口之家、可以無飢矣、謹庠序之教、申之以

only at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and bury their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of Royal Government.

4. "Let mulberry trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of *breeding* be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and gray-haired men will not be seen

the plains. The time to work in the forests was, according to Choo He, in the autumn, when the growth of the trees for the year was stopped. But in the Chow-le; we find various rules about cutting down trees,—those on the south of the hill for instance, in midwinter, those on the north, in summer, &c., which may be alluded to. 無憾 I have translated, 'without any feeling against any,' the ruler being specially intended.

4. The higher principles which complete royal government. We can hardly translate 畝 by 'an acre,' it consisting, at present at least, only of 240 square paces, or 1200 square cubits, and anciently it was much smaller, 100 square paces, of 6 cubits each, making a *mow*. The ancient theory for allotting the land was to mark it off in squares of 900 mow, the middle square being called the 公田, or 'government fields.' The other eight were assigned to eight husbandmen and their families, who cultivated the public field in common. But from this 20 *mow* were cut off, and, in portions of 2½ *mow*, assigned to the farmers to build on, who had also the same amount of ground in their towns or villages, making 5 *mow* in all for their houses. And to have the ground all for growing grain, they were required to plant mulberry trees about their houses, for the nour-

孝悌之義、頒白者、不負戴於道路矣、七十者衣帛食肉、黎民不飢不寒、然而不王者、未之有也。〇五節狗彘食人食、而不知檢、塗有餓莩、而不知發、人死、則曰、非我也、歲也、是何異於刺人而殺之、曰、非我也、兵也、王無罪歲、斯天下之民至焉。

第四章〇一節梁惠王曰、寡人願安承

upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State, where such results were seen,—persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the Imperial dignity.

5. "Your dogs and swine eat the food of men, and you do not know to make any restrictive arrangements. There are people dying from famine on the roads, and you do not know to issue the stores *of your granaries* for them. When people die, you say, 'It is not owing to me; it is owing to the year.' In what does this differ from stabbing a man and killing him, and then saying—'It was not I; it was the weapon?' Let your Majesty cease to lay the blame on the year, and instantly from all the empire the people will come to you."

CHAPTER IV. 1. King Hwuy of Leang said, "I wish quietly to receive your instructions."

ishment of silk worms. 雞豚 (a young pig) 狗 (the grain-fed, or edible dog) 彘 (the sow) 之畜,—lit., 'as to the nourishing of the fowl,' &c. 數口之家—the ground was distinguished into three kinds;—best, medium, and inferior, feeding a varying number of mouths. To this the expression alludes. 庠序. See on Book III. [illegible] iii. 10. 王 'low. 3d tone, to come to [illegible] 'to become regnant emperor.' 5. [illegible]ius now boldly applies the subject, and p[illegible]ome his faults upon the king. 食人食,—the second 食 is read *tsze*, low. 3d tone. 檢=制 'to regulate.' The phrase 不知檢 is not easy. The translation given accords with the views of most of the commentators.

CH. 4. A CONTINUATION OF THE FORMER CHAPTER, CARRYING ON THE APPEAL, IN THE LAST PARAGRAPH, ON THE CHARACTER OF KING HWUY'S OWN GOVERNMENT. 1. 安, 'quietly,' *i.e.*, sincerely and without constraint. It is said 安對勉強.看見其出于誠意.

教。二節孟子對曰、殺人以梃與刃、有以異乎。曰、無以異也。三節以刃與政、有以異乎。曰、無以異也。四節曰、庖有肥肉、廄有肥馬、民有飢色、野有餓莩、此率獸而食人也。五節獸相食、且人惡之、爲民父母行政、不免於率獸而食人、惡在其爲民父母也。六節仲尼曰、始作俑者、其無後乎、爲其象

2. Mencius replied, "Is there any difference between killing a man with a stick and with a sword?" *The king* said, "There is no difference."

3. "Is there any difference between doing it with a sword and with *the style of* government?" "There is no difference," was the reply.

4. *Mencius then* said, "In your kitchen there is fat meat; in your stables there are fat horses. *But* your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.

5. "Beasts devour one another, and men hate them *for doing so.* When *a prince*, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is that parental relation to the people?"

6. Chung-ne said, "Was he not without posterity who first made wooden images *to bury with the dead?* *So he said,* because

2, 3. 有以異乎,=有所以異乎, lit., 'Is there whereby they are different?' 4. 野,—outside a town were the 郊 (*keaou*), *suburbs*, but without buildings; outside the *keaou* were the 牧 (*muh*), *pasture-grounds;* and outside the *muh* were the 野, (*yay*), *wilds.* 5. 且 has the force of 'and yet,' *i.e.*, tho' they are beasts. So that a 'how much more' is carried on, in effect, to the rest of the par. 人惡之,—惡, up. 3d tone, the verb. 惡在,—惡, up. 1st tone,=何. 'Being the parent of the people,'—*i.e.*, this is his designation, and what he ought to be. 6. 俑,—in ancient times, bundles of straw were made, to represent men imperfectly, called 芻靈, and carried to the grave, and buried with the dead, as attendants upon them. In middle antiquity, *i.e.*, after the rise of the Chow dynasty, for those bundles of straw, wooden figures of men were used, having springs in them, by which they could move. Hence they were called 俑, as if 俑=踊. By and by, came the practice

人而用之也、如之何其使斯民飢而死也。

第五章 一節 梁惠王曰、晉國天下莫强焉、叟之所知也、及寡人之身、東敗於齊、長子死焉、西喪地於秦七百里、南辱於楚、寡人恥之、願比死者一洒之、如之何則可。二節 孟子對曰、地方

that man made the semblances of men, and used them *for that purpose*:—what shall be thought of him who causes his people to die of hunger?"

CHAPTER V. 1. King Hwuy of Leang said, "There was not in the empire a stronger State than Tsin, as you, venerable Sir, know. But since it descended to me, on the east we have been defeated by Ts'e, and then my eldest son perished; on the west we have lost seven hundred *le* of territory to Ts'in; and on the south we have sustained disgrace at the hands of Ts'oo. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?"

2. Mencius replied, "With a territory which is only a hundred *le* square, it is possible to attain the Imperial dignity.

of burying living persons with the dead, which Confucius thought was an effect of this invention, and therefore he branded the inventor as in the text. 其無後乎,—the 乎 is partly interrogative, and partly an exclamation=*nonne*. 爲,—low. 3d tone,=*because*. 如之何 is by some taken as=' what would he, (viz., Confucius,) have thought,' &c? I prefer taking it as in the translation. The designation of Confucius by *Chung-ne* is to be observed. See Doctrine of the Mean, ii. 1.

CH. 5. HOW A RULER MAY BEST TAKE SATISFACTION FOR LOSSES WHICH HE HAS SUSTAINED. THAT BENEVOLENT GOVERNMENT WILL RAISE HIM HIGH ABOVE HIS ENEMIES. 1. After the partition of the state of Tsin by the three families of Wei, Chaou, and Han (note, ch. I.), they were known as the three Tsin, but king Hwuy would here seem to appropriate to his own principality the name of the whole State. He does not, however, refer to the strength of Tsin before its partition, but under his two predecessors in the state of Wei. It was in the 30th year of his reign, and B.C. 340, that the defeat was received from Ts'e, when his oldest son was taken captive, and afterwards died. That from Ts'in was in the year B. C. 361, when the old capital of the State was taken, and afterwards peace had to be secured by various surrenders of territory. The disgrace from Ts'oo was also attended with the loss of territory;—some say 7, some say 8, towns or districts. The nominative to the verbs 敗, 喪, and 辱, does not appear to be 寡人 so much as 晉. 寡人恥之 may be translated—'I am ashamed of these things,' but most comm. make 之 refer to 先人, Hwuy's predecessors when Tsin was strong; as in the translation. The same reference they also give to 死者, as not said generally of 'the dead,'—those who had died in the various wars. This view is on the whole preferable to the other, and it gives a better antecedent for the 之 in 洒之 —一=by one blow, one great movement 洒=洗. 比 low. 3d tone,

百里、而可以王。王○三節如施仁政於民、省刑罰、薄稅斂、深耕易耨、壯者以暇日、脩其孝弟忠信、入以事其父兄、出以事其長上、可使制梃、以撻秦楚之堅甲利兵矣。○四節彼奪其民時、使不得耕耨、

3. "If your Majesty will *indeed* dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors;—you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ts'in and Ts'oo.

4. "The *rulers of those States*, rob their people of their time, so that they cannot plough and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children, are separated and scattered abroad.

=爲, 'for.' 2. See Pt II. ii. 1; but it seems necessary to take the 方 in this and similar cases as in the transl. There is a pause at 地:—'with territory, which is,' &c. This is the reply to the kings' wish for counsel to wipe away his disgraces. He may not only avenge himself on Ts'e, Ts'in, and Ts'oo, but he may make himself chief of the whole empire. How, is shown in the next par.
3. 省刑罰, 薄稅斂, are the two great elements of benevolent govt., out of which grow the other things specified. 刑罰 can hardly be separated. The dictionary says that 刑 is the general name of 罰. If we make a distinction, it must be as in the translation; 罰 is the redemption-fine for certain crimes. So 稅斂 together represent all taxes. Great differences of opinion obtain as to the significance of the individual terms. Some make 稅 to be the proportion of the land-produce paid to the govt., and 斂 all other contributions. By some this explanation is just reversed. A third party makes 稅 to be the tax of produce, and 斂 the graduated *collection* thereof. This last view suits the connection here. 易, read *e*, low. 3d tone,=治. 壯者, —at 30, a man is said to be 壯. Translators have rendered it here by 'the young,' but the meaning is the strong-bodied,—those who could be employed to take the field against the enemy. 可使 does not appear to be—'you can make or employ,' but to be passive with special reference to the 壯者 above. 省, read *sang*. 撻,—'to strike,' 'to smite,' here='to oppose.'
4. 彼,—'they' or 'those,' *i.e.*, the rulers of Ts'in and Ts'oo. 養, low. 3d tone. It is so toned in the case of children supporting their

以養其父母、父母凍餓、兄弟妻子離散。五節彼陷溺其民、王往而征之、夫誰與王敵。六節故曰、仁者無敵、王請勿疑。

第六章 一節孟子見梁襄王。二節出語人曰、望之不似人君、就之而不見所畏焉、卒然問曰、天下惡乎定。吾對曰、定于一。三節孰能一之。四節對曰、不嗜殺人者能一之。五節孰能與之。六節對曰、

5. "Those *rulers, as it were,* drive their people into pit-falls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose your Majesty?

6. "In accordance with this is the saying,—'The benevolent has no enemy.' I beg your Majesty not to doubt *what I say.*"

CHAPTER VI. 1. Mencius went to see the king Seang of Leang.

2. On coming out *from the interview,* he said to some persons, "When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him. Abruptly he asked me, 'How can the empire be settled?' I replied, 'It will be settled by being united under one *sway.*'

3. "'Who can so unite it?'"

4. "I replied, 'He who has no pleasure in killing men can so unite it.'

5. "'Who can give it to him?'"

parents, and inferiors their superiors. See in Ana. II. vii. 5. 夫, low. 1st tone, here=則.

6. 故,—not 'therefore;' it may indicate a *deduction* from what precedes, or be simply an illustration of it. 勿疑, 'Do not doubt.' It is strange that Julien, in his generally accurate version, should translate this by '*ne cunctaris.*' Hesitancy would, indeed, be an effect of doubting Mencius' words, not the proverb just quoted, but specially the affirmation in par. 2. But the words may not be so rendered.

CH. 6. DISAPPOINTMENT OF MENCIUS WITH THE KING SEANG. BY WHOM THE TORN EMPIRE MAY BE UNITED UNDER ONE SWAY. 1. On the death of king Hwuy, he was succeeded by his son *Hih* (赫), called here by his honorary epithet, Seang,=' The land-enlarger, and Virtuous.' The interview here recorded seems to have taken place immediately after Hih's accession, and Mencius, it is said, was so disappointed by it that he soon left the country. 2. 語,—low. 3d tone. The 人 probably refers to some friends of the philosopher, and is not to be taken generally. 卒, read *ts'uh.* 卒然,—comp. 率爾, Analects, XI. xxiv. 4. On 望之, 就之, comp. Ana. XIX. 14. Chaou K'e

天下莫不與也、王知夫苗乎、七八月之閒、旱、則苗槁矣、天油然作雲、沛然下雨、則苗浡然興之矣、其如是、孰能禦之、今夫天下之人牧、未有不嗜殺人者也、如有不嗜殺人者、則天下之民、皆引領而望之矣、誠如是也、民歸之、由水之就下、沛然誰能禦之。一節

七章 齊宣王問曰、齊桓晉文之

6. "I replied, 'All the people of the empire will unanimously give it to him.' Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the empire, there is not one who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the empire would look towards him with out-stretched necks. Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one can repress.'"

CHAPTER VII. 1. The king Seuen of Ts'e asked, saying, "May I be informed by you of the transactions of Hwan of Ts'e, and Wăn of Tsin?"

makes 定于一 to='It will be settled by him who makes benevolent government his one object.' But this is surely going beyond the text. 5. The 與 is here explained, by Choo He and others, as equivalent to 歸, founding, no doubt, on the 民歸之 in the end. But in Book V. Pt. I. v., we have a plain instance of 與, used in connection with the bestowment of the empire, as in the translation which I have ventured to give, which seems to me, moreover, to accord equally well, if not better, with the rest of the chapter. 6. The 7th and 8th months of Chow were the 5th and 6th of the Hea dynasty, with which the months of the present dynasty agree. 今夫,—夫, in lower 1st tone, is used as in the Ana. XI. ix. 3. The 之 at the end is to be referred to 水, the whole, from 由(=猶), being an illustration of the people's turning with resistless energy to a benevolent ruler.

事、可得聞乎。○二節孟子對曰、仲尼之徒、無道桓文之事者、是以後世無傳焉、臣未之聞也、無以、則王乎。○三節曰、德何如、則可以王矣。曰、保民、而王莫之能禦也。○四節曰、若寡人

2. Mencius replied, "There were none of the disciples of Chung-ne who spoke about the affairs of Hwan and Wăn, and therefore they have not been transmitted to these after ages;—your servant has not heard them. If you will have me speak, let it be about Imperial government."

3. The king said, "What virtue must there be in order to the attainment of Imperial sway?" Mencius answered, "The love and protection of the people; with this there is no power which can prevent a ruler from attaining it."

4. *The king* asked again, "Is such an one as I competent to

CH. 7. LOVING AND PROTECTING THE PEOPLE IS THE CHARACTERISTIC OF IMPERIAL GOVERNMENT, AND THE SURE PATH TO THE IMPERIAL DIGNITY. This long and interesting chapter has been arranged in five parts. In the first part, parr. 1—5, Mencius unfolds the principle of Imp. govt., and tells the king of Ts'e that he possesses it. In the second part, parr. 6—8, he leads the king on to understand his own mind, and apprehend how he might exercise an Imp. govt. In the third, parr. 9—12, he unfolds how the king may and ought to carry out the kindly heart which he possessed. In the fourth part, parr. 13—17, he shows the absurdity of the king's expecting to gain his end by the course he was pursuing, and how rapid would be the response to an opposite one. In the last part, he shows the government that loves and protects the people in full development, and crowned with Imperial sway.

1. The king Seuen ('The Distinguished,' 聖善周聞曰宣), the second of his family, who governed in Ts'e, by surname T'ëen (田), and named P'eih-keang (辟疆), began his reign, B.C. 332. By some the date of this event is placed 9 years earlier. The time of Mencius' visit to him is also matter of dispute. See 'Life of Mencius,' in the *proleg.* The ruler of Ts'e was properly only a duke (公), or a prince (侯); the title of *king* was a usurpation. Hwan and Wăn,—see Ana., XIV. xvi. They were the greatest of the five leaders of the princes, who had played so conspicuous a part in the earlier time of the Chow dynasty, but to whom Confucius and Mencius so positively refused their approval. 2. 道 is a verb,= 'to speak of,' in which sense it had formerly a tone different from its usage as a noun. 無以,則王乎,—以 is taken by Choo He as =已, which it is as well to acquiesce in. See Chaou K'e's comm. for the all but impossibility of making any sense of the passage in any other way. 王,—low. 3d tone, and so generally throughout the chap. As an imperial title, it is low. 2d tone, the simple name of dignity; as implying the attainment or exercise of that dignity, it is the 3d tone. By translating it by 'Imperial government,' 'Imperial sway,' we come nearer to giving Mencius' meaning than if we were to use the term 'Royal.' 3. Here the nominatives of 'king' and 'Mencius' are dropped before 曰, as frequently afterwards. The 曰 just serves the purpose of our points of quotation. 保,—'to preserve,' 'to protect.' I translate it, according to Choo He's account, as=愛護. A pause is to be made at 民, and 而王 joined to the remainder of the sentence. 4. The hall, or *t'ang*, here mentioned, was probably that where the king was giving audience, and attending to the affairs of govt. 牛何之,—the 之 is the verb,=往. 舍,—also a verb, up. 2d tone. 諸=之, and at the same time with

者、可以保民乎哉。曰、可。曰、何由知吾可也。曰、臣聞之胡齕曰、王坐於堂上、有牽牛而過堂下者、王見之、曰、牛何之。對曰、將以釁鐘。王曰、舍之、吾不忍其觳觫、若無罪而就死地。對曰、然則廢釁鐘與。曰、何可廢也、以羊易之。不識有諸。○五節 曰、有之。曰、是心足以王矣、百姓皆以王爲愛也、臣固知

love and protect the people?" *Mencius* said, "Yes." "From what do you know that I am competent to that?" "I heard the following incident from Hoo Heih:—'The king,' said he, 'was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, Where is the ox going? The man replied, We are going to consecrate a bell with its blood. The king said, Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the place of death. The man answered, Shall we then omit the consecration of the bell? *The king* said, How can that be omitted? Change it for a sheep.' I do not know whether this incident really occurred."

5. *The king* replied, "It did," and *then Mencius* said, "The heart seen in this is sufficient to carry you to the Imperial sway. The people all supposed that your Majesty grudged *the animal*, but your servant knows surely, that it was your Majesty's not being able to bear *the sight, which made you do as you did.*"

an indirect interrogative force. Choo He explains 釁鍾 from the meaning of 釁 as 'a crack,' 'a crevice,' saying:—'After the casting of a bell, they killed an animal, took its blood, and smeared over the crevices.' But the first meaning of 釁 is—'a sacrifice by blood,' and anciently 'almost all things,' connected with their religious worship, were among the Chinese purified with blood;—their temples, and the vessels in them. See the Le-ke, XXI. ii. Pt. II. 32. The reference here is to the religious rite. The only thing is that, in using an *ox* to consecrate his bell, the prince of Ts'e was usurping an Imperial privilege. 5. 愛 may be taken as the finite verb—'you loved, *i.e.*,

王之不忍也。○六節王曰、然、誠有百姓者、齊國雖褊小、吾何愛一牛、卽不忍其觳觫、若無罪而就死地、故以羊易之也。○七節曰、王無異於百姓之以王爲愛也、以小易大、彼惡知之、王若隱其無罪而就死地、則牛羊何擇焉。王笑曰、是誠何心哉、我非愛其財、而易之以羊也、宜乎百姓之謂我愛也。○八節曰、無傷也、是乃仁術也、見牛未見

6. *The king* said, "You are right. And yet there really was an appearance of what the people condemned. But though Ts'e be a small and narrow state, how should I grudge one ox. Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of death, that therefore I changed it for a sheep."

7. *Mencius* pursued, "Let not your Majesty deem it strange that the people should think you were grudging *the animal.* When you changed a large one for a small, how should they know *the true reason.* If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?" The King laughed and said, "What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep! —There was reason in the people's saying that I grudged it."

8. "There is no harm *in their saying so,*" said *Mencius.* "Your conduct was an artifice of benevolence. You saw the ox, and had not

grudged the animal,' or as='to be niggardly,' —'you were parsimonious.' 6. It is better to make a pause after 然, and give the meaning as in the translation. Chaou K'e runs it on to the next clause. 誠有百姓者 is elliptical, and the particle 者 denotes this, requiring the supplement which I have given. 卽 acknowledges the truth of Mencius' explanation. 7. 隱=痛. 是誠何心哉 expresses the king's quandary. He is now quite perplexed by the way in which Mencius has put the case. 8. 仁術,—comp. Ana. VI.

羊也、君子之於禽獸也、見其生、不忍見其死、聞其聲、不忍食其肉、是以君子遠庖廚也。○九節 王說曰、詩云、他人有心、予忖度之、夫子之謂也、夫我乃行之、反而求之、不得吾心、夫子言之、於我心有戚戚焉、此心之所以合於王者何也。○十節 曰、有復於王者曰、吾力足以舉百鈞、而不足以舉一羽、明足以察秋毫之末、而不見輿薪、

seen the sheep. So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his cook-room."

9. The king was pleased, and said, "It is said in the Book of Poetry, 'The minds of others, I am able by reflection to measure;'—this is verified, my Master, in your discovery of my motive. I indeed did the thing, but when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the Imperial sway?"

10. *Mencius* replied, "Suppose a man were to make this statement to your Majesty:—'My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather;—my eye-sight is sharp enough to examine the point of an autumn hair, but I do

xxviii. 2,—仁之方. 庖 ind. the killing-place of the animals more especially, but we must take the two words 庖廚 together. 9. 說=悅. For the ode, see the Book of Poetry, II. iv. Ode IV. st. 4 where the 他人 has a special reference. 夫子之謂也,—lit., 'This was a speaking about you, my master.'

10. 復, read *fuh*, up. 4th tone, often meaning to report the execution of a mission, as in the phrase—復命. Here it is= to inform.'

則王許之乎。曰、否。今恩足以
及禽獸、而功不至於百姓者、
獨何與、然則一羽之不舉、爲
不用力焉、輿薪之不見、爲不
用明焉、百姓之不見保、爲不
用恩焉、故王之不王、不爲也、
非不能也。十一 曰、不爲者、與不能
者之形、何以異。曰、挾太山以
超北海、語人曰、我不能、是誠
不能也、爲長者折枝、語人曰、

not see a waggon-load of faggots;'—would your Majesty allow what he said?" "No" *was the answer, on which Mencius proceeded,* "Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people.—How is this? Is an exception to be made here? The truth is, the feather's not being lifted, is because the strength is not used; the waggon-load of firewood's not being seen, is because the vision is not used; and the people's not being loved and protected, is because the kindness is not employed. Therefore your Majesty's not exercising the Imperial sway, is because you do not do it, not because you are not able to do it."

11. *The king* asked, "How may the difference between the not doing a thing, and the not being able to do it, be represented?" *Mencius* replied, "In such a thing as taking the T'ae mountain under your arm, and leaping over the north sea with it, if you say to people—'I am not able to do it,' that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people—'I am not able to do it,' that is a case of not doing it, it is not a case of not being able to do it. Therefore your Majesty's not exercising the Imperial sway, is not

獨可與,—in order to bring out the force of the 獨, 'only,' it is necessary to make two sentences of this in English. 不爲也, it is said,=不肯爲, 'not willing to do it,' but it is better to add nothing to the simple text. We have here, indeed the famous distinction of 'moral' and 'physical' ability. 11. 形, —'the form,' 'or figure;'—lit., 'How may the figure . . . be differenced?' 語人,—語, low.

我不能.是不爲也、非不能也、故王之不王、非挾太山以超北海之類也、王之不王、是折枝之類也。○十二節 老吾老、以及人之老、幼吾幼、以及人之幼、天下可運於掌、詩云、刑于寡妻、至于兄弟、以御于家邦、言舉斯心加諸彼而已、故推恩足以保四海、不推恩、無以保妻子、古之人所以大過人者、無他

such a case as that of taking the T'ae mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the Imperial sway is a case like that of breaking off a branch from a tree.

12. "Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated:—do this, and the empire may be made to go round in your palm. It is said in the Book of Poetry, 'His example affected his wife. It reached to his brothers, and his family of the State was governed by it.'—The language shows how *king Wăn* simply took this *kindly* heart, and exercised it towards those parties. Therefore the carrying out his kindly heart *by a prince* will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be

3d tone,=告. 12. Chaou K'e makes the opening here='Treat as their age requires your own old (Eng. idiom seems to require the 2d person), and treat the old of others in the same way,' but there seems to be a kind of *constructio pregnans*, conveying all that appears in the translation. 天下可運於掌 is made by most comm. to mean—'you may pervade the empire with your kindness so easily.' But I must believe that it is the *effect*, and not the *means*, which is thus represented. For the ode, see the She-king, III. i. Ode VI. st. 2. The original celebrates the virtue of king Wăn, and we must translate in the third person, and not in the first. 御=迓, but the meaning is disputed. Here Choo He explains it by 治. The philosopher now introduces a new element into his discourse. It is no longer the 不忍

焉、善推其所爲而已矣、今恩足以及禽獸、而功不至於百姓者獨何與。○十三節 權、然後知輕重、度、然後知長短、物皆然、心爲甚、王請度之。○十四節 抑王興甲兵、危士臣、構怨於諸侯、然後快於心與。○十五節 王曰、否、吾何快於是、將以求吾所大欲也。○十六節 曰、王之所大欲、可得聞與。王笑而不言。曰、

able to protect his wife and children. The way in which the ancients came greatly to surpass other men, was no other than this:—simply that they knew well how to carry out, so as to affect others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people.—How is this? Is an exception to be made here?

13. "By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate *the motions of* the mind. I beg your Majesty to measure it.

14. "You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes;—do these things cause you pleasure in your mind?"

15. The king replied "No. How should I derive pleasure from these things? My object in them is to seek for what I greatly desire."

16. *Mencius* said, "May I hear from you what it is that you greatly desire? The king laughed and did not speak. *Mencius*

之心, 'the heart that cannot bear,' *i.e.*, the humane heart, which is necessary to raise to the Imperial sway, but it is 推此心, 'the *carrying out* of this heart.' All may have the heart, but all may not be gifted, so to carry it out that it shall affect all others. We cannot wonder that the princes whom Mencius lectured should have thought his talk 迂闊, *transcendental.* 13. The 1st 度 is low. 3d tone, *too*, 'a measure,' the instrument for measuring. But both it, and 權, are equivalent to active verbs. 心爲甚 means, that the mind, as affected from without, and going forth to affect, may be light or heavy, long or short, *i.e.*, may be right or wrong, and that in different degrees;—and that it is more important to estimate the character of its action, than to weigh or measure other things. 14. Here Mencius helps the king to measure his mind. 抑,—about the same as our 'come, now,'

爲肥甘不足於口與、輕煖不足於體與、抑爲采色不足視於目與、聲音不足聽於耳與、便嬖不足使令於前與、王之諸臣、皆足以供之、而王豈爲是哉。曰、否、吾不爲是也。曰、然則王之所大欲、可知已、欲辟土地、朝秦楚、莅中國、而撫四夷也、以若所爲、求若所欲、猶緣木而求魚也。○十七節 王曰、若是其甚與。曰、殆有甚焉、緣木求

resumed. "*Are you led to desire it*, because you have not enough of rich and sweet food for your mouth? Or because you have not enough of light and warm *clothing* for your body? Or because you have not enow of beautifully coloured objects to delight your eyes? Or because you have not voices and tones enow to please your ears? Or because you have not enow of attendants and favourites to stand before you and receive your orders? Your Majesty's various officers are sufficient to supply you with those things. How can your Majesty be led to entertain such a desire on account of them?" "No," said *the king*; "my desire is not on account of them?" *Mencius* added, "Then, what your Majesty greatly desires may be known. You wish to enlarge your territories, to have Ts'in and Ts'oo wait at your court, to rule the Middle kingdom, and to attract to you the barbarous tribes that surround it. But to do what you do to seek for what you desire, is like climbing a tree to seek for fish."

17. *The king* said, "Is it so bad as that?" "It is even worse," was the reply. "If you climb a tree to seek for fish, although you

or 'well then.' 16. The 與 are all interrog., low. 1st tone, and the 爲 are all low. 3d tone. 便, read *p'ëen*, low 1st tone, joined with the next char. 可知已,—已 gives a positiveness to the assertion. 辟, read as, and=闢. 緣木, from the use of the phrase here, has come to be used for 'to climb a tree,' but it simply is—'from a tree.' 17. The 殆, an introduct. part.,=

魚、雖不得魚、無後災、以若所爲、求若所欲、盡心力而爲之、後必有災。曰、可得聞與。曰、鄒人與楚人戰、則王以爲孰勝。曰、楚人勝。曰、然則小固不可以敵大、寡固不可以敵衆、弱固不可以敵彊、海內之地、方千里者九、齊集有其一、以一服八、何以異於鄒敵楚哉、蓋亦反其本矣。

十八節 今王發政施仁、使天下仕者、皆欲立於王之朝、耕者、皆欲耕於王之

do not get the fish, you will not suffer any subsequent calamity. But if you do what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly afterwards meet with calamities." *The king* asked, "May I hear *from you the proof of* that?" *Mencius* said, "If the people of Tsow should fight with the people of Ts'oo, which of them does your Majesty think would conquer?" "The people of Ts'oo would conquer." "Yes;—and so it is certain that a small country cannot contend with a great, that few cannot contend with many, that the weak cannot contend with the strong. The territory within the *four* seas embraces nine divisions, each of a thousand *le* square. All Ts'e together is but one of them. If with one part you try to subdue the other eight, what is the difference between that and Tsow's contending with Ts'oo? For, *with the desire which you have*, you must likewise turn back to the radical course *for its attainment*.

18. "Now, if your Majesty will institute a government whose action shall all be benevolent, this will cause all the officers in the

'yes, and.' 蓋亦反其本, is spoken with reference to the king's object of ambition:—'By the course you are pursuing you cannot succeed, for. if you wish to do so, you must also turn back to the root of success.' 18. 野,—'fields,' here; not 'wilds.' 出於—'to come forth in,' *i.e.*, to pass from their own States into yours.

野、商賈、皆欲藏於王之市、行旅、皆欲出於王之塗、天下之欲疾其君者、皆欲赴愬於王、其若是、孰能禦之。○十九節 王曰、吾惽、不能進於是矣、願夫子輔吾志、明以教我、我雖不敏、請嘗試之。○二十節 曰、無恆產、而有恆心者、惟士爲能、若民則無恆產、因無恆心、苟無恆心、放辟邪侈、無不爲已、及陷於罪、然後從

empire to wish to stand in your Majesty's court, and the farmers all to wish to plough in your Majesty's fields, and the merchants, both travelling and stationary, all to wish to store their goods in your Majesty's market places, and travelling strangers all to wish to make their tours on your Majesty's roads, and all throughout the empire who feel aggrieved by their rulers to wish to come and complain to your Majesty. And when they are so bent, who will be able to keep them back?"

19. The king said, "I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach me clearly; although I am deficient in intelligence and vigour, I will essay and try to carry your instructions into effect."

20. *Mencius* replied, "They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do, in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and punish them;—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?"

欲疾,—'wishing to be aggrieved, but must restrain their feelings.' 20. 辟, read as, and = 僻. 罔,—'en-net,' *i.e.*, to entrap. 所不爲已—已, see on par. 17. 21. 無終

而刑之、是罔民也、焉有仁人在位、罔民而可爲也。

廿一節 是故明君制民之產、必使仰足以事父母、俯足以畜妻子、樂歲終身飽、凶年免於死亡、然後驅而之善、故民之從之也輕。

廿二節 今也、制民之產、仰不足以事父母、俯不足以畜妻子、樂歲終身苦、凶年不免於死亡、此惟救死、而恐不贍、奚暇治禮義

21. "Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease.

22. "Now, the livelihood of the people is so regulated, that, above, they have not sufficient wherewith to serve their parents, and, below, they have not sufficient wherewith to support their wives and children. *Notwithstanding* good years, their lives are continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and righteousness?

身, gen. means 'the whole life.' Perhaps we should translate, 'If some years be good, they will all their lives have plenty;' *i.e.*, they will in those years lay by a sufficient provision for bad years. This supposes that the people have felt the power of the instruction and moral training that is a part of Royal govt., which, however, is set forth as consequent on the regulation of the livelihood. Similarly, below. 之善,—之 is the verb,=往. 民之從之也輕,—Julien censures Noel here for rendering 從之 by '*ipsi (principi) obsequentur*,' and rightly. But I am not sure that the error is not rather in the rendering of 從 than in that of 之. The prince is supposed to exemplify, as well as to urge to, the good course, and the well-off people have no difficulty in following him. 23. 反其本, as in par. 17, but

哉。廿三節王欲行之、則盍反其本矣。廿四節五畝之宅、樹之以桑、五十者、可以衣帛矣、雞豚狗彘之畜、無失其時、七十者、可以食肉矣、百畝之田、勿奪其時、八口之家、可以無飢矣、謹庠序之教、申之以孝悌之義、頒白者、不負戴於道路矣、老者衣帛食肉、黎民不飢不寒、然而不王者、未之有也。

23. "If your Majesty wishes to effect this *regulation of the livelihood of the people*, why not turn to that which is the essential step to it?

24. "Let mulberry-trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools,—the inculcation in it especially of the filial and fraternal duties, and gray-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State where such results were seen,—the old wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the Imperial dignity."

with reference to the immediate subject. 24. See ch. iii, the only difference being that, for 數口之家 there, we have 八口之家, eight mouths being the number which 100 *mow* of medium land were computed to feed.

BOOK I.

KING HWUY OF LEANG. PART II.

梁惠王章句下

第一章 一節 莊暴見孟子曰、暴見於王、王語暴以好樂、暴未有以對也。曰、好樂何如。孟子曰、王之好樂甚、則齊國其庶幾乎。二節 他日見於王、曰、王嘗語莊子以好樂、有諸。王變乎色、曰、寡人非能好先王之樂也、直好世俗之樂耳。

CHAPTER I. 1. Chwang Paou, seeing Mencius, said to him, "I had an audience of the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?" Mencius replied, "If the king's love of music were very great, the kingdom of Ts'e would be near to *a state of good government*."

2. Another day, *Mencius*, having an audience of the king, said, "Your Majesty, *I have heard*, told the officer Chwang, that you love music;—was it so?" The king changed colour, and said, "I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the *present* age."

CH. 1. HOW THE LOVE OF MUSIC MAY BE MADE SUBSERVIENT TO GOOD GOVERNMENT, AND TO A PRINCE'S OWN ADVANCEMENT. The chapter is a good specimen of Mencius' manner,—how he slips from the point in hand to introduce his own notions, and would win princes over to benevolent government by their very vices. He was no stern moralist, and the Chinese have done well in refusing to rank him with Confucius. 1. Chwang Paou appears to have been a minister at the court of Ts'e. The 曰 preceding 好樂如何 is unnecessary. If we translate it, we must render—'He then said. But the paraphrasts all neglect it. 庶幾 (up. 1st tone) is a phrase, signifying 'near to;' sometimes we find 庶 alone, as in Ana. XI. xviii. i. The subject, nearness to which is indicated, is often left to be gathered from the context, as here. The 王之好樂甚 is a platitude. It should be the text of the chap., but Mencius proceeds to substitute 樂 *loh* for 樂 *ngŏh*, in his own manner. 2. 直, as in last Pt. ch. iii. 3; observe how the final 耳 adds to the force of 'only.' 'Ancient

三節 曰、王之好樂甚、則齊其庶幾乎、今之樂、由古之樂也。四節 曰、可得聞與。曰、獨樂樂、與人樂樂、孰樂。曰、不若與人。曰、與少樂樂、與衆樂樂、孰樂。曰、不若與衆。五節 臣請爲王言樂。六節 今王鼓樂於此、百姓聞王鐘鼓之聲、管籥之音、舉疾首蹙頞而相告曰、吾王之好鼓樂、夫何使我至於此極也、父子不相見、兄

3. *Mencius* said, "If your Majesty's love of music were very great, Ts'e would be near to *a state of good government!* The music of the present day is just like the music of antiquity, *in regard to effecting that.*"

4. *The king* said, "May I hear from you the proof of that?" *Mencius* asked, "Which is the more pleasant,—to enjoy music by yourself alone, or to enjoy it along with others?" "To enjoy it along with others," was the reply. "And which is the more pleasant,—to enjoy music along with a few, or to enjoy it along with many?" "To enjoy it along with many."

5. *Mencius proceeded,* "Your servant begs to explain *what I have said about* music to your Majesty.

6. "Now, your Majesty is having music here.—The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his music! But why does he reduce us to this extremity *of distress?*—Fathers and sons cannot

sovereigns,' *i. e.*, Yaou, Shun, Yu, T'ang, Wăn and Woo, is a better translation of 先王 than 'former kings.' 3. 由=猶. 4. 可得聞與, as in prec. ch. 獨樂樂,—the second 樂 is *loh*, 'joy,' 'pleasure.' So, in the next clause, and after 孰. 5. 爲 (low. 3d tone) 王, 'for the sake of your Majesty.' 6. 鼓樂,—鼓 is a verb,=作. The ancient dict., the 說文, makes a difference between this, and the same word for 'drum,' saying this is formed from 攴, named *p'ŭh*, while the other is formed from 支. The difference of form is

弟妻子離散、今王田獵於此、百姓聞王車馬之音、見羽旄之美、舉疾首蹙頞而相告曰、吾王之好田獵、夫何使我至於此極也、父子不相見、兄弟妻子離散、此無他、不與民同樂也、○七節 今王鼓樂於此、百姓聞王鐘鼓之聲、管籥之音、舉欣欣然有喜色而相告曰、吾王庶幾無疾病與、何以能鼓樂也、今王田獵於此、百姓聞

see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad. Now, your Majesty is hunting here.—The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his hunting! But why does he reduce us to this extremity *of distress*?—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad.' Their feeling thus is from no other reason, but that you do not give the people to have pleasure as well as yourself.

7. "Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, 'That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?' Now, your Majesty is hunt-

now not regarded. 於此, 'here,' used as we use *here* in English, putting a case with little local reference. 舉=俱 or 皆, 'all.' 蹙頞 expresses anguish, not anger. 夫 is here the introd. particle, and is better rendered by *but* than *now*. It will be seen that the preced. 吾王之好鼓樂 is incomplete. The paraphrasts add, to complete it, 固然已. 田 is used synonymously with 畋, 'to hunt.' 聲 and 音 are to each other much as our sound or noise and tone or note. 音 is applied

王車馬之音、見羽旄之美、舉欣欣然有喜色而相告曰、吾王庶幾無疾病與、何以能田獵也、此無他、與民同樂也。八節今王與百姓同樂、則王矣。

第二章 一節 齊宣王問曰、文王之囿、方七十里、有諸。孟子對曰、於傳有之。二節 曰、若是其大乎。曰、民猶以爲小也。曰、寡人

ing here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, 'That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting?' Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours.

8. "If your Majesty now will make pleasure a thing common to the people and yourself, the Imperial sway awaits you."

CHAPTER II. 1. The king, Seuen, of Ts'e asked, "Was it so, that the park of king Wăn contained seventy square *le?*" Mencius replied, "It is so in the records."

2. "Was it so large as that?" exclaimed *the king.* "The people," said *Mencius*, "still looked on it as small." *The king* added,

appropriately to the fifes and pipes, and also to the carriages and horses, having reference to the music of the *bells* with which these were adorned. Of 羽旄 Choo He simply says that they were 旌屬, 'belonging to the banners.' The 羽 were feathers adorning the top of the flag-staff; the 旄, a number of cows'-tails suspended from the top. 與民同樂, see Pt. I. ch. ii.

CH. 2. HOW A RULER MUST NOT INDULGE HIS LOVE FOR PARKS AND HUNTING TO THE DISCOMFORT OF THE PEOPLE. 1. 傳, low. 3d tone, 'a record,' an historical narration handing down events to futurity (傳於後人). 方七十里, must be understood—'containing seventy square *le*,' not 'seventy *le* square.' In the 日講, the meaning of 方 here (not similarly, however, in Pt. I. v. 2; vii. 17) is given by 四圍, 'in circumference.' The glossarist on Chaou K'e explains it by 方闊, which, I think, confirms the meaning I have given. The book or books giving account of this park of king Wăn are now lost. 2. 芻者蕘者 are distinguished thus:—'gatherers of grass to feed animals, and gatherers of grass for fuel.' Observe how those nouns, and 雉 and 兎 that follow are

之囿、方四十里、民猶以爲大、何也。曰、文王之囿、方七十里、芻蕘者往焉、雉兔者往焉、與民同之、民以爲小、不亦宜乎。〇三節臣始至於境、問國之大禁、然後敢入、臣聞郊關之內、有囿方四十里、殺其麋鹿者、如殺人之罪、則是方四十里、爲阱於國中、民以爲大、不亦宜乎。

三章 一節 齊宣王問曰、交鄰國有道乎、

"My park contains *only* forty square *le*, and the people still look on it as large. How is this?" "The park of king Wăn," was the reply, "contained seventy square *le*, but the grass-cutters and fuel-gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small?

3. "When I first arrived at the borders *of your State*, I enquired about the great prohibitory regulations, before I would venture to enter it; and I heard, that inside the border-gates there was a park of forty square *le*, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man.—Thus those forty square *le* are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?"

CHAPTER III. 1. The king Seuen of Ts'e, asked, saying, "Is there any way *to regulate one's maintenance of* intercourse with

made verbs by the 者;—the fodderers, the pheasanters, &c. 3. 郊 is used here in the sense simply of 'borders,' and on the borders of the various states there were 'passes' or 'gates,' for the taxation of merchandize, the examination of strangers, &c. 麋鹿, see Pt. I. ii. These forest laws of Ts'e were hardly worse than those enacted by the first Norman sovereigns of England, when whoever killed a deer, a boar, or even a hare, was punished with the loss of his eyes, and with death if the statutes were repeatedly violated.

CH. 3. HOW FRIENDLY INTERCOURSE WITH NEIGHBOURING KINGDOMS MAY BE MAINTAINED, AND THE LOVE OF VALOUR MADE SUBSERVIENT TO THE GOOD OF THE PEOPLE, AND THE GLORY OF THE PRINCE. 1. The two first 事 differ in

孟子對曰、有、惟仁者、爲能以大事小、是故湯事葛、文王事昆夷、惟智者、爲能以小事大、故太王事獯鬻、句踐事吳。○二節以大事小者、樂天者也、以小事大者、畏天者也、樂天者、保天下、畏天者、保其國。○三節詩云、畏天之威、于

neighbouring kingdoms?" Mencius replied, "There is. But it requires a perfectly virtuous *prince* to be able, with a great *country*, to serve a small one,—as, for instance, T'ang served Kŏ, and king Wăn served the Kwăn barbarians. And it requires a wise *prince* to be able, with a small *country*, to serve a large one,—as the king T'ae served the Heun-yuh, and Kow-tseen served Woo.

2. "He who with a great *State* serves a small one, delights in Heaven. He who with a small *State* serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole empire. He who stands in awe of Heaven, will affect with his love and protection his own kingdom.

3. "It is said in the Book of Poetry, 'I fear the Majesty of Heaven, and will thus preserve its favouring decree.'"

meaning considerably from the two last, and they are explained by 撫字周恤 and 聽從服役, *i.e.*, 'cherishing,' and 'obeying,' respectively, but the translation need not be varied. For the affairs of T'ang with Kŏ, see III. Pt. II. v. Of those of king Wăn with the Kwăn tribes we have nowhere an account, which satisfies Mencius' reference to them. Both Chaou K'e and Choo He make refer. to the She-king, III. i. Ode III. st. 8; but what is there said would seem to be of things antecedent to king Wăn. Of king T'ae and the Heun-yuh, see below, ch. xv. A very readable, though romanced account of Kow-Tseen's service of Woo is in the Lëĕ Kwŏ Che (列國志), Bk. lxxx. 是故 and 故, 'therefore,' introducing illustrations of what has been said, are=our 'as.' 2. 天, says Choo He, 理而已矣, 'Heaven is just principle, and nothing more.' It is a good instance of the way in which he and others often try to expunge the idea of a governing Power and a personal God from their classics. Heaven is here evidently the superintending, loving, Power of the universe. Chaou K'e says on the whole paragraph:—'The sage delights to pursue the way of Heaven, just as Heaven overspreads every thing;—as was evidenced in T'ang and Wăn's protecting the whole empire. The wise measure the time and revere Heaven, and so preserve their States;—as was evidenced in king T'ae and Kow-ts'een.' This view gives to 天 a positive, substantial meaning, though the personality of the Power is not sufficiently prominent. The commentator 王觀濤 says:—'The Heaven here is indeed the Supreme Heaven, but after all it is equivalent to principle and nothing more!' 保, as in Pt. I. vii.

3. See the She-king, IV. i. Bk. I. Ode VII. st. 3. 保, 'to preserve,' 'to keep.' 時 is here taken=是; not so in the ode. The final

時保之。四節王曰、大哉言矣、寡人有疾、寡人好勇。五節對曰、王請無好小勇、夫撫劍疾視曰、彼惡敢當我哉、此匹夫之勇、敵一人者也、王請大之。六節詩云、王赫斯怒、爰整其旅、以遏徂莒、以篤周祜、以對于天下、此文王之勇也、文王一怒、而安天下之民。七節書曰、天降下民、作之君、作之師、惟曰、其助上帝、寵之四方、有罪無罪、惟我在、天

4. The king said, "A great saying! But I have an infirmity;—I love valour."

5. "I beg your Majesty," was the reply, "not to love small valour. If a man brandishes his sword, looks fiercely, and says, 'How dare he withstand me?'—this is the valour of a common man, who can be the opponent only of a single individual. I beg your Majesty to greaten it.

6. "It is said in the Book of Poetry,

'The king blazed with anger,
And he marshalled his hosts,
To stop the march to Keu,
To consolidate the prosperity of Chow,
To meet the expectations of the empire.'

This was the valour of king Wăn. King Wăn in one burst of his anger, gave repose to all the people of the Empire.

7. "In the Book of History it is said, 'Heaven having produced the inferior people, appointed for them rulers and teachors, with the purpose that they should be assisting to God, and therefore distin-

之 refers to the decree or favour of Heaven.

5. Observe the verbal meaning of 大. 6. See the She-king. III. i. Ode VII. st. 5. where we have 按 for 遏 and 旅 for 莒. 莒 is the name of a State or place, the same probably that in the ode is called 共. 以遏徂莒, 'to stop the march to Keu,' unless we take, with some, 徂 also to be the name of a place. 7. See the Shoo-king, V. i. Sect I. 7. but the passage as quoted by Mencius is very different from

下曷敢有越厥志、一人衡行於天下、武王恥之、此武王之勇也、而武王亦一怒、而安天下之民。○八節今王亦一怒、而安天下之民、民惟恐王之不好勇也。

第四章 一節 齊宣王見孟子於雪宮、王曰、賢者亦有此樂乎。孟子對曰、有、人不得、則非其上矣。○二節不得而非其上者非

guished them throughout the four quarters of the empire. Whoever are offenders, and whoever are innocent, here am I *to deal with them.* How dare any under heaven give indulgence to their refractory wills?' There was one man pursuing a violent and disorderly course in the empire, and king Woo was ashamed of it. This was the valour of king Woo. He also, by one display of his anger, gave repose to all the people of the empire.

8. "Let now your Majesty also, in one burst of anger, give repose to all the people of the empire. The people are only afraid that your Majesty does not love valour."

CHAPTER IV. 1. The king Seuen of Ts'e had an interview with Mencius in the Snow palace, and said to him, "Do men of talents and worth likewise find pleasure in these things?" Mencius replied, "They do, and if people *generally* are not able *to enjoy themselves,* they condemn their superiors.

2. "For them, when they cannot enjoy themselves, to condemn their superiors is wrong, but when the superiors of the people do

the original text. 惟曰其助上帝,--lit., 'just saying, They shall be aiding to God.' The sentiment is that of Paul, in Rom. XIII. 1—4, 'The powers ordained of God are the ministers of God.' In 天下曷敢有越厥志, there is an allusion to the tyrant Këĕ, who is the 一人 in Mencius' subjoined explanation.

8. 惟恐 is, by some, taken—'The people would only be afraid,' the prec. clause being='If your Majesty,' &c. I think the present tense is preferable.

CH. 4. A RULER'S PROSPERITY DEPENDS ON HIS EXERCISING A RESTRAINT UPON HIMSELF, AND SYMPATHIZING WITH THE PEOPLE IN THEIR JOYS AND SORROWS. 1. 'The Snow palace' was a pleasure-palace of the princes of Ts'e, and is said to have been in the present district of Lin-tsze, in the department of Ts'ing-chow. Most comm. say that the king Seuen had lodged Mencius there, and went to see him, but it may not have been so. Perhaps they only had their interview there. 賢者亦有此樂乎, is different from the question. in nearly the same

也、為民上、而不與民同樂者、亦非也、○三節樂民之樂者、民亦樂其樂、憂民之憂者、民亦憂其憂、樂以天下、憂以天下、然而不王者、未之有也、○四節昔者、齊景公問於晏子曰、吾欲觀於轉附朝儛、遵海而南、放于琅邪、吾何脩、而可以比於先王觀也、○五節晏子對曰、善哉問也、天子適

not make enjoyment a thing common to the people and themselves, they also do wrong.

3. "When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the empire; a sympathy of sorrow will do the same:—in such a state of things, it cannot be but that the ruler attain to the Imperial dignity.

4. "Formerly, the duke, King, of Ts'e, asked the minister Ngan, saying, 'I wish to pay a visit of inspection to Chuen-foo, and Chaou-woo, and then to bend my course southward along the shore, till I come to Lang-yay. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient emperors?'

5. "The minister Ngan replied, 'An excellent inquiry! When the emperor visited the princes, it was called a tour of inspection,

words, in Pt. I. ii, 賢者 being there 'worthy princes,' and here 'scholars,' men of worth generally, with a reference to Mencius himself. 人不得,一人 is to be taken as=民, 'the people,' men generally, and 不得, it is said, 是不得安居之樂,非指雪宮, 'is =do not get the pleasure of quiet living and enjoyment, not referring to the Snow palace.' 非其上,—非 is used as a verb,=' to blame,' 'to condemn.' So in the next par. 3. I have given the meaning of the phrases 樂以天下,憂以天下, which sum up the preceding part of the par., and are not to be understood as spoken of the ruler only. The 合講 says:—'These two sentences are to be explained from the four prec. sentences. The phrase 天下 is only a forcible way of saying what is said by 民. The 以 is to be explained as if we read—不以一身,乃以天下耳, the joy and sorrow is *not with (i.e., from) one individual, but from the whole empire.*' 王, low. 3d tone. 4. 晏子, see Conf. Ana., V. xvi.

諸侯曰巡狩、巡狩者、巡所守也、諸侯朝于天子曰述職、述職者、述所職也、無非事者、春省耕而補不足、秋省斂而助不給、夏諺曰、吾王不遊、吾何以休、吾王不豫、吾何以助、一遊一豫、爲諸侯度、〇六節今也不然、師行而糧食、飢者弗食、勞者弗息、

that is, he surveyed the *States* under their care. When the princes attended at the court of the emperor, it was called a report of office, that is, they reported their administration of their offices. Thus, neither of the proceedings was without a purpose. *And moreover*, in the spring they examined the ploughing, and supplied any deficiency *of seed;* in the autumn they examined the reaping, and supplied any deficiency of yield. There is the saying of the Hea dynasty,—If our king do not take his ramble, what will become of our happiness? If our king do not make his excursion, what will become of our help? That ramble, and that excursion, were a pattern to the princes.

6. "'Now, the state of things is different.—A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those

The duke King, occupied the throne for 58 years, from B.C. 546–488. Chuen-foo and Chaou-woo were two hills, which must have been on the north of Ts'e, and looking on the waters now called the Gulf of Pih-chih-le. Lang-yay was the name both of a mountain and an adjacent city, referred to the present department of Choo-shing, in Ts'ing-chow. 修=作爲, 'to do.' 5. 狩巡,—see the Shoo-king, II. i. 8, 9. 狩 is used as=守. It does not seem necessary to repeat the 巡狩 and 述職 in the translation. This tour of inspection appears to have been made. under the Chow dynasty, once in 12 years, while the princes had to present themselves at court, (朝, read *ch'aou*) once in 6 years. From 春, 'in the spring,' the practices appropriate to the various princes, as well as the emperor, are described, tho', as appears from the last clause, with special reference to the latter. 豫 or 預=遊. By 一遊一預 the spring and autumn visitations are intended, each called 一. 6. 師, properly a body of 2,500 men, but here generally=a host, a multitude. 睊睊胥讒, 民乃作慝, are referred to the people, and the next two clauses to the princes. Yet the 乃 after 民, would rather indicate a different subject for the clause before. 諸侯憂=諸侯, by Choo He and others, is explained as

睊睊胥讒、民乃作慝、方命虐民、飲食若流、流連荒亡、爲諸侯憂。○七節從流下、而忘反、謂之流、從流上而忘反、謂之連、從獸無厭、謂之荒、樂酒無厭、謂之亡。○八節先王無流連之樂、荒亡之行。○九節惟君所行也。○十節景公說、大戒於國、出舍於郊、於是始興發、補不足、召太師曰、爲我作君臣相說之樂、蓋徵招角招是

who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the *Imperial* ordinances are violated, and the people are oppressed, and *the supplies of* food and drink flow away like water. *The rulers* yield themselves to the current, or they urge their way against it; they are wild; they are utterly lost:—these things proceed to the grief of their subordinate governors.

7. "'Descending along with the current, and forgetting to return, is what I call yielding to it. Pressing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase without satiety is what I call being wild. Delighting in wine without satiety is what I call being lost.

8. "'The ancient emperors had no pleasures to which they gave themselves as on the flowing stream; no doings which might be so characterized as wild and lost.

9. "'It is for you, my prince, to pursue your course.'"

10. "The duke King was pleased. He issued a proclamation throughout his state, and went out and occupied a shed in the borders. From that time he began to open his granaries to supply the wants of the people, and calling the Grand music-master, he said

in the translation. This view certainly puts force on the characters, yet we seem driven to it. Chaou K'e makes them refer to the princes proper, who also are with him the subject in the clause 睊睊 but how can it be said that these things in which they delighted were a 'grief' to them? 10. 太師,—see Ana. VIII. xv. 徵 (read *che*, up. 2d tone) and 角 are the name of two of the 5 notes in the Chinese scale, the 4th and

也、其詩曰、畜君何尤、畜君者、好君也。

第五章 一節 齊宣王問曰、人皆謂我毀明堂、毀諸已乎。二節 孟子對曰、夫明堂者、王者之堂也、王欲行王政、則勿毀之矣。三節 王曰、王政可得聞與。對曰、昔者文王之治

to him—'Make for me music to suit a prince and his minister pleased with each other.' And it was then that the Che-shaou and Këŏ-shaou were made, in the poetry to which it was said, 'What fault is it to restrain one's prince?' He who restrains his prince loves his prince."

CHAPTER V. 1. The king Seuen of Ts'e said, "People all tell me to pull down and remove the Brilliant palace. Shall I pull it down, or stop *the movement for that object?*"

2. Mencius replied, "The Brilliant palace is a palace appropriate to the emperors. If your Majesty wishes to practise the true Royal government, then do not pull it down."

3. The king said, "May I hear from you what the true Royal government is?" "Formerly," was the reply, "king Wăn's govern-

3d. 招 is used for 韶, the name given to the music of Shun. This was said to be preserved in Ts'e, and the same name was given to all Ts'e music. The Che-shaou and Këŏ-shaou were, I suppose, two tunes or pieces of music, starting with the notes 徵 and 角 respectively.

CH. 5. TRUE ROYAL GOVERNMENT WILL ASSUREDLY RAISE TO THE IMPERIAL DIGNITY, AND NEITHER GREED OF WEALTH, NOR LOVE OF WOMAN, NEED INTERFERE WITH ITS EXERCISE. However his admirers may try to defend him, here, and in other chapters, Mencius, if he does not counsel to, yet suggests, rebellion. In his days, the Chow dynasty was nearly a century distant from its extinction. And then his accepting the princes, with all their confirmed habits of vice and luxury, and telling them those need not interfere with the benevolence of their government, shows very little knowledge of man, or of men's affairs. 1. 明堂,—not 'the *Ming* or Brilliant *Hall.*' It was the name given to the palaces occupied in different parts of the country by the emperors in their tours of inspection mentioned in the last chapter. See the Book of Rites, Bk. XIV. The name *Ming*, was given to them, because royal government, &c., were 'displayed' by means of them. The one in the text was at the foot of the T'ae mountain in Ts'e, and as the emperor no longer made use of it, the suggestion on which he consulted Mencius, was made to king Seuen. In 毀諸已乎, we have two questions,—'Shall I destroy it (諸, the interrog. of hesitancy, so common in Mencius), or, Shall I stop?' 2. the 1st and 2d 王 here have the low. 1st tone; they quite differ from the 2d, which is merely the style of king Seuen. I may give here a note from the 集證 (Pt. I. i. 1.) on the force of the terms 君 and 王.—'He who is followed by the people till they form *a flock* (羣), is a *keun*. He to whom they turn and go (往之), is a *wang*. Thus the title *wang* expresses the idea of the people's turning and resorting to him who holds it, but the possessor of a State can barely be called a *keun*. It is only the possessor of the Empire, who can be styled *wang*.' 3. K'e was a double peaked hill, giving its name to the adjoining country, the old state of Chow. Its name is still retained in the district of K'e-shan, in Fung-tseang, the most western department of Shen-se, bordering on Kan-suh.

岐也、耕者九一、仕者世祿、關市譏而不征、澤梁無禁、罪人不孥、老而無妻曰鰥、老而無夫曰寡、老而無子曰獨、幼而無父曰孤、此四者、天下之窮民而無告者、文王發政施仁、必先斯四者、詩云、哿矣富人、哀此煢獨。四節 王曰、善哉言乎。曰、王如善之、則何爲不行。王曰、寡

ment of K'e was as follows:—The husbandmen *cultivated for the government* one-ninth of the land; the descendants of officers were salaried; at the passes and in the markets, *strangers* were inspected, but *goods* were not taxed: there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in their guilt. There were the old and wifeless, or widowers; the old and husbandless, or widows; the old and childless, or solitaries; the young and fatherless, or orphans:—these four classes are the most destitute of the people, and have none to whom they can tell their wants, and king Wăn, in the institution of his government with its benevolent action, made them the first objects of his regard, as it is said in the Book of Poetry,

'The rich may get through.
But alas! for the miserable and solitary!'"

4. The king said, "O excellent words!" *Mencius* said, "Since your Majesty deems them excellent, why do you not practise them?" "I have an infirmity," said the king; "I am fond of wealth." The

耕者九一,—A square *le* was divided into 9 parts, each containing 100 *mow*; eight farming families were located upon them, one part being reserved for govt., which was cultivated by the joint labours of the husbandmen. See III. Pt. I. iii. 仕者世祿,—'officers, hereditary emolument;' that is, descendants of meritorious officers, if men of ability, received office, and, even if they were not, they had pensions, in reward of the merit of their fathers. 'Ponds and weirs,'—it is not to be understood that the *ponds* were artificial. 先斯四,—先 is the verb. For the ode, see the She-king, II. iv. Ode VIII. st. 13, where for 煢 we find 惸. 4. 公劉, 'The duke Lew,' was the great-grandson of How-tseih, the high ancestor of the Chow family. By him the waning fortunes of his house were revived, and he founded a settlement in 豳 (*Pin*), the present Pin-chow (邠州), in Shen-se. The account of his doing so is found in the ode quoted, She-king, III. ii. Ode

人有疾、寡人好貨。對曰、昔者、公劉好貨、詩云、乃積乃倉、乃裹餱糧、于橐于囊、思戢用光、弓矢斯張、干戈戚揚、爰方啟行、故居者有積倉、行者有裹糧也、然後可以爰方啟行、王如好貨、與百姓同之、於王何有。○五節 王曰、寡人有疾、寡人好色。對曰、昔者大王好色、愛厥妃、詩云、古公亶父、來朝走馬、率

reply was, "Formerly, Kung-lew was fond of wealth. It is said in the Book of Poetry,

'He reared his ricks, and filled his granaries,
He tied up dried provisions and grain,
In bottomless bags, and sacks,
That he might gather his people together, and glorify *his State*.
With bows and arrows all-displayed,
With shields, and spears, and battle-axes, large and small,
He commenced his march.'

In this way those who remained in their old seat had their ricks and granaries, and those who marched had their bags of provisions. It was not till after this that he thought he could commence his march. If your Majesty loves wealth, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the Imperial sway?"

5. The king said, "I have an infirmity; I am fond of beauty." The reply was, "Formerly, king T'ae was fond of beauty, and loved his wife. It is said in the Book of Poetry,

'Koo-kung T'an-foo
Came in the morning, galloping his horse,
By the banks of the western waters,

IV. st. 1. For 乃 we have in the She-king, 迺, and for 戢, 輯. 積, read *ts'ze*, up. 3d tone, 'to store up,' 'stores.' Choo He explains: —'stores in the open air.' The king T'ae, (see the Doctrine of the Mean. ch. xviii,) was the 9th in descent from Kung Lew, by name T'an-foo (up. 2d tone). He removed from Pin to K'e, as

西水滸、至于岐下、爰及姜女、聿來胥宇、當是時也、內無怨女、外無曠夫、王如好色、與百姓同之、於王何有。

第六章 孟子謂齊宣王曰、王之臣、有託其妻子於其友、而之楚遊者、比其反也、則凍餒其妻子、則如之何、王曰、棄之。曰、士師不能治士、則如之何。王曰、已之。曰、四境

As far as the foot of K'e hill,
Along with the lady of Keang;
They came and together chose the site of settlement.'

At that time, in the seclusion of the house, there were no dissatisfied women, and abroad, there were no unmarried men. If your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the Imperial sway?"

CHAPTER VI. 1. Mencius said to the king Seuen of Ts'e, "Suppose that one of your Majesty's ministers were to entrust his wife and children to the care of his friend, while he himself went into Ts'oo to travel, and that, on his return, *he should find that* the friend had caused his wife and children to suffer from cold and hunger;—how ought he to deal with him?" The king said, "He should cast him off."

2. *Mencius* proceeded, "Suppose that the chief criminal judge could not regulate the officers *under him*, how would you deal with him?" The king said, "Dismiss him."

is celebrated in the ode, She-king, III. i. Ode III. st. 2. 古公=先公, 'the ancient duke,' T'an-foo's title, before it was changed into 大王, 'the king, or emperor, T'ae,'

CH. 6. BRINGING HOME HIS BAD GOVERNMENT TO THE KING OF TS'E. 1. 之楚,—之 is the verb=往. 比, low. 3d tone,=及, as in Ana. XI. xxv. 4, 5. 凍 and 餒 are active, *hiphil* verbs. It is better to prefix 'suppose that,' or 'if,' to the whole sentence, in the translation, as the cases in the remaining par. cannot well be put directly, as this might be. The replies suggest the renderings of 如之何, which I have given. 2. 士師, see on Ana. XVIII. ii. 治 is low. 1st tone. In the next par., it is low. 3d. The two instances well illustrate the difference of signification, which the tone makes.

之內不治、則如之何。王顧
左右而言他。
【第七章】一節孟子見齊宣王曰、所謂
故國者、非謂有喬木之謂
也、有世臣之謂也、王無親
臣矣、昔者所進、今日不知
其亡也。○二節王曰、吾何以識其
不才而舍之。○三節曰、國君進賢、
如不得已、將使卑踰尊、疏
踰戚、可不慎與。○四節左右皆曰

3. *Mencius again* said, "If within the four borders *of your kingdom* there is not good government, what is to be done?" The king looked to the right and left, and spoke of other matters.

CHAPTER VII. 1. Mencius, having an interview with the king Seuen of Ts'e, said to him, "When men speak of 'an ancient kingdom,' it is not meant thereby that it has lofty trees in it, but that it has ministers *sprung from families which have been noted in it* for generations. Your Majesty has no intimate ministers *even.* Those whom you advanced yesterday are gone to day, and you do not know it."

2. The king said, "How shall I know that they have not ability, and so avoid employing them at all?"

3. The reply was, "The ruler of a State advances to office men of talents and virtue, only as a matter of necessity. Since he will thereby cause the low to overstep the honourable, and strangers to overstep his relatives, may he do so but with caution?

4. "When all those about you say,—'This is a man of talents

CH. 7. THE CARE TO BE EMPLOYED BY A PRINCE IN THE EMPLOYMENT OF MINISTERS; AND THEIR RELATION TO HIMSELF, AND THE STABILITY OF HIS KINGDOM. 1. On the idiom 之謂, see Premare, on char. 之; but the examples which he adduces are not quite similar to those in this passage. Lit., the opening sentence would be:—'That which is said—an ancient kingdom, is not the saying (之謂) of saying it has lofty trees; it is the saying of—it has hereditary ministers.' The 謂 in 非謂 might be omitted, and yet it adds something in the turn of the sentence. As opposed to 今日, 昔者='yesterday.' Chaou K'e strangely mistakes the meaning of the last clause, which he makes to be:—'Those whom you advanced on the past day, do evil to-day, and you do not know to cut them off!' 2. 舍=捨, up. 2d tone, 'to let go,' 'to dismiss.' 3. 如不得已:—lit., 'as a thing in which he

賢、未可也、諸大夫皆曰賢、未可也、國人皆曰賢、然後察之、見賢焉、然後用之、左右皆曰不可、勿聽、諸大夫皆曰不可、勿聽、國人皆曰不可、然後察之、見不可焉、然後去之。○五節左右皆曰可殺、勿聽、諸大夫皆曰可殺、勿聽、國人皆曰可殺、然後察之、見可殺焉、然後殺之、故曰國人殺之也。○六節如此、然後可以爲民父母。

and worth,' you may not for that believe it. When your great officers all say,—'This is a man of talents and virtue,' neither may you for that believe it. When all the people say,—'This is a man of talents and virtue,' then examine into the case, and when you find that the man is such, employ him. When all those about you say,—'This man won't do,' don't listen to them. When all your great officers say,—'This man won't do,' don't listen to them. When the people all say,—'This man won't do,' then examine into the case, and when you find that the man won't do, send him away.

5. "When all those about you say,—'This man deserves death,' don't listen to them. When all your great officers say,—'This man deserves death,' don't listen to them. When the people all say,—'This man deserves death,' then inquire into the case, and when you see that the man deserves death, put him to death. In accordance with this we have the saying, 'The people killed him.'

6. "You must act in this way in order to be the parent of the people."

cannot stop.' Comp. the Chung Yung, xx. 13.
4. 未可, 'you may not *yet* believe that the man is so and so.' See on Ana. XIII. xxiv.

6. Compare the Great Learning, Comm. x. 3. We may use the second person in translating, or more indefinitely, the third.

第八章 一節 齊宣王問曰、湯放桀、武王伐紂、有諸。孟子對曰、於傳有之。二節 曰、臣弑其君可乎。三節 曰、賊仁者、謂之賊、賊義者、謂之殘、殘賊之人、謂之一夫、聞誅一夫紂矣、未聞弑君也。

第九章 一節 孟子見齊宣王曰、爲巨室、則必使工師求大木、工師得大木、則王喜、以爲能

CHAPTER VIII. 1. The king Seuen of Ts'e asked, saying, "Was it so, that T'ang banished Këĕ, and that king Woo smote Chow?" Mencius replied, "It is so in the records."

2. *The king* said, "May a minister *then* put his sovereign to death?"

3. *Mencius* said, "He who outrages the benevolence *proper to his nature*, is called a robber; he who outrages righteousness, is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Chow, but I have not heard of the putting a sovereign to death, *in his case*."

CHAPTER IX. 1. Mencius, having an interview with the king Seuen of Ts'e, said to him, "If you are going to build a large mansion, you will surely cause the Master of the workmen to look out for large trees, and when he has found such large trees, you will be

CH. 8. KILLING A SOVEREIGN IS NOT NECESSARILY REBELLION NOR MURDER. 1. Of T'ang's banishment of Këĕ, see the Shoo-king, IV. ii., iii; and of the smiting of Chow, see the same, V. i. 2. 弑 is the word appropriated to regicide, which Mencius in his reply exchanges for 誅. 臣,—'a minister,' *i.e.*, here, a subject. 3. 賊, as a verb,=傷害, 'to hurt and injure,' as in the Analects, several times. 'To outrage' answers well for it here. In the use of 夫, Mencius seems to refer to the expression 獨夫紂, Shoo-king, V. i. Section III. 4.

CH. 9. THE ABSURDITY OF A RULER'S NOT ACTING ACCORDING TO THE COUNSEL OF THE MEN OF TALENTS AND VIRTUE, WHOM HE CALLS TO AID IN HIS GOVERNMENT, BUT REQUIRING THEM TO FOLLOW HIS WAYS. In one important point Mencius' illustrations fail. A prince is not supposed to understand either house-building or stone-cutting; he must delegate those matters to the men who do. But government he ought to understand, and he may not delegate it to any scholars or officers. 1. The 工師 was a special officer having charge of all the artizans, &c. See the Le-ke, VI. ii. 29; vi. 17. 勝, upper 1st tone,—see Pt. I. iii. 3. 其任 (low. 3d tone),—'its use,' *i.e.*, the building

勝其任矣、匠人斲而小之、則王怒以爲不勝其任矣、夫人幼而學之、壯而欲行之、王曰、姑舍女所學而從我、則何如。○二節今有璞玉於此、雖萬鎰、必使玉人彫琢之、至於治國家、則曰、姑舍女所學而從我、則何以異於教玉人彫琢玉哉。

glad, thinking that they will answer for the intended object. Should the workmen hew them so as to make them too small, then your Majesty will be angry, thinking that they will not answer for the purpose. Now, a man spends his youth in learning *the principles of right government*, and, being grown up to vigour, he wishes to put them in practice;—if your Majesty says to him, 'For the present put aside what you have learned, and follow me,' what shall we say?

2. "Here now you have a gem unwrought, *in the stone*. Although it may be worth 240,000 *taels*, you will surely employ a lapidary to cut and polish it. But when you come to the government of the State, then you say,—'For the present put aside what you have learned, and follow me.' How is it that you herein act so differently from your conduct in calling in the lapidary to cut the gem!"

of the house. The 之 after 學 and 行 are to be understood as referring to 仁 and 義, or as in the translation. 壯 denotes the maturity of 30 years, when one was supposed to be fit for office. 2. The 鎰 was 24 Chinese ounces or *taels* (of gold.) Choo He, after Chaou K'e, erroneously makes it 20 ounces. The gem in question, worth so much, would be very dear to the king, *and yet* he would certainly confide to another the polishing of it;—why would he not do so with the State? 國家,—the kingdom, embracing the families and possessions of the nobles. 女=汝. 教, up. 1st tone,=使 or 令, 'to make,' not 'to teach.' From 至於, however, was explained by Chaou K'e (and many still follow him) thus:—'But in the matter of the government of your State, you say,—For the present put aside what you have learned, and follow me. In what does this differ from your teaching—*i.e.*, wishing to teach—the lapidary to cut the gem?' This is the interpretation which Julien adopts in his translation. The other upon the whole appears to me the better. The first 則 is a difficulty in Chaou K'e's view; the second, in the other. But the final 哉 turns the balance in its favour, and accordingly I have adopted it.

第十章 齊人伐燕勝之。○二節宣王問曰、或謂寡人勿取、或謂寡人取之、以萬乘之國、伐萬乘之國、五旬而舉之、人力不至於此、不取、必有天殃、取之何如。○三節孟子對曰、取之而燕民悅、則取之、古之人有行之者、武王是也、取之而燕民不悅、則勿取、古之人有行之者、文王是也。○四節以

CHAPTER X. 1. The people of Ts'e attacked Yen, and conquered it.

2. The king Seuen asked, saying, "Some tell me not to take possession of it for myself, and some tell me to take possession of it. For a kingdom of ten thousand chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond *mere* human strength. If I do not take possession of it, calamities from Heaven will surely come upon me. What do you say to my taking possession of it?"

3. Mencius replied, "If the people of Yen will be pleased with your taking possession of it, then do so.—Among the ancients there was *one* who acted on this principle, namely king Woo. If the people of Yen will not be pleased with your taking possession of it, then do not do so.—Among the ancients there was *one* who acted on this principle, namely king Wăn.

CH. 10. THE DISPOSAL OF KINGDOMS RESTS WITH THE MINDS OF THE PEOPLE. VOX POPULI VOX DEI. We shall find this doctrine often put forth very forcibly by Mencius. Here the king of Ts'e insinuates that it was the will of Heaven that he should take Yen, and Mencius sends him to the will of the people, by which only the other could be ascertained. 1. The state of Yen (up. 1st tone), lay north-west from Ts'e, forming part of the present province of Chih-le. Its prince, a poor weakling, had resigned his throne to his prime minister, and great confusion ensued, so that the people welcomed the appearance of the troops of Ts'e, and made no resistance to them. 2. 舉之 is explained as =勝之, 'to conquer it;' but 舉 has not this signification. Lit., we might render 'and *up* with it.' 3. The common saying is that king Wăn 三分天下有其二, 'had possession of two of the three parts of the empire.' Still he did not think that the people were prepared for the entire extinction of the Yin dynasty, and left the completion of the fortunes of his house to his son, king Woo. 4. 食

萬乘之國、伐萬乘之國、簞食壺漿、以迎王師、豈有他哉、避水火也、如水益深、如火益熱、亦運而已矣。

十一章 一節 齊人伐燕取之、諸侯將謀救燕。宣王曰、諸侯多謀伐寡人者、何以待之。孟子對曰、臣聞七十里、爲政於天下者、湯是也、未聞以千里畏人者也。二節 書曰、湯一征、

4. "When, with *all the strength of* your country of ten thousand chariots, you attacked another country of ten thousand chariots, and *the people brought* baskets of rice and vessels of congee, to meet your Majesty's host, was there any other reason for this but that they hoped to escape out of fire and water? If you make the water more deep and the fire more fierce, they will just in like manner make *another* revolution."

CHAPTER XI. 1. The people of Ts'e, having smitten Yen, took possession of it, *and upon this*, the princes of the various States deliberated together, and resolved to deliver Yen *from their power*. The king Seuen said *to Mencius*, "The princes have formed many plans to attack me:—how shall I prepare myself for them?" Mencius replied, "I have heard of one who with seventy *le* exercised all the functions of government throughout the empire. That was T'ang. I have never heard of a *prince* with a thousand *le* standing in fear of others."

read *tsze*, low. 3d tone, 'rice.' 漿 is properly congee, but here used generally for beverages; some say wine. 壺, 'a goblet,' 'a jug,' 'a vase,' a vessel for liquids generally.—The first par. is constructed according to the rules of composition employed by Confucius in his 'Spring and Autumn.' The 人 refuses honour to the king of Ts'e. 伐 expresses the ill deserts of Yen. And 勝之 intimates that the conquest was from the disinclination of Yen to fight, not from the power of Ts'e.

CH. 11. AMBITION AND AVARICE ONLY RAISE ENEMIES AND BRING DISASTERS. SAFETY AND PROSPERITY LIE IN A BENEVOLENT GOVERNMENT.

1. 將 before 謀救 indicates the execution of the plans to be still in the future. 者 in 諸侯 . . . 者 makes the clause like one in English beginning with a nominative absolute. 待之,—lit., 'await them.' 2. See the Shoo-king, IV. ii. 6. Mencius has introduced the clause 天下信之, and there are some other differences from the orig. text.

自葛始、天下信之、東面而征、西夷怨、南面而征、北狄怨、曰、奚爲後我、民望之、若大旱之望雲霓也、歸市者不止、耕者不變、誅其君、而弔其民、若時雨降、民大悅、書曰、徯我后、后來其蘇。○三節 今燕虐其民、王往而征之、民以爲將拯己於水火之中、也、簞食壺漿以迎王師、若

2. "It is said in the Book of History, 'As soon as T'ang began his work of executing justice, he commenced with Kŏ. The whole empire had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. Their cry was—Why does he make us last? *Thus*, the looking of the people to him, was like the looking in a time of great drought to the clouds and rainbows. The frequenters of the markets stopped not. The husbandmen made no change *in their operations*. While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. It is said *again* in the Book of History, 'We have waited for our prince *long*; the prince's coming will be our reviving!'

3. "Now *the ruler of* Yen was tyrannizing over his people, and your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet your Majesty's host. But you have slain their fathers and elder brothers, and put

Kŏ was a small territory, which is referred to the present district of Ning-ling (寧陵) in Kwei-tih (歸德), in Honan. 望雲霓,—the modern comm. ingeniously interpret :—'The people look for rain in drought, and murmured at his not coming, as they dread the appearance of a rain-bow, on which the rain will stop.' This is perhaps, over-refining, and making too much of the 望. Chaou K'e says :—'The rainbow appears when it rains, so people, in time of drought, long to see it.' The second quotation is from the same paragraph of the Shoo-king, where we have 予 for 我. 3. Comp. last ch. 若, in 若殺云云, is not our 'if,' but rather 'since.' They say 是指數之詞,不作設詞看, 'it is demonstrative, not conditional.' 父兄,—父 is not

殺其父兄、係累其子弟、毀其宗廟、遷其重器、如之何其可也、天下固畏齊之彊也、今又倍地、而不行仁政、是動天下之兵也、○四節 王速出令、反其旄倪、止其重器、謀於燕衆、置君而後去之、則猶可及止也。

一節 十二章 鄒與魯鬨、穆公問曰、吾有司死者、三十三人、而民莫之死也、誅之則不可勝誅、不誅、

their sons and younger brothers in chains. You have pulled down the ancestral temple *of the State*, and are removing *to Ts'e* its precious vessels. How can such a course be deemed proper? *The rest of* the empire is indeed *jealously* afraid of the strength of Ts'e, and now, when with a doubled territory you do not put in practice a benevolent government;—it is this which sets the arms of the empire in motion.

4. "If your Majesty will make haste to issue an ordinance, restoring *your captives*, old and young, stopping *the removal of* the precious vessels, *and saying that, after* consulting with the people of Yen, you will appoint them a ruler, and withdraw from the country;—in this way you may still be able to stop *the threatened attack*."

CHAPTER XII. 1. There had been a brush between Tsow and Loo, when the duke Muh asked *Mencius*, saying, "Of my officers there were killed thirty-three men, and none of the people would die in their defence. If I put them to death *for their conduct*, it is impossible to put such a multitude to death. If I do not put them to

fathers only, but *uncles* as well. 其宗廟, 其宗器,—其='its or his,' *i.e.*, the kingdom's or the prince's, not their, the people's.

4. 旄, low. 3d tone, used for 耄, 'people of 80 and 90.' The clauses after the first are to be understood as the substance of the order or ordinance, which Mencius advised the king to issue.

CH. 12. THE AFFECTIONS OF THE PEOPLE CAN ONLY BE SECURED THROUGH A BENEVOLENT GOVERNMENT. AS THEY ARE DEALT WITH BY THEIR SUPERIORS, SO WILL THEY DEAL BY THEM. 1. Tsow, the native state of Mencius, was a small territory, whose name is still retained, in the district of Tsow-heen, in Yen-chow, in Shan-tung. 鬨 is explained—'the noise of a struggle.' It is a brush, a skirmish. Tsow

則疾視其長上之死而不救、如之何則可也。○二節 孟子對曰、凶年饑歲、君之民、老弱轉乎溝壑、壯者散而之四方者、幾千人矣、而君之倉廩實、府庫充、有司莫以告、是上慢而殘下也、曾子曰、戒之戒之、出乎爾者、反乎爾者也、夫民今而後得反之也、君無尤焉。○三節 君行仁政、

death, then there is *the crime unpunished of* their looking angrily on at the death of their officers, and not saving them. How is the exigency of the case to be met?"

2. Mencius replied, "In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water-channels, and the able-bodied who have been scattered about to the four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasuries and arsenals have been full, and not one of your officers has told you *of the distress.* Thus negligent have the superiors *in your State* been, and cruel to their inferiors. The philosopher Tsăng said, 'Beware, beware. What proceeds from you, will return to you again.' Now at length the people have returned their conduct to the officers. Do not you, O prince, blame them.

3. "If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers."

could not stand long against the forces of Loo. Muh,—'the Dispenser of virtue, and Maintainer of righteousness, outwardly showing inward feeling,'—is the posthumous epithet of the duke. 有司 are to be taken together,='officers;' see Con. Analects, VIII. iv. 莫之死 is to be completed 莫 (or 莫肯) 爲之死; comp. Analects, XIV. xvii. 則疾視云云 is not to be translated,—'they will hereafter look angrily on, &c.'; the reference is to the crime that had taken place. 2. 凶年=years of pestilence, and other calamities. 轉乎溝壑=have tossed and *turned about* in, &c. 夫, low. 1st tone, indicates the application of the saying. 今而後='now at last.'—They had long been wishing to show their feeling, but only now had they found the opportunity. 反之,—之 refers to the 有司 3. 其上,—embracing the prince

斯民親其上、死其長矣。

[十三章] 一節 滕文公問曰、滕、小國也、間於齊楚、事齊乎、事楚乎。二節 孟子對曰、是謀非吾所能及也、無已、則有一焉、鑿斯池也、築斯城也、與民守之、效死而民弗去、則是可為也。

[十四章] 一節 滕文公問曰、齊人將築薛、吾甚恐、如之何則可。二節 孟子對曰、昔者、大王居邠、狄人侵之、去之岐

CHAPTER XIII. 1. The duke Wăn of T'ăng asked *Mencius*, saying, "T'ăng is a small kingdom, and lies between Ts'e and Ts'oo. Shall I serve Ts'e? Or shall I serve Ts'oo?"

2. Mencius replied, "This plan *which you propose* is beyond me. If you will have me counsel you, there is one thing *I can suggest*. Dig deeper your moats; build higher your walls; guard them along with your people. *In case of attack*, be prepared to die *in your defence*, and have the people so that they will not leave you;—this is a proper course."

CHAPTER XIV. 1. The duke Wăn of T'ăng asked *Mencius*, saying, "The people of Ts'e are going to fortify Sëĕ. *The movement* occasions me great alarm. What is the proper course for me to take in the case?"

2. Mencius replied, "Formerly, when king T'ae dwelt in Pin, the barbarians of the north were *continually* making incursions upon it. He *therefore* left it, went to the foot of mount K'e, and

1 efficers generally; 其長 (up. 2d tone), ficers only. 死其長,—to be supple- as in par. 1.
3. IT IS BETTER FOR A PRINCE TO DE- HIMSELF, THAN TO RELY ON, OR TRY ATE, OTHER POWERS. 1. T'ang name to a district of Yen-chow in the south of Shan-tung. North of it was Ts'e, and, in the time of Mencius, Ts'oo had extended its power so far north, as to threaten it from the south. 間, up. 3d tone, 'to occupy a space between.' 2. 無已,則有一焉,—comp. Pt. I. vii. 2,—無以,則王乎. 斯,

山之下居焉、非擇而取之、不得已也。三節苟爲善、後世子孫必有王者矣、君子創業垂統、爲可繼也、若夫成功、則天也、君如彼何哉、彊爲善而已矣。

十五章一節滕文公問曰、滕小國也、竭力以事大國、則不得免焉、如之何則可。孟子對曰、昔者、太王居邠、

there took up his residence. He did not take that situation, as having selected it. It was a matter of necessity with him.

3. "If you do good, among your descendants, in after generations, there shall be one who will attain to the Imperial dignity. A prince lays the foundation of the inheritance, and hands down the beginning *which he has made*, doing what may be continued *by his successors*. As to the accomplishment of the great result, that is with Heaven. What is that *Ts'e* to you, O prince? Be strong to do good. That is all your business."

CHAPTER. XV. 1. The duke Wăn of T'ăng asked Mencius, saying, "T'ăng is a small kingdom. Though I do my utmost to serve those large kingdoms *on either side of it*, we cannot escape *suffering from them*. What course shall I take that we may do so?" Men-

池,—'these,'=your moats. 效死,—效=致, as that is used in Ana., I. vii, *et al.* A good deal must be supplied here in the translation, to bring out Mencius' counsel.

CH. 14. A PRINCE, THREATENED BY HIS NEIGHBOURS, WILL FIND HIS BEST DEFENCE AND CONSOLATION IN DOING WHAT IS GOOD AND RIGHT. Mencius was at his wit's end, I suppose, to give duke Wăn an answer. It was all very well to tell him to do good, but the promise of an Imperial descendant would hardly be much comfort to him. The reward to be realized in this world in the person of another, and the reference to Heaven. as to a fate more than to a personal God.—are melancholy. Contrast Psalm, xxxvii. 3.—'Trust in the Lord and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.' 1. 薛 was the name of an ancient principality, adjoining T'ăng. It had long been incorporated with Ts'e, which now resumed an old design of fortifying it,—that is, I suppose, of repairing the wall of its principal town, as a basis of operations against T'ăng. 2. See ch. iii, and also the next. 去之岐山下,—it is best to take 之 here as the verb,=往. 3. 君子,—generally, 'a prince.' 垂統,—統, 'the end of a cocoon, or clue,' 'a beginning.' 若夫, the 夫 is not a mere expletive, but is used as in Ana. XI. ix. 3, *et al.*: 'as to this—the accomplishing,' &c. =彊, low. 2d. tone, the verb.

CH. 15. TWO COURSES OPEN TO A PRINCE PRESSED BY HIS ENEMIES;—FLIGHT OR DEATH. 1. Comp. ch. iii. 屬,—read *chuh*, up. 4th tone, 'to assemble,' 'meet with.' 耆,—'a sexagenarian.' 二三子—see Ana. VII. xxiii

狄人侵之、事之以皮幣、不得免焉、事之以犬馬、不得免焉、事之以珠玉、不得免焉、乃屬其耆老而告之曰、狄人之所欲者、吾土地也、吾聞之也、君子不以其所以養人者害人、二三子、何患乎無君、我將去之、去邠、踰梁山、邑於岐山之下居焉、邠人曰、仁人也、不可失也、從之者如歸市。○二節 或曰、世守也、非身之所能為也、效

cius replied, "Formerly, when king T'ae dwelt in Pin, the barbarians of the north were *constantly* making incursions upon it. He served them with skins and silks, and still he suffered from them. He served them with dogs and horses, and still he suffered from them. He served them with pearls and gems, and still he suffered from them. Seeing this, he assembled the old men, and announced to them, saying, 'What the barbarians want is my territory. I have heard this,—that a ruler does not injure his people with that wherewith he nourishes them. My children, why should you be troubled about having no prince. I will leave this.' *Accordingly*, he left Pin, crossed the mountain Leang, *built* a town at the foot of mount K'e, and dwelt there. The people of Pin said, 'He is a benevolent man. We must not lose him.' Those who followed him looked like crowds hastening to market.

2. "*On the other hand*, some say, '*The kingdom* is a thing to be kept from generation to generation. One individual cannot under-

et al. 何患乎無君 seems to mean:—'If I remain here, I am sure to die from the barbarians. I will go and preserve your ruler for you.' So, the paraphrast in the 備旨. The 日講, however, says:—'My children, why need you be troubled about having no prince? When I am gone, whoever can secure your repose, will be your prince and chief. I will leave this, and go elsewhere.' 歸市 is different rather from the same phrase in ch. vii. There it means traders, here market-goers generally. 2. This par. is to be understood as spoken *to* a ruler, in his own person. Comp

死勿去。三節君請擇於斯二者。

十六 一節魯平公將出、嬖人臧倉者、請曰、他日君出、則必命有司所之、今乘輿已駕矣、有司未知所之、敢請。公曰、將見孟子。曰、何哉、君所爲輕身以先於匹夫者、以爲賢乎、禮義由賢者出、而孟子之後喪踰前喪、君無見焉。公曰諾。二節樂正子入見曰、

take to dispose of it in his own person. Let him be prepared to die for it. Let him not quit it.'

3. "I ask you, prince, to make your election between these two courses."

CHAPTER XVI. 1. The duke P'ing of Loo was about to leave *his palace*, when his favourite, one Tsang Ts'ang, made a request to him, saying, "On other days, when you have gone out, you have given instructions to the officers as to where you were going. But now, the horses have been put to the carriage, and the officers do not yet know where you are going. I venture to ask." The duke said, "I am going to see the scholar Măng." "How is this!" said the other. "That you demean yourself, prince, in paying the honour of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue. By such men the rules of ceremonial proprieties and right are observed. But on the occasion of this

ch. vii. 爲=專, 'to take the whole disposal of,' to deal with. It is not to be referred to the 守. The paraphrasts make the whole spoken by the ruler;—thus:—'The territory of the State was handed down by my ancestors to their descendants, that they should keep it from generation to generation. It is not what I can assume in my person the disposal of. If calamities and difficulties come, my course is to fight to the death to keep it. I may not abandon it, and go elsewhere.' The meaning comes to the same. But the 勿 is against this construction.

CH. 16. A MAN'S WAY IN LIFE IS ORDERED BY HEAVEN. THE INSTRUMENTALITY OF OTHER MEN IS ONLY SUBORDINATE. 1. The duke P'ing (*i.e.*, 'The Pacificator') had been informed of Mencius' worth, it appears, by Gŏ-ching, and was going out, half-ashamed at the same time to do so, to offer the due respect to him as a professor of moral and political science, by visiting him and asking his services. The author of the 四書摭餘說 approves of the view that the incident in this chapter is to be referred to the 4th year of the Emperor 赧, B.C. 310, but the chronology of the duke P'ing is very confused. 所之,—之=往. 何哉 is an exclamation of surprise, extending as far

君奚爲不見孟軻也。曰、或告寡人曰、孟子之後喪踰前喪、是以不往見也。曰、何哉、君所謂踰者、前以士、後以大夫、前以三鼎、而後以五鼎與。曰否、謂棺槨衣衾之美也。曰、非所謂踰也、貧富不同也。〇三節 樂正子見孟子曰、克告於君、君爲來見也、

Măng's second mourning, his observances exceeded those of the former. Do not go to see him, my prince." The duke said, "I will not."

2. The officer Gŏ-ching entered *the court*, and had an audience. He said, "Prince, why have you not gone to see Măng K'o?" *The duke* said, "One told me that on the occasion of the scholar Măng's second mourning, his observances exceeded those of the former. It is on that account that I have not gone to see him." "How is this!" answered Gŏ-ching. "By what you call 'exceeding,' you mean, I suppose, that, on the first occasion, he used the rites appropriate to a scholar, and, on the second, those appropriate to a great officer; that he first used three tripods, and afterwards five tripods." *The duke* said, "No; I refer to the greater excellence of the coffin, the shell, the grave-clothes, and the shroud." Gŏ-ching said, "That cannot be called 'exceeding.' That was the difference between being poor and being rich."

3. *After this*, Gŏ-ching saw Mencius, and said to him, "I told the prince about you, and he was consequently coming to see you,

as 前喪. In 以爲賢乎, the 乎 is hardly so much as an interrogation. I have given its force by—'I apprehend.' 出 does not indicate the origin of rites and right, but only their exhibition. The first occasion of Mencius' mourning referred to was that, it is said, for his father. But his father died, according to the received accounts, when he was only a child of three years old. We must suppose that the favourite invented the story. I have retained the surname Măng here, as suiting the paragraph better than Mencius. 2. 樂正 is a double surname. This individual, whose name was K'ih (克. See par. 3), was a disciple of Mencius. The surname probably arose from one of his ancestors having been the Music-master of some State, and so the name of his office passing over to become the designation of his descendants. The tripods contained the offerings of meat used in sacrifice. The emperor used nine, the prince of a State seven, a great officer five, and a scholar three. To each tripod belonged its appropriate kind of flesh. 3. 君爲來,—爲, low. 3d tone,='therefore,' *i.e.*, in consequence of what Gŏ-ching had said, the duke was going to visit Mencius. 尼 is

嬖人有臧倉者沮君、君是以不果來也。曰、行或使之、止或尼之、行止非人所能也、吾之不遇魯侯、天也、臧氏之子、焉能使予不遇哉。

when one of his favourites, named Tsang Ts'ang, stopped him; and therefore he did not come according to his purpose." *Mencius* said, "A man's advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. *But* to advance a man or to stop his advance is *really* beyond the power of other men. My not finding *in* the prince of Loo *a ruler who would confide in me, and put my counsels into practice*, is from Heaven. How could that scion of the Tsang family cause me not to find *the ruler that would suit me?*"

read low 2d tone, and low. 3d tone, both with the same meaning,=止, 'to stop.' 不遇魯君 is not spoken merely with reference to the duke's not coming, as he had purposed, to meet him. The phrase 不遇 really conveys all the meaning in the translation, however periphrastic that may seem. With this reference of Mencius to Heaven, compare the language of Confucius, Ana. VII. xxi; IX. v: XIV. xxxviii.

BOOK II.

KUNG-SUN CH'OW. PART I.

公孫丑章句上

第一章 一節 公孫丑問曰、夫子當路於齊、管仲晏子之功、可復許乎。二節 孟子曰、子誠齊人也、知管仲晏子而已矣。三節 或問乎曾西曰、吾子與子路孰賢、曾西蹵然曰、吾先子之所畏也、曰、然則吾子與管仲孰

CHAPTER I. 1. Kung-sun Ch'ow asked *Mencius*, saying, "Master, if you were to obtain the ordering of the government in Ts'e, could you promise yourself to accomplish anew such results as those realized by Kwan Chung and Gan?"

2. Mencius said, "You are indeed a *true* man of Ts'e. You know about Kwan Chung and Gan, and nothing more.

3. "Some one asked Tsăng Se, saying, 'Sir, to which do you give the superiority,—to yourself or to Tsze-loo?' Tsăng Se looked uneasy, and said, 'He was an object of veneration to my grand-

TITLE OF THIS BOOK. The name of Kung-sun Ch'ow a disciple of Mencius, heading the first chapter, the book is named from him accordingly. On 章句上, see note on the title of the first Book.

CH. 1. WHILE MENCIUS WISHED TO SEE A TRUE IMPERIAL GOVERNMENT AND SWAY IN THE EMPIRE, AND COULD EASILY HAVE REALIZED IT, FROM THE PECULIAR CIRCUMSTANCES OF THE TIME, HE WOULD NOT, TO DO SO, HAVE HAD RECOURSE TO ANY WAYS INCONSISTENT WITH ITS IDEA. 1. Kung-sun Ch'ow, one of Mencius' disciples, belonged to Ts'e, and was probably a cadet of the ducal family. The sons of the princes were generally 公子; their sons again, 公孫, 'ducal grandsons,' and those two characters became the surname of *their* descendants, who mingled with the undistinguished classes of the people. 當路, lit., 'in a way.' Chaou K'e says,—當仕路, 'in an official way,' and Choo He, 居要地, 'to occupy an important position.' The gloss in the 備旨 says:—'當路 is 操政柄, to grasp the handle of government.' The analogous phrase—當道 is used now to describe an officer's appointment. 管仲,—see Con. Ana. III. xxii: XIV. x; xvii; xviii. 晏子,—see Con. Ana. V. xvi; Men. I. Pt. II. iv. 3. Tsăng Se was the grandson, according to Chaou K'e and Choo He, of Tsăng Sin, the famous disciple of Confucius. Others say he was Sin's son. It is a moot-point.

賢、曾西艴然不悅曰、爾何曾比予於管仲、管仲得君、如彼其專也、行乎國政、如彼其久也、功烈、如彼其卑也、爾何曾比予於是。○四節 曰、管仲、曾西之所不爲也、而子爲我願之乎。○五節 曰、管仲以其君霸、晏子以其君顯、管仲晏子、猶不足爲與。○六節 曰、以齊王、由反手也。○七節 曰、若是、則弟

father.' 'Then,' pursued the other, 'Do you give the superiority to yourself or to Kwan Chung?' Tsăng Se, flushed with anger and displeased, said, 'How dare you compare me with Kwan Chung? Considering how entirely Kwan Chung possessed *the confidence of* his prince, how long he enjoyed the direction of the government of the kingdom, and how low, *after all*, was what he accomplished,—how is it that you liken me to him?'

4. "Thus," concluded Mencius, "Tsăng Se would not play Kwan Chung, and is it what you desire for me, that I should do so?"

5. *Kung-sun Ch'ow* said, "Kwan Chung raised his prince to be the leader of all the other princes, and Gan made his prince illustrious, and do you still think it would not be enough for you to do what they did?"

6. *Mencius* answered, "To raise Ts'e to the Imperial dignity would be as easy as it is to turn round the hand."

7. "So!" returned the other. "The perplexity of your disciple

孰賢,—comp. Ana. XI. xv. 蹴然, acc. to Choo, is 不安貌, as in the translation. The dict. gives it,—敬貌, 'the appearance of reverence.' 先子,—we see what a wide application this character 子 has. 何曾,—曾 is not to be taken as if it were the sign of the present complete tense, tho' in the dict. this passage is quoted under that signif. of the character. It is here=則 or 乃. For more than 40 years Kwan Chung possessed the entire confidence of the duke Hwăn. 4. 爲我,—爲, low. 3d tone, 'on my behalf.' Sun Shih (孫奭), the paraphrast of Chaou K'e, takes it as=以爲:—'Do you think that I desire to do so?' This does not appear to be K'e's own interpretation. 5. 管仲晏子猶不足爲與.—lit., 'and are Kwan Chung and Gan still not sufficient to be played?'

子之惑滋甚、且以文王之德百年而後崩、猶未洽於天下、武王周公繼之、然後大行、今言王若易然、則文王不足法與。○八節 曰、文王何可當也、由湯至於武丁、賢聖之君六七作、天下歸殷久矣、久則難變也、武丁朝諸侯、有天下、猶運之掌也、紂之去武丁、未久也、其故家遺俗、流風善政、猶有存者、

is hereby very much increased. There was king Wăn, with all the virtue which belonged to him; and who did not die till he had reached a hundred years:—and still *his influence* had not penetrated throughout the empire. It required king Woo and the duke of Chow to continue his course, before that influence greatly prevailed. Now you say that the Imperial dignity might be so easily obtained:—is king Wăn then not a sufficient object for imitation?"

8. Mencius said, "How can king Wăn be matched? From T'ang to Woo-ting there had appeared six or seven worthy and sage sovereigns. The empire had been attached to Yin for a long time, and this length of time made a change difficult. Woo-ting had all the princes coming to his court, and possessed the empire as if it had been a thing which he moved round in his palm. *Then*, Chow was removed from Woo-ting by no great interval of time. There were still remaining some of the ancient families and of the old manners, of the influence also which had emanated *from the earlier sovereigns*,

7. 若是—'in this case;' but by using our exclamatory *So!* the spirit of the remark is brought out. 且 introduces a new subject, and a *stronger one* for the point in hand. King Wăn died at 97.—Ch'ow uses the round number. 今言王若易然=今言王齊若是之易然, 'Now you say that Ts'e might be raised to the Imperial sway thus easily.' 8. From T'ang to Woo-ting (B.C. 1765—1323), there were altogether 18 emperors, exclusive of themselves, and from Woo-ting to Chow (1323—1153) seven. 朝, *ch'aou*, low. 1st tone, used as in I. Pt. I. vi. 6, *et al.* 微子, 比干, 箕子,—see Con. Ana., XVIII. i. The latter two are 王子, as

又有微子微仲、王子比干、箕子、膠鬲、皆賢人也、相與輔相之、故久而後失之也、尺地、莫非其有也、一民、莫非其臣也、然而文王猶方百里起、是以難也、〇九節 齊人有言曰、雖有智慧、不如乘勢、雖有鎡基、不如待時、今時則易然也、〇十節 夏后殷周之盛、地未有過千里者也、而齊有其地矣、雞鳴狗吠相聞、

and of their good government. Moreover, there were the viscount of Wei and his second son, their Royal Highnesses, Pe-kan and the viscount of Ke, and Kaou-kih, all, men of ability and virtue, who gave their joint assistance to Chow *in his government*. In consequence of these things, it took a long time for him to lose *the empire*. There was not a foot of ground which he did not possess. There was not one of all the people who was not his subject. So it was on *his side*, and king Wăn made his beginning from a territory of *only* one hundred square *le*. On all these accounts, it was difficult for him *immediately to attain the Imperial dignity*.

9. "The people of Ts'e have a saying—'A man may have wisdom and discernment, but that is not like embracing the favourable opportunity. A man may have instruments of husbandry, but that is not like waiting for the *farming* seasons.' The present time is one in which *the Imperial dignity* may be easily attained.

10. "In the flourishing periods of the Hea, Yin, and Chow dynasties, *the imperial* domain did not exceed a thousand *le*, and Ts'e embraces so much territory. Cocks crow and dogs bark to

being uncles of Chow, 'Imperial sons.' 微仲 was the second son (some say brother) of 微子. Kaou-kih was a distinguished man and minister of the time,—whose worth was first discovered by king Wăn, but who continued loyal to the house of Yin. 輔相,—相, up. 3d tone. 失之,—之 refers to the empire. 文王猶方云云,—猶, the opp. of former cases, takes the place of 由. 9. 鎡基—written variously, 茲基, 鎡錤,—was the name for *a hoe*. 10. 夏

而達乎四境、而齊有其民矣、地不改辟矣、民不改聚矣、行仁政而王、莫之能禦也。○十一節 且王者之不作、未有疏於此時者也、民之憔悴於虐政、未有甚於此時者也、饑者易爲食、渴者易爲飲。○十二節 孔子曰、德之流行、速於置郵而傳命。○十三節 當今之時、萬乘之國、行仁政、民之悅之、猶解倒懸也、故事半古之人、

each other, all the way to the four borders of the state:—so Ts'e possesses the people. No change is needed for the enlarging of its territory: no change is needed for the collecting of a population. If its ruler will put in practice a benevolent government, no power will be able to prevent his becoming Emperor.

11. "Moreover, never was there a time farther removed than the present from the appearance of a true sovereign: never was there a time when the sufferings of the people from tyrannical government were more intense than the present. The hungry are easily supplied with food, and the thirsty are easily supplied with drink.

12. "Confucius said, 'The flowing progress of virtue is more rapid than the transmission of *imperial* orders by stages and couriers.'

13. "At the present time, in a country of ten thousand chariots, let benevolent government be put in practice, and the people will be delighted with it, as if they were relieved from hanging by the heels. With half the merit of the ancients, double their achievements

后, 殷, 周, see Con. Ana., III. xxi. 辟＝闢. The last sentence, as in I. Pt. I. vii. 3.

11. The 爲 in 易爲食, 易爲飲 is perplexing. We might put it, in the 3d tone, and 食 and 飲 in the same. But in VII. Pt. I. xxiv, we have the expressions 飢者甘食, 渴者甘飲, where 食 and 飲 must have their ordinary tones. Stress therefore is not to be laid on the 爲. Perhaps the expressions＝'easily do eating, easily do drinking.'

12. The distinction between 置 and 郵 is much disputed. Some make the former a foot post, but that is unlikely. It denotes the slower conveyance of despatches, and the other the more rapid. So much seems plain. See the 集證, *in loc.*

13. 猶解倒懸,—

功必倍之、惟此時爲然。一節

第二章 公孫丑問曰、夫子加齊之卿相、得行道焉、雖由此霸王不異矣、如此、則動心否乎。孟子曰、否、我四十不動心。二節 曰、若是、則夫子過孟賁遠矣。曰、是不

is sure to be realized. It is only at this time that such could be the case."

CHAPTER II. 1. Kung-sun Ch'ow asked *Mencius*, saying, "Master, if you were to be appointed a high noble and the prime minister of Ts'e, so as to be able to carry *your* principles into practice, though you should thereupon raise the prince to the headship of all the other princes, or *even* to the Imperial dignity, it would not be to be wondered at.—In such a position would your mind be perturbed or not?" Mencius replied, "No. At forty, I attained to an unperturbed mind."

2. *Ch'ow* said, "Since it is so with you, my Master, you are far beyond Măng Pun." "The *mere* attainment," said *Mencius* "is not

Choo He simply says:—倒懸喻困苦, '倒懸 expresses bitter suffering.' Lit., it is—'as if they were loosed from being turned upside down and suspended.'

CH. 2. THAT MENCIUS HAD ATTAINED TO AN UNPERTURBED MIND; THAT THE MEANS BY WHICH HE HAD DONE SO WAS HIS KNOWLEDGE OF WORDS AND THE NOURISHMENT OF HIS PASSION-NATURE; AND THAT IN THIS HE WAS A FOLLOWER OF CONFUCIUS. The chapter is divided into four parts:—the 1st, parr. 1—8, showing generally that there are various ways to attain an unperturbed mind; the 2d, parr. 9, 10, exposing the error of the way taken by the philosopher Kaou; the 3d, parr. 11—17, unfolding Mencius' own way; and the 4th, parr. 18—28, showing that Mencius followed Confucius, and praising the sage as the first of mortals. It is chiefly owing to what Mencius says in this chapter about the nourishment of the passion-nature, that a place has been accorded to him among the sages of China, or in immediate proximity to them. His views are substantially these.—Man's nature is composite. He possesses moral and intellectual powers, (comprehended by Mencius under the term 心 'heart,' 'mind,' interchanged with 志, 'the will'), and active powers (summed up under the term 氣, and embracing generally the emotions, desires, appetites). The moral and intellectual powers should be supreme and govern, but there is a close connection between them and the others which give effect to them. The active powers may not be stunted, for then the whole character will be feeble. But on the other hand, they must not be allowed to take the lead. They must get their tone from the mind, and the way to develope them in all their completeness is to do good. Let them be vigorous, and the mind clear and pure, and we shall have the man, whom nothing external to himself can perturb,—Horace's *justum et tenacem propositi virum*. In brief, if we take the *sanum corpus* of the Roman adage, as not expressing the mere physical *body*, but the emotional and physical nature, what Mencius exhibits here, may be said to be '*mens sana in corpore sano.*' The attentive reader will, I think, find the above thoughts dispersed through this chapter, and be able to separate them from the irrelevant matter (that especially relating to Confucius), with which they are put forth. 1. 加 'to add,' and generally 'to confer upon,' is here to be taken passively,—'If on you were conferred the dignity of, &c.' 相, up. 3d tone. 卿

難、告子先我不動心。○三節曰、不動心有道乎。曰、有。○四節北宮黝之養勇也、不膚撓、不目逃、思以一毫挫於人、若撻之於市朝、不受於褐寬博、亦不受於萬乘之君、視刺萬乘之君、若刺褐夫、無嚴諸侯、惡聲至、必反之。○五節孟施舍

difficult. The scholar Kaou had attained to an unperturbed mind, at an earlier period of life than I did."

3. *Ch'ow* asked, "Is there any way to an unperturbed mind?" The answer was, "Yes.

4. "Pih-kung Yew had this way of nourishing his valour:—He did not flinch from any strokes at his body. He did not turn his eyes aside from any thrusts at them. He considered that the slightest push from any one was the same as if he were beaten *before the crowds* in the market-place, and that what he would not receive from *a common man* in his loose large garments of hair, neither should he receive from a prince of ten thousand chariots. He viewed stabbing a prince of ten thousand chariots just as stabbing a fellow dressed in cloth of hair. He feared not any of all the princes. A bad word addressed to him he always returned.

5. "Măng She-shay had this way of nourishing his valour:—

相 are not to be separated by an *or*, as 霸王 must be. See on 公卿, Ana. IX. xv. Ch'ow's meaning is that, with so great an office and heavy a charge, the mind might well be perturbed:—would it be so with his master? With Mencius' reply, comp. Confucius' account of himself, Ana. II. iv. 3. 2. Măng Pun was a celebrated bravo, probably of Ts'e, who could pull the horn from an ox's head, and feared no man. Kaou is the same who gives name to the 6th Book of Mencius, which see. 是不難 is not to be understood so much with reference to the case of Măng Pun, as to the *mere* attainment of an unperturbed mind, without reference to the way of attaining to it. 3. 道 here=方法, 'way,' or 'method.' 4. Pih-kung Yew was a bravo, belonging probably to Wei (衞), and connected with its ruling family. 不膚撓, (low. 1st tone), 不目逃, lit., 'not skin bend, not eye avoid.' The meaning is not that he had first been wounded in those parts, and still was indifferent to the pain, but that he would press forward, careless of all risks. 思 covers down to 視. 一毫挫,='the least push,'=disgrace. Chaou K'e says—'to have a hair pulled from his body,' but 挫 does not agree with this. 市朝 (*ch'aou*, low. 1st tone), are not to be separated, and made—'the market place or the court.' The latter char. is used, because anciently the diff. parties in the markets were arranged in their respective ranks and places, as the officers in the court. But comp. Ana. XIV. xxxviii. 1. 褐寬博=褐寬博之夫 (or 賤). 5. There is a difficulty with the 施, in 孟施舍, as

之所養勇也、曰、視不勝猶勝也、量敵而後進、慮勝而後會、是畏三軍者也、舍豈能爲必勝哉、能無懼而已矣。〇六節孟施舍似曾子、北宮黝似子夏、夫二子之勇、未知其孰賢、然而孟施舍守約也。〇七節昔者、曾子謂子襄曰、子好勇乎、吾嘗聞大勇於夫子矣、自反而不縮、雖褐寬博、吾不惴焉、自反而縮、雖

He said, 'I look upon not conquering and conquering in the same way. To measure the enemy and then advance; to calculate the chances of victory and then engage:—this is to stand in awe of the opposing force. How can I make certain of conquering? I can only rise superior to all fear.'

6. "Măng She-shay resembled the philosopher Tsăng. Pih-kung Yew resembled Tsze-hea. I do not know to the valour of which of the two the superiority should be ascribed, but yet Măng She-shay attended to what was of the greater importance.

7. "Formerly, the philosopher Tsăng said to Tsze-seang, 'Do you love valour? I heard an account of great valour from the Master. *It speaks thus*:—'If, on self-examination, I find that I am not upright, shall I not be in fear even of a poor man in his loose garments of hair-cloth? If, on self-examination, I find that I am upright, I will go forward against thousands and tens of thousands.'

this gentleman in the end of the par. simply calls himself 舍. Hence the 施 is made like our 'h'm;'—Măng H'm-shay. The use of 孟 before the name, especially in the south of China, is analogous to this. Notwithstanding the 所 in the 1st clause of this par., we need not translate diffrtly from the 1st clause of the preceding. 三軍,—see Ana. VII. x.; used here simply for 'the enemy.' 6. 孰賢,—as in last ch. Pih-kung Yew thought of others,—of conquering; Măng Shay of himself,—of not being afraid. It is on this account that Men. gives him the preference. The basis of the ref. to the two disciples is the commonly received idea of their several characters. Tsăng Sin was reflective, and dealt with himself. Tsze-hea was ambitious, and would not willingly be inferior to others. 7. Tsze-seang was a disciple of Tsăng. 縮,—properly, the straight seams, from the top to the edge, with which an ancient cap was made, metaphorically used for 'straight,' 'upright.' 吾不惴焉=吾豈不惴焉, the interrogation being denoted by the tone of the voice.

千萬人、吾往矣。○八節 孟施舍之守氣、又不如曾子之守約也。○九節 曰、敢問夫子之不動心、與告子之不動心、可得聞與。告子曰、不得於言、勿求於心、不得於心、勿求於氣、不得於心、勿求於氣、可、不得於言、勿求於心、不可、夫志、氣之帥也、氣、體之充也、夫志至焉、氣次焉、故曰、持

8. *Yet*, what Măng She-shay maintained, being his *merely* physical energy, was after all inferior to what the philosopher Tsăng maintained, which was *indeed* of the most importance."

9. *Kung-sun Ch'ow* said, "May I venture to ask an explanation from you, Master, of how you maintain an unperturbed mind, and how the philosopher Kaou does the same?" *Mencius answered*, "Kaou says,—'What is not attained in words is not to be sought for in the mind; what produces dissatisfaction in the mind, is not to be helped by passion-effort.' *This last*,—when there is unrest in the mind, not to seek for relief from passion-effort, may be conceded. But not to seek in the mind for what is not attained in words cannot be conceded. The will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is *first and* chief, and the passion-nature is subordinate to it. Therefore *I* say,—Maintain firm the will, and do no violence to the passion-nature.

Still the 焉 is the final particle, and not the initial 'how,' with a different tone, as Julien supposes. 8. Here we first meet the character 氣, so important in this chapter. Its different meanings may be seen in the dictionaries of Morrison and Medhurst. Originally it was the same as 气, 'cloudy vapour.' With the addition of 米, 'rice,' or 火, fire, which was an old form, it should indicate 'steam of rice,' or 'steam' generally. The sense in which Mencius uses it, is indicated in the translation and in the preliminary note. That sense springs from its being used as correlate to 心, 'the mind,' taken in connection with the idea of 'energy' inherent in it, from its composition. Thus it signifies the lower, but active, portion of man's constitution; and in this paragraph, that lower part in its lowest sense,—animal vigour or courage. Observe the force of the 又, referring to what had been conceded to Shay in par. 6. I translate as if there were a comma or pause after the two 守.

9. Kaou's principle seems to have been this,—utter indifference to every thing external, and entire passivity of mind. Modern writers are fond of saying that in his words is to be found the essence of Buddhism,—that

其志、無暴其氣。十節既曰、志至焉、氣次焉、又曰、持其志、無暴其氣者、何也。曰、志壹、則動氣、氣壹、則動志也、今夫蹶者、趨者、是氣也、而反動其心。十一節敢問夫子惡乎長。曰、我知言、我善養吾浩然之氣。十二節敢問何謂浩然之氣。曰

10. *Ch'ow observed,* "Since you say—'The will is chief, and the passion-nature is subordinate,' how do you also say,—'Maintain firm the will, and do no violence to the passion-nature?'" *Mencius* replied, "When it is the will alone which is active, it moves the passion-nature. When it is the passion-nature alone which is active, it moves the will. For instance now, in the case of a man falling or running;—that is from the passion-nature, and yet it moves the mind."

11. "I venture to ask," *said Ch'ow again,* "wherein you, Master, surpass *Kaou.*" *Mencius* told him, "I understand words. I am skilful in nourishing my vast, flowing passion-nature."

12. *Ch'ow* pursued, "I venture to ask what you mean by your vast, flowing passion-nature!" The reply was, "It is difficult to describe it.

the object of his attainment was the Buddhistic *nirvana*, and perhaps this helps us to a glimpse of his meaning. Comm. take sides on 不得於言, whether the 'words' are Kaou's own words, or those of others. To me it is hardly doubtful that they must be taken as the words of others. Mencius' account of himself below, as 'knowing words,' seems to require this. At the same time, a reference to Kaou's arguments with Mencius in Bk. VI. where he changes the form of his assertions, without seeming to be aware of their refutation, gives some plausibility to the other view.—Chaou K'e is all at sea in his interpretation of the text here. He understands it thus:—'If men's words are bad, I will not inquire about their hearts; if their hearts are bad, I will not inquire about their words.' The 可 is not an approval of Kaou's second proposition, but a concession of it simply as not so bad as his first. Mencius goes on to show wherein he considered it as defective. From his language here, and in the next paragraph, we see that he uses 志 and 心 synonymously. 氣,體之充,—'the 氣 is the filling up of the body.' 氣 might seem here to be little more than the 'breath,' but that meaning would come altogether short of the term throughout the chapter. 10. Ch'ow did not understand what his master had said about the relation between the mind and the passion-nature, and as the latter was subordinate, would have had it disregarded altogether:—hence his question. Mencius shows that the passion-nature is really a part of our constitution, acts upon the mind, and is acted on by it, and may not be disregarded. 壹=專一. The 反 meets Ch'ow's disregard of the passion-nature, as not worth attending to. 11. The illustration here is not a very happy one, leading us to think of 氣 in its merely material signification, as in the last par. On 知言, see par. 17. On 浩然之氣 there is much vain babbling in the Comm., to show how the 氣

難言也。○十三節 其爲氣也、至大至剛、以直養而無害、則塞于天地之間。○十四節 其爲氣也、配義與道、無是餒也。○十五節 是集義所生者、非義襲而取之也。行有不慊於心、則餒矣。我故曰、告子未嘗知義、以其外之也。○十六節 必有事焉而勿正、心勿忘、勿助長也。無若宋人然、宋人有閔其苗之不長、

13. "This is the passion-nature:—It is exceedingly great, and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth.

14. "This is the passion-nature:—It is the mate and assistant of righteousness and reason. Without it, *man* is in a state of starvation.

15. "It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *the nature* becomes starved. I therefore said, 'Kaou has never understood righteousness, because he makes it something external.'

16. "There must be the *constant* practice *of this righteousness*, but without the object *of thereby nourishing the passion-nature.* Let not the mind forget *its work*, but let there be no assisting the growth *of that nature.* Let us not be like the man of Sung. There was a man of Sung, who was grieved that his growing corn was not

of heaven and earth is the 氣 also of man. Mencius, it seems to me, has before his mind the ideal of a perfect man, complete in all the parts of his constitution. It is this which gives its elevation to his language. 13. 以直養,—as in paragraphs 7, 15; 無害,—as in the latter part of par. 15. 塞 is here in the sense of 'to fill up,' not 'to stop up.' Still the 塞乎天地之間 is one of those *heroic* expressions, which fill the ear. but do not inform the mind. 14. A pause must be made after the 是, which refers to the 浩然之氣. 餒 refers to 體, in 體之充, in par. 9. It is better, however, in the translation, to supply 'man,' than 'body.' 15. 襲—,'to take an enemy by surprise;' and 義襲= 'incidental acts of righteousness.' 餒 here refers to the passion-nature itself. The analysis of conduct and feeling here is very good. Mencius' sentiment is just—'*Tis conscience makes cowards of us all.* On the latter sentence, see Bk. VI. v. *et al.* 16. I have given the meaning of the text—必有事焉,而勿正心勿忘勿助長 after

而揠之者、芒芒然歸、謂其人曰、今日病矣、予助苗長矣、其子趨而往視之、苗則槁矣、天下之不助苗長者寡矣、以為無益而舍之者、不耘苗者也、助之長者、揠苗者也、非徒無益、而又害之、十七節何謂知言、曰、詖辭、知其所蔽、淫辭、知其所陷、邪辭、知其所離、遁辭、知其所窮、生於其心、害於其政、發於

longer, and so he pulled it up. *Having done this*, he returned home, looking very stupid, and said to his people, 'I am tired to-day. I have been helping the corn to grow long.' His son ran to look at it, and found the corn all withered. There are few in the world, *who do not deal with their passion-nature, as if* they were assisting the corn to grow long. Some indeed consider it of no benefit to them, and let it alone:—they do not weed their corn. They who assist it to grow long, pull out their corn. *What they do is* not only of no benefit *to the nature*, but it also injures it."

17. *Kung-sun Ch'ow further asked*, "What do you mean by saying that you understand *whatever* words *you hear*?" *Mencius* replied, "When words are one-sided, I know how *the mind of the speaker* is clouded over. When words are extravagant, I know how *the mind* is fallen and sunk. When words are all-depraved, I know how *the mind* has departed *from principle*. When words are evasive, I know how *the mind* is at its wits' end. *These evils* growing in the mind,

Chaou K'e, to whom Choo He also inclines. But for their help, we should hardly know what to make of it. 正 is taken in the sense of 預期, 'to do with anticipation of, or a view to, an ulterior object,' This meaning of the term is supported by an example from the 春秋傳. 病='tired.' 17. Here, as sometimes before, we miss the preliminary 曰, noting a question by Mencius' interlocutor, and the same omission is frequent in all the rest of the chapter. I have supplied the lacunæ after Choo He, who himself follows Lin Che-K'e (林之奇), a scholar, who died A.D. 1176. Chaou K'e sometimes errs egregiously in the last part, through not distinguishing the speakers. With regard to the first ground of Mencius' superiority over Kaou,—his 'knowledge of words,' as he is briefer than on the other, so he is still less satisfactory,—to my mind at

其政、害於其事、聖人復起、必從吾言矣。十八節宰我、子貢、善爲說辭、冉牛、閔子、顏淵、善言德行、孔子兼之、曰、我於辭命、則不能也、然則夫子旣聖矣乎。十九曰、惡、是何言也、昔者、子貢問於孔子曰、夫子聖矣乎、孔子曰、聖、則吾不能、我學不厭、而教不倦

do injury to government, and, displayed in the government, are hurtful to the conduct of affairs. When a Sage shall again arise, he will certainly follow my words."

18. *On this Ch'ow observed*, "Tsae Go and Tsze-kung were skilful in speaking. Yen New, the disciple Min, and Yen Yuen, while their words were good, were distinguished for their virtuous conduct. Confucius united the qualities of the disciples in himself, *but still* he said, 'In the matter of speeches, I am not competent.'—Then, Master, have you attained to be a Sage?"

19. *Mencius* said, "Oh! what words are these? Formerly Tsze-kung asked Confucius, saying, 'Master, are you a Sage?' Confucius answered him, 'A sage is what I cannot rise to. I learn without satiety, and teach without being tired.' Tsze-kung said, 'You learn

least. Perhaps he means to say, that however great the dignity to which he might be raised, his knowledge of words, and ability in referring incorrect and injurious speeches to the mental defects from which they sprang, would keep him from being deluded, and preserve his mind unperturbed. One of the scholars Ch'ing uses this illustration:—'Mencius with his knowledge of words was like a man seated aloft on the dais, who can distinguish all the movements of the people below the hall, which he could not do, if it were necessary for him to descend and mingle with the crowd.' The concluding remark gives rise to the rest of the chapter, it seeming to Ch'ow that Mencius placed himself by it on the platform of sages. 18. Comp. Ana. XI. ii. 2, to the enumeration in which of the excellencies of several of Confucius' disciples there seems to be here a reference. There, however, it is said that Yen New, Min, and Yen Yuen were distinguished for 德行, and here we have the addition of 善言, which give a good deal of trouble. Some take 言 as a verb,—'were skilful to speak of virtuous conduct.' So the Tartar version, according to Julien. Sun Shih makes it a noun, as I do. The references to the disciples are quite inept. The point of Ch'ow's inquiry lies in Confucius' remark, found nowhere else, and obscure enough. He thinks Mencius is taking more to himself than Confucius did. Chaou K'e however, takes 我於辭云云, as a remark of Mencius, but it is quite unnatural to do so. Observe the force of the 旣,—*you have come to be.* 19. 惡, up. 1st tone; an exclamation, not interrogative. This convers. with Tsze-kung is not found in the

也、子貢曰、學不厭、智也、教不倦、仁也、仁且智、夫子既聖矣、夫聖、孔子不居、是何言也。○廿昔者、竊聞之、子夏、子游、子張、皆有聖人之一體、冉牛、閔子、顏淵、則具體而微、敢問所安。○廿一曰、姑舍是。○廿二曰、伯夷伊尹何如。曰、不同道、非其君不事、非其民不使、治則進、亂則退、伯夷也、何事非君、何使非民、治亦進、

without satiety:—that shows your wisdom. You teach without being tired:—that shows your benevolence. Benevolent and wise:—Master, you ARE a Sage.' Now, since Confucius would not have himself regarded a sage, what words were those?"

20. *Ch'ow said,* "Formerly, I once heard this:—Tsze-hea, Tsze-yew, and Tsze-chang, had each one member of the sage. Yen New, the disciple Min, and Yen Yuen, had all the members, but in small proportions. I venture to ask,—With which of these are you pleased to rank yourself?"

21. *Mencius* replied, "Let us drop speaking about these, if you please."

22. *Ch'ow then* asked, "What do you say of Pih-e and E-yun?" "Their ways were different *from mine,*" said *Mencius.* "Not to serve a prince whom he did not esteem, nor command a people whom he did not approve; in a time of good government to take office, and on the occurrence of confusion to retire:—this was *the way of* Pih-e. *To say*—'Whom may I not serve? My serving him makes him my prince. What people may I not command? My commanding them

Analects. Compare Ana. VII. ii.; xxxiii., which latter chapter may possibly be another version of what Mencius says here. 20. 竊, is used with other verbs to give a deferential tone to what they say. 21. Comp. Bk. I, Pt. II. ix. Does Mencius here indicate that he thought himself superior to all the worthies referred to—even to Yen Yuen? Hardly so much as that; but that he could not be content with them for his model. 22. Pih-e,—see Con. Ana. V. xxii. E-yun,—see Con. Ana. XII. xxii. 非其君, 非其民,—the emphatic *his, i.e.,* as paraphrased in the translation. 何事非君何使非民=得君

亂亦進、伊尹也、可以仕則仕、可以止則止、可以久則久、可以速則速、孔子也、皆古聖人也、吾未能有行焉、乃所願、則學孔子也。○廿三節 伯夷伊尹於孔子、若是班乎。曰否、自有生民以來、未有孔子也。○廿四 曰、然則有同與。曰有、得百里之地而君之、皆能以朝諸侯、有天下、行一不義、殺一不辜、而得天下、皆

makes them my people.' In a time of good government to take office, and when disorder prevailed, also to take office:—that was *the way of* E-yun. When it was proper to go into office, then to go into it; when it was proper to keep retired from office, then to keep retired from it; when it was proper to continue in it long, then to continue in it long; when it was proper to withdraw from it quickly, then to withdraw quickly:—that was *the way of* Confucius. These were all sages of antiquity, and I have not attained to do what they did. But what I wish to do is to learn to be like Confucius."

23. *Ch'ow said*, "Comparing Pih-e and E-yun with Confucius, are they to be placed in the same rank?" *Mencius* replied, "No. Since there were living men until now, there never was *another* Confucius."

24. *Ch'ow* said, "Then, did they have *any points of* agreement *with him*?" The reply was,—"Yes. If they had been sovereigns over a hundred *le* of territory, they would, all of them, have brought all the princes to attend in their court, and have obtained the empire. And none of them, in order to obtain the empire, would have committed one act of unrighteousness, or put to death one innocent person. In those things they agreed with him."

則事，何所事而非我君，得民則使，何所使而非我民。 I have given the meaning, but the conciseness of the text makes it difficult to a learner. The different ways of Pih-e, E-yun, and Confucius, are thus expressed:—'The principle of the first was purity—以清爲其道; that of the second was office—以任爲其道; that of the third was what the time required—以時爲其道.' 23. 於 is to be taken

不爲也、是則同。○廿五曰、敢問其所以異。曰、宰我、子貢、有若、智足以知聖人、汙不至阿其所好。○廿六節宰我曰、以予觀於夫子、賢於堯舜遠矣。○廿七節子貢曰、見其禮而知其政、聞其樂、而知其德、由百世之後、等百世之王、莫之能違也、自生民以來、未有夫子也。○廿八節有若曰、豈惟民哉、麒麟之於走獸、鳳凰之於飛鳥、泰

25. *Ch'ow* said, "I venture to ask wherein he differed from them." *Mencius* replied, "Tsae Go, Tsze-kung, and Yew Jŏ had wisdom sufficient to know the sage. *Even had they been ranking themselves* low, they would not have demeaned themselves to flatter their favourite.

26. "*Now*, Tsae Go said, 'According to my view of our Master, he is far superior to Yaou and Shun.'

27. "Tsze-kung said, 'By viewing the ceremonial ordinances *of a prince*, we know *the character of* his government. By hearing his music, we know *the character of* his virtue From the distance of a hundred ages after, I can arrange, according to their merits, the kings of a hundred ages;—not one of them can escape me. From the birth of mankind till now, there has never been *another* like our Master.'

28. Yew Jŏ said, 'Is it only among men that it is so? There is the K'e-lin among quadrupeds; the Fung-hwang among birds, the

—與, the connective. 25. 汙,—*woo*, or *wa*, 'low-lying water,' used here simply for 'low,' with reference to the wisdom of Tsae Go and Tsze-kung, in their own estimation. 阿 in the sense of 'partial,'='to flatter.' 26; With this and the two next parr., comp. the eulogium of Confucius, in the *Chung Yung*, Ch. 30—32, and Con. Ana. XIX. xxiii.—xxv. It is in vain the western reader tries to quicken himself to any corresponding appreciation of Confucius. We look for the being his disciples describe, as vainly as we do for the fabulous K'e-lin and Fung-hwang, to which they compare him. 鳳凰,—see Con. Ana. XI. viii. The *k'e* is properly the male, and the *lin*, the female of the animal referred to;—a monster, with a deer's body, an ox's tail, and a horse's feet, which appears to greet the birth of a sage, or the reign of a sage sovereign. Both in 麒麟 and 鳳凰, the names of the

山之於丘垤、河海之於行潦、類也、聖人之於民、亦類也、出於其類、拔乎其萃、自生民以來、未有盛於孔子也。

（一節）【三章】孟子曰、以力假人者霸、霸必有大國、以德行仁者王、王不待大、湯以七十里、文王以百里。（二節）以力服人者、非心服也、力

The mountain among mounds and ant-hills, and rivers and seas among rain-pools. *Though different in degree*, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius."

CHAPTER III. 1. Mencius said, "He who, using force, makes a pretence to benevolence, is the leader of the princes. A leader *of the* princes requires a large kingdom. He who, using virtue, practises benevolence—is the sovereign of the empire. To become the sovereign of the empire, *a prince* need not wait for a large *kingdom*. T'ang did it with *only* seventy *le*, and king Wăn with only a hundred.

2. When one by force subdues men, they do not submit to him in heart. *They submit, because* their strength is not adequate *to resist.*

male and female are put together, to indicate one individual of either sex. The image in 拔乎其萃 is that of stalks of grass or grain, shooting high above the level of the waving field. 未有盛於孔子,—'there has not been one more complete than Confucius.' But this would be no more than putting Confucius on a level with other sages. I have therefore translated after the example of Choo He, who says—自古聖人,固皆異於衆人,然未有如孔子之盛者也.

CH. 3. THE DIFFERENCE BETWEEN A CHIEFTAIN OF THE PRINCES AND A SOVEREIGN OF THE EMPIRE; AND BETWEEN SUBMISSION SECURED BY FORCE AND THAT PRODUCED BY VIRTUE. 1. 霸 and 王 are here the recognized titles and not ='to acquire the chieftaincy,' 'to acquire the sovereignty.' In the 集證, we find much said on the meaning of the two characters. 王 is from three strokes (三), denoting heaven, earth, and man, with a fourth stroke, — or unity, going through them, grasping and uniting them together, thus affording the highest possible conception of power or ability. 霸 is synonymous with 伯, and of kindred meaning with the words, of nearly the same sound, 把, 'to grasp with the hand,' and 迫, 'to urge,' 'to press.'

2. 力不贍 is translated by Julien.—

不贍也、以德服人者、中心悅而誠服也、如七十子之服孔子也、詩云、自西自東、自南自北、無思不服、此之謂也。

第四章 一節 孟子曰、仁則榮、不仁則辱、今惡辱而居不仁、是猶惡溼而居下也、二節 如惡之、莫如貴德而尊士、賢者在位、能者在職、國

When one subdues men by virtue, in their hearts' core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius. What is said in the Book of Poetry,

'From the west, from the east,
From the south, from the north,
There was not one who thought of refusing submission,' is an illustration of this."

CHAPTER IV. 1. Mencius said, "Benevolence brings glory *to a prince*, and the opposite of it brings disgrace. For *the princes of* the present day to hate disgrace and yet live complacently doing what is not benevolent, is like hating moisture and yet living in a low situation.

2. "If *a prince* hates disgrace, the best course for him to pursue, is to esteem virtue and honour *virtuous* scholars, giving the worthiest among them places *of dignity*, and the able offices *of trust*. When throughout his kingdom there is leisure and rest *from external*

'*quia nempe vires (i.e., vis armorum) ad id obtinendum non sufficiunt.*' Possibly some Chi. comm. may have sanctioned such an interpretation, but it has nowhere come under my notice. The 'seventy disciples' is giving a round number, the enumeration of them differing in different works. We find them reckoned at 73, 76, &c. See in the prolegomena to vol. I. For the ode see the She-king, III, i. Ode IX. st. 6, celebrating the influence of the kings Wăn and Woo. The four quarters are to be viewed from Kaou, (鎬), king Woo's capital. 思 is not to be taken as an abstract noun,='thought.' 鄒浩, a statesman and scholar of the 11th cent., says on this chapter:—'He who subdues men by force, has the intention of subduing them, and they dare not but submit. He who subdues men by virtue, has no intention to subdue them, and they cannot but submit. From antiquity downwards, there have been many dissertations on the leaders of the princes, and the true sovereign, but none so deep, incisive, and perspicuous as this chapter.'

CH. 4. GLORY IS THE SURE RESULT OF BENEVOLENT GOVERNMENT. CALAMITY AND HAPPINESS ARE MEN'S OWN SEEKING. 1. 居不仁, lit., 'to dwell in not-benevolence,' *i.e.*, complacently to go on in the practice of what is not benevolent. 2. 莫如 covers as far as to 政刑 and 賢者在位 and the next

家閒暇、及是時、明其政刑、雖大國、必畏之矣。○三節詩云、迨天之未陰雨、徹彼桑土、綢繆牖戶、今此下民、或敢侮予、孔子曰、爲此詩者、其知道乎、能治其國家、誰敢侮之。○四節今國家閒暇、及是時、般樂怠敖、是自求禍也。○五節禍福無不自己求之者。○六節詩云、永

troubles, taking advantage of such a season, let him clearly *digest* the principles of his government with its legal sanctions, and then even great kingdoms will be constrained to stand in awe of him.

3. "It is said in the Book of Poetry,

'Before the heavens were dark with rain,
I gathered the bark from the roots of the mulberry trees,
And wove it closely to form the window and door *of my nest*;
Now, *I thought*, ye people below,
Perhaps ye will not dare to insult me.'

Confucius said, 'Did not he who made this ode understand the way *of governing*?' If a prince is able rightly to govern his kingdom, who will dare to insult him?

4. "*But* now *the princes* take advantage of the time when throughout their kingdoms there is leisure and rest *from external troubles*, to abandon themselves to pleasure and indolent indifference;—they in fact seek for calamities for themselves.

5. "Calamity and happiness in all cases are men's own seeking.

clause are to be taken as in apposition simply with the one preceding. See the Doctrine of the Mean, ch. xx. The 賢者在位 here corresponds to the 尊賢 there, and the 能者在職 may embrace both the 敬大臣 and the 體羣臣. 刑,—not punishments, but penal laws. 3. See the She-king, I. xv. Ode II. st. 2. where for 今此下民 we have 今女下民, the difference not affecting the sense. The ode is an appeal by some small bird to an owl not to destroy its nest, which bird, in Mencius' application of the words, is made to represent a wise prince taking all precautionary measures. 4. 般,—read *p'wan*, low. 1st tone, nearly synonymous with the next character,—樂, *loh*. 6. For the ode see the She-king III. i. Ode I. st. 6. 言＝念

言配命、自求多福、太甲曰、天作孽、猶可違、自作孽、不可活、此之謂也。

五 孟子曰、尊賢使能、俊傑在位、則天下之士、皆悅而願立於其朝矣。二 市、廛而不征、法而不廛、則天下之商、皆悅而願藏於其市

6. "This is illustrated by what is said in the Book of Poetry,—
'Be always studious to be in harmony with the ordinances *of God*,
So you will certainly get for yourself much happiness;'
and by the passage of the Ta'e Keă,—'When Heaven sends down calamities, it is still possible to escape from them; when we occasion the calamities ourselves, it is not possible any longer to live.'"

Chapter V. Mencius said, "If *a ruler* give honour to men of talents and virtue and employ the able, so that offices shall all be filled by individuals of distinction and mark;—then all the scholars of the empire will be pleased, and wish to stand in his court.

2. "If, in the market-place *of his capital*, he levy a ground rent on the shops but do not tax the goods, or enforce the proper regulations without levying a ground rent;—then all the traders of the empire will be pleased, and wish to store their goods in his market-place.

'to think of.' For the other quotation, see the Shoo-king, IV. v. Sect. II. 3, where we have 逭, 'to escape,' for 活, but the meaning is the same.

Ch. 5. Various points of true royal government neglected by the princes of Mencius' time, attention to which would surely carry any one of them to the Imperial throne. 1. Comp. last ch., par. 2. The wisest among 1,000 men is called 俊; the wisest among 10 is called 傑. Numbers, however, do not enter into the signification of the terms here. 天下之士云云,—comp. I, Pt. I. vii. 18. 2. 廛, 'a shop, or market-stance,' is used here as a verb, 'to levy ground-rent for such a shop.' Acc. to Choo He, in the 語類, we are to understand the market-place here as that in the capital, which was built on the plan of the division of the land, after the figure of the character 井. The middle square behind was the 市; the centre one was occupied by the palace; the front one by the ancestral and other temples, govt. treasuries, arsenals, &c.; and the three squares on each side were occupied by the people. He adds that, when traders became too many, a ground-rent was levied; when they were few, it was remitted, and only a surveillance was exercised of the markets by the proper officers. That surveillance extended to the inspection of weights and measures, regulation of the price, &c. See its duties

矣。○三節關、譏而不征、則天下之旅、皆悅而願出於其路矣。○四節耕者助而不稅、則天下之農、皆悅而願耕於其野矣。○五節廛、無夫里之布、則天下之民、皆悅而願爲之氓矣。○六節信能行此五者、則鄰國之民、仰之若父母矣、率其子弟、

3. "If, at his frontier-passes, there be an inspection of persons, but no taxes charged *on goods or other articles*, then all the travellers of the empire will be pleased, and wish to make their tours on his roads.

4. "If he require that the husbandmen give their mutual aid *to cultivate the public field*, and exact no *other* taxes from them;—then all the husbandmen of the empire will be pleased, and wish to plough in his fields.

5. "If from the occupiers of the shops in his market-place he do not exact the fine of the individual idler, or of the hamlet's quota of cloth, then all the people of the empire will be pleased, and wish to come and be his people.

6. "If *a ruler* can truly practise these five things, then the people in the neighbouring kingdoms will look up to him as a parent. From the first birth of mankind till now, never has any one led

detailed in the Chow-le, XIV. vii. 3. Comp. I. Pt II. v. 3; Pt I. vii. 18. All comm. refer for the illustration of this rule to the account of the duties of the 司關, in the Chow-le, XV. xi. But from that it would appear that the levying no duties at the passes was only in bad years, and hence some have argued that Mencius' lesson was only for the emergency of the time. To avoid that conclusion, the author of the 四書摭餘說 contends that the Chow-le has been interpolated in the place,—rightly, as it seems to me. 4. The rule of 助而不稅 is the same as that of 耕者九一, I. Pt II. v. 3. 5. It is acknowledged by commentators that it is only a vague notion which we can obtain of the meaning of this paragraph. Is 廛 to be taken as in the translation, or verbally as in the 2d par? What was the 夫布? And what the 里布? It appears from the Chow-le, that there was a fine, exacted from idlers or loafers in the towns, called 夫布, and it is said that the family which did not plant mulberry trees and flax according to the rules, was condemned to pay one hamlet, or 25 families', quota of cloth. But 布 may be taken in the sense of money, simply=錢, which is a signification attaching to it. We must leave the passage in the obscurity which has always rested on it. Mencius is evidently protesting against some injurious exactions of the time. 氓=民, but the addition of the character 亡 seems intended to convey the idea of the people of other states coming to put themselves under a new rule. 6. 信=實, 'truly.' 'Observe the

攻其父母、自生民以來、未有能濟者也、如此、則無敵於天下、無敵於天下者、天吏也、然而不王者、未之有也。

第六章 一節 孟子曰、人皆有不忍人之心。二節 先王有不忍人之心、斯有不忍人之政矣、以不忍人之心、行不忍人之政、治天下可運之掌上。三節 所以

children to attack their parent, and succeeded in his design. Thus, such a ruler will not have an enemy in all the empire, and he who has no eneny in the empire is the minister of Heaven. Never has there been a ruler in such a case who did not attain to the Imperial dignity."

CHAPTER VI. 1. Mencius said, "All men have a mind which cannot bear *to see the sufferings of* others.

2. "The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practised a commiserating government, the government of the empire was *as easy a matter* as the making any thing go round in the palm.

reciprocal influence of 其 in 率其子弟 ('sons and younger brothers'=children) and 攻其父母. 天吏,—'The minister or officer of Heaven.' On this designation the comm. 饒雙峰 observes:—'An officer is one commissioned by his sovereign; the officer of Heaven is he who is commissioned by Heaven. He who bears his sovereign's commission can punish men and put them to death. He may deal so with all criminals. He who bears the commission of Heaven, can execute judgment on men, and smite them. With all who are oppressing and misgoverning their kingdoms, he can deal so.'

CH. 6. THAT BENEVOLENCE, RIGHTEOUSNESS, PROPRIETY, AND KNOWLEDGE, BELONG TO MAN AS NATURALLY AS HIS FOUR LIMBS, AND MAY AS EASILY BE EXERCISED. The assertions made in this chapter are universally true, but they are to be understood as spoken here with special reference to the oppressive ways and government of the princes of Mencius' time.

1. 不忍 alone is used in Bk I. Pt I. vii. 4, 5, 6. 人 is added here, because the discourse is entirely of a man's feelings, as exercised towards other men. 心,—'the mind,' embracing the whole mental constitution. The 備旨, after Chaou K'e, says that 不忍人 means—'cannot bear to injure others.' But it is not only cannot bear to inflict suffering, but cannot bear to see suffering. The examples in I. Pt. II. vii. make this plain. 2. 斯,—used adverbially, as in Ana. X.x. 1. 運之,—之 must be taken generally, = 'a thing,' or as giving a passive signifi-

謂人皆有不忍人之心者、今人乍見孺子、將入於井、皆有怵惕惻隱之心、非所以內交於孺子之父母也、非所以要譽於鄉黨朋友也、非惡其聲而然也。四節由是觀之、無惻隱之心、非人也、無羞惡之心、非人也、無辭讓之心、非人也、無是非之心、非人也。五節惻隱之心、仁之

3. "When I say that all men have a mind which cannot bear *to see the sufferings of* others, my meaning may be illustrated thus:—even now-a-days, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. *They will feel so,* not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of *having been unmoved by* such a thing.

4. "From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man.

cation to the verb.—'The government of the empire could be made to go round,' &c. Perhaps the latter construction is to be preferred. See the 四書味根錄, *in loc.* The whole is to be translated in the past sense, being descriptive of the ancient kings. 3. 孺, 'an infant at the breast,' here='a very young child.' 內 read as, and=納. 內交.—'to form a friendship with,' 'to get the favour of.' 要,—up. 1st tone.=求, 鄉黨,—comp. Con. Ana. VI. iii. 4. The object of this par. is to show that the feeling of commiseration is instinctive and natural. 今 is to be joined to 人,—'men of the present time,' in opp. to the former kings.' 4. The two negatives 無—非 in the difft. clauses make the strongest possible affirmation. Lit., 'Without the feeling of commiseration there would not be *man*,' &c., or 'if a person be without this, he is not a man,' &c. 惻隱, 'pain and distress,' but as it is in illustration of the 不忍之心, we may render it by 'commiseration.' 'Shame and dislike,'—the *shame* is for one's own want of goodness, and the *dislike* is of the want of it in other men. 'Modesty and complaisance,'—*modesty* is the unloosing and separating from one's-self, and *complaisance* is out-giving to others. 'Approving and disapproving,'—*approving* is the knowledge of goodness, and the approbation of it accordingly, and *disapproving* is the knowledge of what is evil, and disapprobation of it accordingly. Such is the account of the terms in the text, given by Choo He and others. The feel-

端也、羞惡之心、義之端也、辭讓之心、禮之端也、是非之心、智之端也、○六節 人之有是四端也、猶其有四體也、有是四端而自謂不能者、自賊者也、謂其君不能者、賊其君者也、○七節 凡有四端於我者、知皆擴而充之矣、若火之始然、泉之始達、苟能充之、足以保四海、苟不充之、

5. "The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.

6. "Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot *develope them*, they play the thief with themselves, and he who says of his prince that he cannot *develope them*, plays the thief with his prince.

7. "Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all

ings described make up, he says, the mind of man, and Mencius 'discoursing about commiseration goes on to enumerate them all.' This seems to be the true account of the introduction of the various principles. They lie together, merely in apposition. In his 或問 and 語類, however, Choo He labours to develope the other three from the first.—Observe that 'the feeling of shame and dislike,' &c., in the original, is—'the mind that feels and dislikes,' &c. 5. 端 is explained by 端緒, 'the end of a clue,'—that point outside, which may be laid hold of, and will guide us to all within. From the feelings which he has specified, Mencius reasons to the moral elements of our nature. It will be seem how to 智, 'knowledge,' 'wisdom,' he gives a moral sense. Comp. Gen. ii. 17; iii. 5, 6; Job. xxxviii. 28. 6. 賊,—comp. I. Pt. II. viii. 3, but we can retain its primitive meaning in the translation. 7 凡有四端於我者, not 'all who have, &c., but 'all having,' &c., 於我,—*quasi dicat*, 'in their ego-ity.' 知皆,—皆 belongs to the 擴 below, and refers to the 四端.—The 備旨 says: 知字重看 the character 知 is to have weight

不足以事父母。

第七章 一節 孟子曰、矢人豈不仁於函人哉、矢人惟恐不傷人、函人惟恐傷人、巫匠亦然、故術不可不慎也。二節 孔子曰、里仁爲美、擇不處仁、焉得智、夫仁、天之尊爵也、人之安宅也、莫之禦而不仁、是不智也。三節 不仁不智、無禮無義、

within the four seas. Let them be denied that development, and they will not suffice for a man to serve his parents with."

CHAPTER VII. 1. Mencius said, "Is the arrow-maker less benevolent than the maker of armour of defence? *And yet*, the arrow-maker's only fear is lest men should not be hurt, and the armour-maker's only fear is lest men should be hurt. So it is with the priest and the coffin-maker. *The choice of* a profession, therefore, is a thing in which great caution is required.

2. "Confucius said, 'It is virtuous manners which constitute the excellence of a neighbourhood. If a man, in selecting a residence, do not fix on one where such prevail, how can he be wise?' Now, benevolence is the most honourable dignity conferred by Heaven, and the quiet home in which man should dwell. Since no one can hinder us from being so, if yet we are not benevolent;—this is being not wise.

3. "From the want of benevolence and the want of wisdom will

attached to it.' This is true, Mencius may well say—'Let men know,' or 'If men know.' How is it that after all his analyses of our nature to prove its goodness, the application of his principles must begin with an IF?

CH. 7. AN EXHORTATION TO BENEVOLENCE FROM THE DISGRACE WHICH MUST ATTEND THE WANT OF IT, LIKE THE DISGRACE OF A MAN WHO DOES NOT KNOW HIS PROFESSION. 1. 矢人豈不仁於,—the 不 belongs not to the 豈, but to the 仁. If we might construe it with the 豈, we should have an instance parallel to 盛於 in ii. 28.—'benevolent as,' the 於 being=如. 函,—in the sense of 鎧 'all armour of defence.' 巫,—see Con. Ana. XIII. xxii., where I have translated it 'wizard.' As opposed to 匠 (here='a coffin-maker'), one who makes provision for the death of men, it indicates one who prays for men's life and prosperity. But Mencius pursues his illustration too far. An arrow-maker need not be inhumane. 2. See Con. Ana., IV. i. The comm. begin to bring in the idea of a profession at 擇不處仁, but the whole quotation must be taken first in its proper sense. The 不智 at the end refer to the same characters in the quotation. 3. 無 succeeding 不 shows that the second clause ensues from

人役也、人役而恥爲役、由弓人而恥爲弓、矢人而恥爲矢也。四節如恥之、莫如爲仁。五節仁者如射、射者正己而後發、發而不中、不怨勝己者、反求諸己而已矣。

第八章 一節孟子曰、子路、人告之以有過、則喜。二節禹聞善言則拜。三節大舜有大焉、善與人同、舍己從人、樂取於人以爲善。

ensue the entire absence of propriety and righteousness;—he who is in such a case must be the servant of other men. To be the servant of men and yet ashamed of such servitude, is like a bow-maker's being ashamed to make bows, or an arrow-maker's being ashamed to make arrows.

4. "If he be ashamed of his case, his best course is to practise benevolence.

5. "The man who would be benevolent is like the archer. The archer adjusts himself and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks *the cause of his failure* in himself."

Chapter VIII. 1. Mencius said, "When any one told Tsze-loo that he had a fault, he rejoiced.

2. "When Yu heard good words, he bowed *to the speaker.*

3. "The great Shun had a still greater *delight in what was good. He regarded* virtue as the common property of himself and others, giving up his own way to follow that of others, and delighting to learn from others to practise what was good.

the first. 由,—used for 猶. 5. 仁者=欲爲仁之人. Comp. Ana. III. vii: III. xvi.

Ch. 8. How sages and worthies delighted in what is good. 1. Tsze-loo's ardour in pursuing his self-improvement appears in the Ana. V. xiii; XI. xxi. But the particular point mentioned in the text is nowhere else related of him. 2. In the Shoo-king, II. iii. 1, we have an example of this in Yu. It is said,—禹拜昌言, 'Yu bowed at these excellent words.' 3. 善與人同, is explained by Choo He 公天下之善而不爲私也, 'He considered as public—common—the good of the whole world, and did not think it private to any.' Shun's distinction was that he did not think of himself, as Tsze-loo did, nor of others, as Yu did, but only of what was good, and unconsciously

四節 自耕稼陶漁、以至爲帝、無非取於人者。五節 取諸人以爲善、是與人爲善者也、故君子莫大乎與人爲善。

第九章 一節 孟子曰、伯夷非其君不事、非其友不友、不立於惡人之朝、不與惡人言、立於惡人之朝、與惡人言、如以朝衣朝冠、坐於塗炭、推惡惡之心、思與鄉人立、其冠

4. "From the time when he ploughed and sowed, exercised the potter's art, and was a fisherman, to the time when he became emperor, he was continually learning from others.

5. "To take example from others to practise virtue, is to help them in the same practice. Therefore, there is no attribute of the superior man greater than his helping men to practise virtue."

CHAPTER IX. 1. Mencius said, "Pih-e would not serve a prince whom he did not approve, nor associate with a friend whom he did not esteem. He would not stand in a bad prince's court, nor speak with a bad man. To stand in a bad prince's court, or to speak with a bad man, would have been to him the same as to sit with his court robes and court cap amid mire and ashes. Pursuing the examination of his dislike to what was evil, *we find* that he *thought it necessary*, if he happened to be standing with a villager whose cap was not rightly adjusted, to leave him with a high air, as if he were go-

was carried to it, wherever he saw it. 4. Of Shun in his early days it is related in the 'Historical Records,' that 'he ploughed at the Leih (歷) mountain, did potter's work on the banks of the Yellow River, fished in the Luy lake (雷澤), and made various implements on the Show hill (壽丘), and often resided at Foo-hea (負夏).' There will be occasion to consider where these places were, in connection with some of Mencius' future references to Shun. Dr. Medhurst supposes them to have been in Shan-se. See his Translation of the Shoo-king, p. 332. 5. 與 is here in the sense of 助, 'to help.' The meaning is that others, seeing their virtue so imitated, would be stimulated to greater diligence in the doing of it.

CH. 9. PICTURES OF PIH-E AND HWUY OF LEW-HEA, AND MENCIUS' JUDGMENT CONCERNING THEM. 1. Comp. ch. ii. 22. In 惡人之朝, 人 refers to the prec. 君, and may be translated *prince*, but in 與惡人立, 人 refers to the prec. 友, and must be translated *man*. 塗炭, 'mire and charcoal.' 推惡惡之心,—推 is Mencius' speaking

不正、望望然去之、若將浼焉、是故諸侯雖有善其辭命而至者、不受也、不受也者、是亦不屑就已。

二節 柳下惠、不羞汙君、不卑小官、進不隱賢、必以其道、遺佚而不怨、阨窮而不憫、故曰、爾爲爾、我爲我、雖袒裼裸裎於我側、爾焉能浼我哉、故由由然與之偕、而不自失焉、援而止之而止、援而止之而止者、是亦不屑去已。

三節 孟

ing to be defiled. Therefore, although some of the princes made application to him with very proper messages, he would not receive their gifts.—He would not receive their gifts, counting it inconsistent with his purity to go to them.

2. "Hwuy of Lew-hea was not ashamed to *serve* an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, but made it a point to carry out his principles. When neglected and left without office, he did not murmur. When straitened by poverty, he did not grieve. Accordingly, he had a saying, 'You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?' Therefore, self-possessed, he companied with men indifferently, at the same time not losing himself. *When he wished to leave*, if pressed to remain in office, he would remain.—He would remain in office, when pressed to do so, not counting it required by his purity to go away."

in his own person. 思 is the 'thought' of Pih-e. 望望然, acc. to Choo He, is 'the appearance of going away without looking round.' Chaou K'e makes it 'the appearance of being ashamed;'—not so well. The final 已 gives positiveness to the affirmation of the preceding clause. 2. Hwuy of Lew-hea,—see Con. Ana. XV. xiii.: XVIII. ii; viii. 與之偕,—the 之 properly refers to the party addressed,—'you are you.' 3. Comp. ii. 22. 君

子曰、伯夷隘、柳下惠不恭、隘與不恭、君子不由也。

3. Mencius said, "Pih-e was narrow-minded, and Hwuy of Lew-hea was wanting in self-respect. The superior man will not follow either narrow-mindedness, or the want of self-respect."

子,—by this term we must suppose that Mencius makes a tacit reference to himself, as having proposed Confucius as his model. The comm. 韓元少 says:—'Elsewhere Mencius advises men to imitate E and Hwuy, but he is there speaking to the weak and the mean. When here he advises not to follow E and Hwuy, he is speaking for those who wish to do the right thing at the right time.'

BOOK II.

KUNG-SUN CH'OW. PART II.

公孫丑章句下

第一章

一節 孟子曰、天時不如地利、地利不如人和。二節 三里之城、七里之郭、環而攻之、而不勝、夫

CHAPTER I. 1. Mencius said, "Opportunities of time *vouchsafed by* Heaven are not equal to advantages of situation *afforded by* the Earth, and advantages of situation afforded by the Earth are not equal to *the union arising from* the accord of Men.

2. "*There is a city*, with an inner wall of three *le* in circumference, and an outer wall of seven.—*The enemy* surround and attack it, but they are not able to take it. Now, to surround and attack it, there

CH. 1. NO ADVANTAGES WHICH A RULER CAN OBTAIN TO EXALT HIM OVER OTHERS ARE TO BE COMPARED WITH HIS GETTING THE HEARTS OF MEN. Because of this chapter Mencius has got a place in China among the writers on the art of war, which surely he would not have wished to claim for himself, his design evidently being to supersede the necessity of war,—the recourse to arms altogether. 1. In the 天, 地, 人, we have the doctrine of the 三才, or 'Three Powers,' which is brought out so distinctly in the 4th part of the *Chung Yung*, and to show this in a translation requires it to be diffuse. As to what is said at much length in Chinese commentaries about ascertaining the 'time of Heaven' by divination and astrology, it is to be set aside, as foreign to the mind of Mencius in the text, though many examples of the resort to it may be adduced from the records of antiquity. 2. The city here supposed, with its double circle of fortification, is a small one, the better to illustrate the superiority of advantage of situation, just as the next is a

環而攻之、必有得天時者矣、然而不勝者、是天時不如地利也。○三節 城、非不高也、池非不深也、兵革、非不堅利也、米粟、非不多也、委而去之、是地利不如人和也。○四節 故曰、域民、不以封疆之界、固國、不以山谿之險、威天下、不以兵革之利、得道者多

must have been vouchsafed to them by Heaven the opportunity of time, and in such case their not taking it is because opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth.

3. "*There is a city, whose* walls are distinguished for their height, and whose moats are distinguished for their depth, where the arms *of its defendants*, offensive and defensive, are distinguished for their strength and sharpness, and the stores of rice and other grain are very large. *Yet it is obliged to* be given up and abandoned. This is because advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men.

4. "In accordance with these principles it is said, 'A people is bounded in, not by the limits of dykes and borders; a kingdom is secured, not by the strengths of mountains and rivers; the empire is overawed, not by the sharpness *and strength* of arms.' He who finds the proper course has many to assist him. He who loses the proper course has few to assist him. When this,—the being assisted

large one, to bring out the still greater superiority of the union of men. As to the evidence that a city of the specified dimensions must be the capital of a baronial State (子男之城), see the 集證, *in loc.* 3. 非不, the repeated negation, not only affirms, but with emphasis.—城非不高, 'the wall is not not (but) high,' *i.e.*, is high indeed. 兵,—sharp weapons of offence. 革,—'leather,' intending, principally, the buff-coat, but including all other armour of defence. 米,—'rice,' without the husk. 粟,—'grain,' generally, in the husk.

4 域, 'a boundary,' 'a border,' is used verbally. 域民,—'to bound a people,' *i.e.*, to separate them from other States. 封 is 'a dyke,' or 'mound.' The commen. 金仁山 says:—'Anciently, in every State, they made a dyke of earth to show its boundary (封土爲疆).' 谿—'a valley with a stream in it;' here, in opposition to 山,=*rivers* or *streams*. The 道, or 'proper course,' intended is that

助、失道者寡助、寡助之至、親戚畔之、多助之至、天下順之。五節以天下之所順、攻親戚之所畔、故君子有不戰、戰必勝矣。

第二章 一節 孟子將朝王、王使人來曰、寡人如就見者也、有寒疾、不可以風、朝將視朝、不識可使寡人得見乎。對曰、不幸而有疾、

by few,—reaches its extreme point, his own relations revolt from *the prince.* When the being assisted by many reaches its highest point, the whole empire becomes obedient to *the prince.*

5. "When one to whom the whole empire is prepared to be obedient, attacks those from whom their own relations revolt, *what must be the result?* Therefore, the true ruler will prefer not to fight; but if he do fight, he must overcome."

CHAPTER II. 1. As Mencius was about to go to court *to see* the king, the king sent a person to him *with this message,*—"I was wishing to come and see you. But I have got a cold, and may not expose myself to the wind In the morning I will hold my court. I do not know whether you will give me the opportunity of seeing you *then.*" *Mencius* replied, "Unfortunately, I am unwell, and not able to go to the court."

style of government.—benevolence and righteousness,—which will secure the 'union of men.' 親戚,—relatives by blood and by affinity. 5. The case put in the two first clauses is here left by Mencius to suggest its own result. The *keun-tsze* is the prince intended above, 'who finds the proper course.' Choo He and others complete 有不戰 by 則已, 'If he do not fight, well;' but the translation gives, I think, a better meaning.

CH. 2. HOW MENCIUS CONSIDERED THAT IT WAS SLIGHTING HIM FOR A PRINCE TO CALL HIM BY MESSENGERS TO GO TO SEE HIM, AND THE SHIFTS HE WAS PUT TO TO GET THIS UNDERSTOOD. It must be understood that, at the time to which this chapter refers, Mencius was merely an honoured guest in Ts'e, and had no official situation or emolument. It was for him to pay his respects at court, if he felt inclined to do so; but if the king wished his counsel, it was for him to show his sense of his worth by going to him, and asking him for it. 1. The 1st, 3d, and 4th 朝 are *ch'aou*, lower 1st tone,='to go to, or wait upon, at court.' So in all the other paragraphs. The 2d is *chaou*, upper 1st tone, 'the morning.' The morning, as soon as it was light, was the regular time for the emperor, and princes, to give audience to their nobles and officers, and proceed to the administration of business. The modern practice corresponds with the ancient in this respect. 如 is said to be here=欲, 'to wish,' which sense seems to be necessary, tho' we don't find it in the dict. 造, read *ts'aou*, up. 3d tone, 'to go to.' The king's cold was merely a pretence. He wanted Mencius to wait on him. Mencius' cold was equally a pretence. Comp. Confucius'

不能造朝。二節明日、出弔於東郭氏、公孫丑曰、昔者、辭以病、今日弔、或者不可乎。曰、昔者疾、今日愈、如之何不弔。三節王使人問疾、醫來、孟仲子對曰、昔者、有王命、有采薪之憂、不能造朝、今病小愈、趨造於朝、我不識能至否乎。使數人要於路、曰、請必無歸、而造於朝。四節不得已

2. Next day, he went out to pay a visit of condolence to some one of the Tung-kwŏh family, when Kung-sun Ch'ow said to him, "Yesterday, you declined *going to the court* on the ground of being unwell, and to-day you are going to pay a visit of condolence. May this not be regarded as improper?" "Yesterday," said *Mencius*, "I was unwell; to-day, I am better:—why should I not pay this visit?"

3. *In the mean time*, the king sent a messenger to inquire about his sickness, and also a physician. Măng Chung replied to them, "Yesterday, when the king's order came, he was feeling a little unwell, and could not go to the court. To-day he was a little better, and hastened to go to court. I do not know whether he can have reached it *by this time* or not." *Having said this*, he sent several men to look for *Mencius* on the way, and say to him, "I beg that, before you return home, you will go to the court."

conduct, Ana. XVII. xx. 2. Tung-kwŏh is not exactly a surname. The individual intended was a descendant of the duke Hwan, and so surnamed Keang (姜), but that branch of Hwan's descendants to which he belonged having their possessions in the 'eastern' part of the kingdom, the style of Tung-kwŏh appears to have been given to them to distinguish them from the other branches. In going to pay the visit of condolence, Mencius' idea was that the king might hear of it, and understand that he had merely feigned sickness, to show his sense of the disrespect done to him in trying to inveigle him to go to court. 3. It is a moot-point, whether Măng Chung was Mencius' son, or merely his nephew. The latter is more likely. 采薪之憂,—lit., 'sorrow of gathering firewood,'=a little sickness. See a similar expression in the Le-ke, I. Pt. II. i. 8,—君使士射, 不能, 則辭以疾, 言曰某有負薪之憂 On this the 正義 says:—'Carrying firewood was the business of the children of the common people. From the lips of an officer, such language was indicative of humility.' 要, upper. 1st tone,=求. Măng Chung, having committed himself to a falsehood in order to make his words good was an-

而之景丑氏宿焉、景子曰、內則父子、外則君臣、人之大倫也、父子主恩、君臣主敬、丑見王之敬子也、未見所以敬王也。曰、惡是何言也、齊人無以仁義與王言者、豈以仁義爲不美也、其心曰、是何足與言仁義也云爾、則不敬、莫大乎是、我非堯舜之道、不敢以陳於王前、故齊人莫如我敬王

4. *On this*, Mencius felt himself compelled to go to King Ch'ow's, and there stop the night. King said to him, "In the family, there is *the relation of* father and son; abroad, there is *the relation of* prince and minister. These are the two great relations among men. Between father and son the ruling principle is kindness. Between prince and minister the ruling principle is respect. I have seen the respect of the king to you, Sir, but I have not seen in what way you show respect to him." *Mencius* replied, "Oh! what words are these? Among the people of Ts'e there is no one who speaks to the king about benevolence and righteousness. Are they thus silent because they do not think that benevolence and righteousness are admirable? *No, but* in their hearts they say, 'This man is not fit to be spoken with about benevolence and righteousness.' Thus they manifest a disrespect than which there can be none greater. I do not dare to set forth before the king any but the ways of Yaou and Shun. There is therefore no man of Ts'e who respects the king so much as I do."

xious that Mencius should go to court. 4. What compelled Mencius to go to King Ch'ow's was his earnest wish that the king should know that his sickness was merely feigned, and that he had not gone to court, only because he *would not be* CALLED to do so. As Măng Chung's falsehood interfered with his first plan, he wished that his motive should get to the king through King Ch'ow who was an officer of Ts'e. After

宿焉, Chaou K'e appends a note,—'when he told him all the previous incidents.' No doubt, he did so. 惡 up. 1st tone, 'oh!' as in Pt. I. ii. 19. 齊人...者, observe the force of the 者, carrying on the clause to those following for an explanation of it, as if there were a 所以 after 人 云

也。○五節景子曰、否、非此之謂也、禮曰、父召無諾、君命召、不俟駕、固將朝也、聞王命而遂不果、宜與夫禮若不相似然。○六節曰、豈謂是與、曾子曰、晉楚之富、不可及也、彼以其富、我以吾仁、彼以其爵、我以吾義、吾何慊乎哉、夫豈不義、而曾子言之、是或一道也、天下有達尊三、爵

5. King said, "Not so. That was not what I meant. In the *Book of* Rites it is said, 'When a father calls, the answer must be without a moment's hesitation. When the prince's order calls, the carriage must not be waited for. You were certainly going to the court, but when you heard the king's order, then you did not carry your purpose out. This does seem as if it were not in accordance with that rule of propriety."

6. *Mencius* answered him, "How can you give that meaning to my conduct? The philosopher Tsăng said, 'The wealth of Tsin and Ts'oo cannot be equalled. Let *their rulers* have their wealth:—I have my benevolence. Let them have their nobility:—I have my righteousness. Wherein should I be dissatisfied *as inferior to them?*' Now shall we say that these sentiments are not right? Seeing that the philosopher Tsăng spoke them, there is in them, I apprehend, a *real* principle.—In the empire there are three things universally acknowledged to be honourable. Nobility is one of them; age is one of them; virtue is one of them. In courts, nobility holds the

雅,—see Con. Ana. VII. xvii. 5. Different passages are here quoted together from the Book of Rites. 父召無諾,—see Bk I. Pt I. iii.14,—'A son must cry 唯 to his father, and not 諾,' which latter is a lingering response. 君命召不俟駕 is found substantially in Bk. XIII. iii. 2. 夫, low. 1st tone, —斯, as in Ana. XI. ix. 3, *et al.* 6. 豈謂是與, (low. 1st tone),—lit., 'how means (it) this?' 慊 has two opposite meanings, either 'dissatisfied,' or 'satisfied,' in which latter sense, it is also *hëë*. Choo He explains this by making it the same as 嗛, 'something held in the mouth,' according to the nature of which will be the internal feeling. In the text, the idea is that of dissatisfaction. 夫豈不義,—義 is here 當然之理—'what is

一、齒一、德一、朝廷莫如爵、鄉黨莫如齒、輔世長民莫如德、惡得有其一、以慢其二哉。〇七節 故將大有爲之君、必有所不召之臣、欲有謀賢、則就之、其尊德樂道、不如是、不足與有爲也。〇八節 故湯之於伊尹、學焉而後臣之、故不勞而王、桓公之於管仲、學焉而後臣之、故不勞而

first place of the three; in villages, age holds the first place; and for helping one's generation and presiding over the people, the other two are not equal to virtue. How can the possession of *only* one of these *be presumed on* to despise one who possesses the other two?

7. "Therefore a prince who is to accomplish great deeds will certainly have ministers whom he does not call to go to him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

8. "Accordingly, there was the behaviour of T'ang to E-yun:—he first learned of him, and then employed him as his minister; and so without difficulty he became emperor. There was the behaviour of the duke Hwan to Kwan Chung:—he first learned of him, and then employed him as his minister; and so without difficulty he became chief of all the princes.

proper and right,' the subject being the remarks of Tsăng. 而曾子言之云云 is expanded thus in the 備旨:—'And, Tsăng-tsze speaking them, they contain perhaps another principle different from the vulgar view.' 鄉黨, see Con. Ana., X. i. 齒, 'teeth,'=age. 7. 不足與有爲 is by some interpreted —'is not fit to have to do with them,' *i.e.* the virtuous, but I prefer the meaning adopted in the translation. 8. In the 'Historical Records,' 殷本記 one of the accounts of E-yun's becoming minister to T'ang is, that it was only after being five times solicited by special messengers that he went to the prince's presence. See the 集證, on Ana. XII. xxii. The confidence reposed by the duke Hwan in Kwan Chung appears in Pt I. ii. 3. Kwan was brought to Ts'e originally as a prisoner to be put to death, but the duke, knowing his ability and worth, had determined to employ him, and therefore, having first caused him to be relieved of his fetters, and otherwise honourably treated, he drove himself out of his capital to meet and receive him with all distinction, listening to a long discourse on government. See the 集

霸。○九節今天下、地醜德齊、莫能相
尙、無他、好臣其所敎、而不好
臣其所受敎。○十節湯之於伊尹、桓
公之於管仲、則不敢召、管仲
且猶不可召、而况不爲管仲
者乎。
第三章一節陳臻問曰、前日於齊、王餽
兼金一百而不受、於宋餽七
十鎰而受、於薛餽五十鎰而
受、前日之不受是、則今日之

9. "Now throughout the empire, the territories *of the princes* are of equal extent, and in their achievements they are on a level. Not one of them is able to exceed the others. This is from no other reason, but that they love to make ministers of those whom they teach, and do not love to make ministers of those by whom they might be taught.

10. "So did T'ang behave to E-yun, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung might not be called to him by his prince, how much less may he be called who would not play the part of Kwan Chung!"

CHAPTER III. 1. Ch'in Tsin asked *Mencius*, saying, "Formerly, when you were in Ts'e, the king sent you a present of 2,400 taels of fine silver, and you refused to accept it. When you were in Sung, 1,680 taels were sent to you, which you accepted; and when you were in Sëë, 1,200 taels were sent, which you *likewise* accepted. If your declining to accept the gift in the first case was right, your accept-

詔, on Ana. III. xxii. 9. 臣,—used as a verb. 10. Comp. Pt I. i.

CH. 3. BY WHAT PRINCIPLES MENCIUS WAS GUIDED IN DECLINING OR ACCEPTING THE GIFTS OF PRINCES. 1. Ch'in Tsin was one of Mencius' disciples, but this is all that is known of him. At what time of the philosopher's life this conversation occurred, we are unable to say. 餽,—'to present an offering of food;' here, more generally, 'to send a gift,'=送.

兼金,—'double metal' (I suppose 白金, or silver), called 'double, as being worth twice as much as the ordinary.' See Ana. XI. xxi. 一百, *i.e.*, 100 *yih* (鎰), which, as in I. Pt II. ix. 2, I estimate at 24 taels. Sung,—the present Kwei-tih in Ho-nan. Sëë,—see Bk I. Pt. II. xiv. The reference here, however, is inconsistent with what is stated in the note there, that Sëë had long been incorporated with Ts'e. 前

受非也、今日之受是、則前日之不受非也、夫子必居一於此矣。○二節孟子曰、皆是也。○三節當在宋也、予將有遠行、行者必以賮、辭曰餽賮、予何爲不受。○四節當在薛也、予有戒心、辭曰聞戒、故爲兵餽之、予何爲不受。○五節若於齊、則未有處也、無處而餽之、是貨之也、焉有君子、而可以貨

ing it in the latter cases was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, Master, one of these alternatives."

2. Mencius said, "I did right in all the cases.

3. "When I was in Sung, I was about to take a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was—'A present against travelling-expenses.' Why should I have declined the gift?

4. "When I was in Sëĕ, I was apprehensive for my safety, and taking measures for my protection. The message was, 'I have heard that you are taking measures to protect yourself, and send this to help you in procuring arms.' Why should I have declined the gift?

5. "But when I was in Ts'e, I had no occasion for money. To send a man a gift when he has no occasion for it, is to bribe him. How is it possible that a superior man should be taken with a bribe?"

日,今日, mark the relation of time between the cases simply. 今日 is not to be taken as = 'to-day.' 必居一於此, lit., 'must occupy (dwell in) one in these (places).' The meaning is that on either of the suppositions, he would be judged to have done *wrong*. 3. 賮 or 贐, 'a gift to a traveller against the expenses of his journey.' 必以賮,—it is difficult to assign its precise force to the 以. I consider the whole clause to be written as from the point of view of the prince of Sung;—In regard to travellers, he considered it was requisite to use the ceremony of 賮. 4. We must paraphrase 戒心 considerably, to bring out the meaning. 爲, low. 3d tone. 兵, 'a weapon of war,' or the character may be taken here for 'a weapon-bearer,' 'a soldier.' 5. 未有處也,—Julien says,—'*sicut nos Gallice: il n'y a pas lieu a*, but if it were so, 處 would be the noun, in the 3d tone, whereas it is the verb in

取乎。

第四章 孟子之平陸、謂其大夫曰、子之持戟之士、一日而三失伍、則去之、否乎。曰不待三。二節 然則子之失伍也、亦多矣、凶年饑歲、子之民、老羸轉於溝壑、壯者散而之四方者、幾千人矣。曰、此非距心之所得爲也。三節 曰、今有受人之牛羊、而爲之牧之

CHAPTER IV. 1. Mencius having gone to P'ing-luh, addressed the governor of it, saying, "If *one of* your spearmen should lose his place in the ranks three times in one day, would you, Sir, put him to death or not?" "I would not wait for three times *to do so*," was the reply.

2. *Mencius* said, "Well then, you, Sir, have likewise lost your place in the ranks many times. In bad calamitous years, and years of famine, the old and feeble of your people, who have been found lying in the ditches and water-channels, and the able-bodied, who have been scattered about to the four quarters, have amounted to several thousands." *The* governor replied, "That is a state of things in which it does not belong to me Keu-sin to act."

3. "Here," said *Mencius*, "is a man who receives charge of the cattle and sheep of another, and undertakes to feed them for him;

the 2d,='to manage,' 'to dispose of.' 未有處=未有所處.

CH. 4. HOW MENCIUS BROUGHT CONVICTION OF THEIR FAULTS HOME TO THE KING AND AN OFFICER OF TS'E. 1. 之 is the verb=往. P'ing-luh was a city on the southern border of Ts'e. It is referred to the present department of Yen-chow in Shan-tung, tho' some, with less reason, find it in P'ing-yang in Shan-se. The officer's name, as we learn from the last par., was K'ung Keu-sin. 大夫 here=宰, 'Governor' or 'Commandant.' The 戟 is variously described. Some say it had three points; others that it had a branch or blade on one side. No doubt, its form varied. 去, up. 2d tone, 'to away with.' Comm concur in the meaning given in the translation. 2. 凶年云云,—comp. Bk. I. Pt. II. xii. 2. Julien finds a difficulty in the 'several thousand,' as not applicable to the population of P'ing-luh. But it was Mencius' way to talk grandly. To make 千人 'one thousand,' we must read 幾, up. 1st tone, and suppose the preposition 乎 suppressed. The meaning of the officer's reply is—that to provide for such a state of things, by opening the granaries and other measures, devolved on the supreme authority of the State, and not on him. 3. Comp. 非身之所

者、則必爲之求牧與芻矣、求牧與芻而不得、則反諸其人乎、抑亦立而視其死與。曰、此則距心之罪也。四節他日、見於王曰、王之爲都者、臣知五人焉、知其罪者、惟孔距心、爲王誦之。王曰、此則寡人之罪也。

第五章一節孟子謂蚳鼃曰、子之辭靈丘、而請士師、似也、爲其

—of course he must search for pasture-ground and grass for them. If, after searching for those, he cannot find them, will he return *his charge to* the owner? or will he stand by and see them die?" "Herein," said the officer, "I am guilty."

4. Another day, *Mencius* had an audience of the king, and said to him, "Of the governors of your Majesty's cities I am acquainted with five, but the only one of them who knows his faults is K'ung Keu-sin." He then repeated the conversation to the king, who said, "In this matter, I am the guilty one."

CHAPTER V. 1. Mencius said to Ch'e Wa, "There seemed to be reason in your declining the governorship of Ling-k'ew, and requesting to be appointed chief criminal judge, because *the latter office* would afford you the opportunity of speaking *your views*. Now

能爲, I. Pt II. xv. 2. The first 牧 is the verb; the 2d, a noun,=pasture-grounds. 諸=於. 其人,—'the man,' *i.e.*, their owner. 抑亦,—the force of the 亦 is—'or—here is another supposition—will he, &c?' Mencius means that Keu-sin should not hold office in such circumstances. 4. 見 low. 3d tone. 爲都者,—爲 has the sense of 'to administer,' 'to govern;' comp. Ana. IV. xiii. 都,—properly 'a capital city,' but also used more generally. In the dict., we find:—(1) Where the emperor has his palace is called 都. (2) The cities conferred on the sons and younger brothers of the princes were called 都; in fact, every city with an ancestral temple containing the tablets of former rulers. (3) The cities from which nobles and great officers derived their support were called 都. 爲王,—爲 low. 3d tone.

CH. 5. THE FREEDOM BELONGING TO MENCIUS IN RELATION TO THE MEASURES OF THE KING OF TS'E FROM HIS PECULIAR POSITION, AS UNSALARIED. 1. Of Ch'e Wa we only know what is stated here. Ling-k'ew is supposed to have been a city on the borders of Ts'e, remote from the court, Ch'e Wa having declined the governorship of it, that he might be near the king. 士師,—see Bk. I. Pt. II. vi. 2. 爲其可以言,—lit., 'because

可以言也、今旣數月矣、未可以言與。(○二節)蚳鼃諫於王而不用、致爲臣而去。(○三節)齊人曰、所以爲蚳鼃則善矣、所以自爲、則吾不知也。(○四節)公都子以告。(○五節)曰、吾聞之也、有官守者、不得其職則去、有言責者、不得其言則去、我無官守、我無言責也、則吾進退、豈不綽綽然有餘裕哉。

第六章 (一節)孟子爲卿於齊、出弔於滕、

several months have elapsed, and have you yet found nothing of which you might speak?"

2. *On this*, Ch'e Wa remonstrated *on some matter* with the king, and, his counsel not being taken, resigned his office, and went away.

3. The people of Ts'e said, "In the course which he marked out for Ch'e Wa, he did well, but we do not know as to the course which he pursues for himself."

4. His disciple Kung-too told him *these remarks*.

5. *Mencius* said, "I have heard that he who is in charge of an office, when he is prevented from fulfilling its duties, ought to take his departure, and that he on whom is the responsibility of giving his opinion, when he finds his words unattended to, ought to do the same. But I am in charge of no office; on me devolves no duty of speaking out my opinion:—may not I therefore act freely and without any constraint, either in going forward or in retiring?"

CHAPTER VI. 1. Mencius, occupying the position of a high dignitary in Ts'e, went on a mission of condolence to T'ăng. The

of the possibility to speak.' As criminal judge, Ch'e Wa would be often in communication with the king, and could remonstrate on any failures in the administration of justice that came under his notice. 2. 致, 'to resign,' 'give up,' as in Con. Ana. I. vii., *et al.* 3. 所以爲 (low. 3d tone), lit., 'whereby for,' =所以爲之道, as in the translation.

4. Kung-too was a disciple of Mencius. See Bk. III. Pt. II. ix, *et al.* 5. We find the phrase 綽綽有裕, with the same meaning as the more enlarged form in the text.

CH. 6. MENCIUS' BEHAVIOUR WITH AN UNWORTHY ASSOCIATE. 1. 'Occupied the position of a high dignitary:'—so I translate here 爲卿. Mencius' situation appears to have

王使蓋大夫、王驩爲輔行、王驩朝暮見、反齊滕之路、未嘗與之言行事也。○二節公孫丑曰、齊卿之位、不爲小矣、齊滕之路、不爲近矣、反之、而未嘗與言行事何也。曰、夫既或治之、予何言哉。

第七章 一節 孟子自齊葬於魯、反於齊、止於嬴、充虞請曰、前日、不知虞之不肖、使虞敦匠

king *also* sent Wang Hwan, the governor of Kă, as assistant-commissioner. Wang Hwan, morning and evening, waited upon Mencius, who, during all the way to T'ăng and back, never spoke to him about the business of their mission.

2. Kung-sun Ch'ow said to Mencius, "The position of a high dignitary of Ts'e is not a small one; the road from Ts'e to T'ăng is not short. How was it that during all the way there and back, you never spake to Hwan about the matters of your mission?" Mencius replied, "There were the proper officers who attended to them. What occasion had I to speak to him about them?"

CHAPTER VII. 1. Mencius *went* from Ts'e to Loo to bury *his mother*. On his return to Ts'e, he stopped at Ying, where Ch'ung Yu begged to put a question to him, and said, "Formerly, in ignorance of my incompetency, you employed me to superintend the

been only honorary, without emolument, and the king employed him on this occasion to give weight by his character to the mission. The officer of 蓋 (read *kă*) was an unworthy favourite of the king. 輔行, not 'to assist him on the journey,' but with reference to what was the business (所行) of it. 見,—low. 3d tone. 反 implies the 往, or 'going,' as well as 'returning.' 2. 齊卿之位 refers to Wang Hwan, who had been temporarily raised to that dignity for the occasion. 夫 (low. 1st tone.) 既或,—'Now there were some,'—*i.e.*, the proper officers—治之, 'who attended to them.' The glossarist of Chaou K'e understands this as spoken of Wang:—'He perhaps attended to them,' *i.e.*, he thought that he knew all about them, and never put any questions to me; but the view adopted is more natural, and gives more point to Mencius' explanation of his conduct.

CH. 7. THAT ONE OUGHT TO DO HIS UTMOST IN THE BURIAL OF HIS PARENTS;—ILLUSTRATED BY MENCIUS' BURIAL OF HIS MOTHER. Comp. I. Pt. II. xvi. 1. The tradition is that Mencius had his mother with him in Ts'e, and that he carried her body to the family sepulchre in Loo. How long he remained in Loo is uncertain;—perhaps the whole three years proper to the mourning for a parent. Whether

事、嚴、虞不敢請。今願竊有請也、木若以美然。○二節曰、古者、棺槨無度、中古棺七寸、槨稱之、自天子達於庶人。非直爲觀美也、然後盡於人心。○三節不得、不可以爲悅、無財、不可以爲悅、得之爲有財。古之人皆用之、吾何爲獨

making of the coffin. As *you were then pressed by* the urgency *of the business*, I did not venture to put any question to you. Now, however, I wish to take the liberty to submit the matter. The wood *of the coffin*, it appeared to me, was too good."

2. *Mencius* replied, "Anciently, there was no rule for the size of either the inner or the outer coffin. In middle antiquity, the inner coffin was made seven inches thick, and the outer one the same. This was *done by all*, from the emperor to the common people, and not simply for the beauty of the appearance, but because they thus satisfied *the natural feelings of* their hearts.

3. "If prevented *by statutory regulations from making their coffins in this way*, men cannot have the feeling of pleasure. If they have not the money *to make them in this way*, they cannot have the feeling of pleasure. When they were not prevented, and had the money, the ancients all used this style. Why should I alone not do so?

his stopping at Ying was for a night merely, or a longer period, is also disputed. Ch'ung Yu was one of his disciples. It has appeared strange that Yu should have cherished the matter so long, and submitted it to his master after a lapse of three years. (This is on the supposition that Mencius' return to Ts'e was after the completion of the three years' mourning.) But it is replied in the 四書釋地, that this only illustrates how fond Mencius' disciples were of applying to him for a solution of their doubts, and the instance of Ch'in Tsin, ch. iii. is another case in point of the length of time they would keep things in mind. 請,—as in I. Pt. II. xvi. 1, 'to beg to put a question.' 敦=董治, 'to attend to.' 匠, as in Pt. I. vii. 1. 不肖,—see Chung Yung, ch. iv. 嚴 is explained as in the translation. But for the comm., I should render,—'In the gravity of your sorrow.' 竊,—see Pt. I. ii. 20. 2. 'Middle antiquity' commences with the Chow dynasty. 稱, up. 3d tone, 'to correspond, or be equal, to.' 盡於人心,—於 is not what they call an 'empty character,' merely completing the rhythm of the sentence. The whole='they felt complete (that they had done their utmost) in their human hearts.' Mencius' account of the equal dimensions of the outer and inner coffin does not agree with what we find in the Le-ke, XXII. ii. 31. It must be borne in mind also, that the seven inches of the Chow dynasty were only=rather more than four inches of the present day. 3. 不得, being opposed to 無財 requires to be supplemented, as

不然。四節且比化者、無使土親膚、於人心獨無恔乎。五節吾聞之也、君子不以天下儉其親。

第八章 一節沈同以其私問曰、燕可伐與。孟子曰、可。子噲不得與人燕、子之不得受燕於子噲。有仕於此、而子悅之、不告於王、而私與之吾子之祿爵、夫士也、亦無王命、

4. "And moreover, is there no satisfaction to the natural feelings of a man, in preventing the earth from getting near to the bodies of his dead?

5. "I have heard that the superior man will not for all the world be niggardly to his parents."

CHAPTER VIII. 1. Shin T'ung, on his own impulse, asked *Mencius*, saying, "May Yen be smitten?" Mencius replied, "It may. Tsze-k'wae had no right to give Yen to another man, and Tsze-che had no right to receive Yen from Tsze-k'wae. *Suppose* there were an officer here, with whom you, Sir, were pleased, and that, without informing the king, you were privately to give to him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive them from you:—would *such a transaction* be allowable? And where is the difference between *the case of Yen and* this?"

in the translation. For 爲有財, some would give 而有財. The 而 reads better, but the meaning is the same. 4. 比 (low. 3d tone), 化者,—the same as 比死者 in I. Pt I. v. 1. 化 is used appropriately with reference to the dissolution of the bodies of the dead. 膚, 'skin'=the bodies. 恔, low. 3d tone, *heaou*. 獨無恔乎,—the meaning is—'shall this thing *alone* give no satisfaction to a son's feelings?' 5. 不以天下云云.—Chaou K'e interprets this:—'will not deny anything in all the world which he can command to his parents.' So, substantially, the modern paraphrasts.

CH. 8. DESERVED PUNISHMENT MAY NOT BE INFLICTED BUT BY PROPER AUTHORITY. A NATION MAY ONLY BE SMITTEN BY THE MINISTER OF HEAVEN. The incidents in the history of Yen referred to are briefly these:—Tsze-k'wae, a weak silly man, was wrought upon to resign his throne to his prime minister Tsze-che, in the expectation that Tsze-che would decline the honour, and that thus he would be praised as acting the part of the ancient Yaou, while he

而私受之於子、則可乎、何以異於是。二節齊人伐燕、或問曰、勸齊伐燕有諸。曰、未也、沈同問燕可伐與、吾應之曰、可、彼然而伐之也、彼如曰、孰可以伐之、則將應之曰、爲天吏、則可以伐之、今有殺人者、或問之曰、人可殺與、則將應之曰、可、彼如曰、孰可以殺之、則將應之曰、爲士師、則可以殺之、今以燕伐燕、何爲勸之哉。

2. The people of Ts'e smote Yen. Some one asked Mencius, saying, "Is it really the case that you advised Ts'e to smite Yen?" He replied, "No. Shin T'ung asked me whether Yen might be smitten, and I answered him, 'It may.' They accordingly went and smote it. If he had asked me—'Who may smite it?' I would have answered him, 'He who is the minister of Heaven may smite it.' Suppose the case of a murderer, and that one asks me—'May this man be put to death?' I will answer him—'He may.' If he ask me—'Who may put him to death?' I will answer him,—'The chief criminal judge may put him to death.' But now with *one* Yen to smite *another* Yen:—how should I have advised this?"

retained his kingdom. Tsze-che, however, accepted the tender, and Tsze-k'wae was laid upon the shelf. By and by, his son endeavoured to wrest back the throne, and great confusion and suffering to the people ensued. Comp. Bk I. Pt. II. x., xi. 1. Shin (so read, as a surname) T'ung appears to have been a high minister of the State. It is difficult to find a word by which to translate 伐, which implies the idea of Yen's deserving to be punished. 吾子,—referring to Shin T'ung, but we can't translate it literally in English. 夫士也夫,—, low. 1st tone, = 斯; 士 is the same person as 仕 above, 'a scholar seeking official employment.'

2. 應, up. 3d tone. 彼然,—彼 refers to the king and people of Ts'e. 彼如曰,—彼 refers only to Shin T'ung. 天吏, see Pt. I. v. 6. The one Yen is of course Ts'e, as oppressive as Yen itself.

CH. 9. HOW MENCIUS BEAT DOWN THE ATTEMPT TO ARGUE IN EXCUSE OF ERRORS AND

第九章 一節 燕人畔、王曰、吾甚慙於孟子。二節 陳賈曰、王無患焉、王自以爲與周公、孰仁且智。王曰、惡是何言也。曰、周公使管叔監殷、管叔以殷畔、知而使之、是不仁也、不知而使之、是不智也、仁智、周公未之盡也、而況於王乎、賈請見而解之。三節 見孟子、問曰、周公何人也。曰、古聖人

CHAPTER IX. 1. The people of Yen having rebelled, the king *of Ts'e* said, "I feel very much ashamed *when I think* of Mencius."

2. Ch'in Kea said to him, "Let not your Majesty be grieved. Whether does your Majesty consider yourself or Chow-kung the more benevolent and wise?" The king replied, "Oh! what words are those?" "The duke of Chow", said *Kea*, "appointed Kwan-shuh to oversee *the heir of* Yin, but Kwan-shuh with the power of the Yin State rebelled. If knowing that this would happen he appointed Kwan-shŭh, he was deficient in benevolence. If he appointed him, not knowing that it would happen, he was deficient in knowledge. If the duke of Chow was not completely benevolent and wise, how much less can your Majesty be expected to be so! I beg to go and see Mencius, and relieve your Majesty from that feeling."

3. *Ch'in Kea* accordingly saw Mencius, and asked him, saying, "What kind of man was the duke of Chow?" "An ancient sage," was the reply. "Is it the fact, that he appointed Kwan-shuh to

MISCONDUCT. 1. The people of Yen set up the son of Tsze-k'wae as king, and rebelled against the yoke which Ts'e had attempted to impose on them. 'Ashamed when I think of Mencius,'—*i.e.*, because of the advice of Mencius in regard to Yen, which he had neglected. See Bk. I. Pt. II. x., xi. 2. Ch'in Kea was an officer of Ts'e. Chow-kung,—see Con. Ana. VII. v., *et al.* The case Kea refers to was this:—On king Woo's extinction of the Yin dynasty, sparing the life of Chow's son, he conferred on him the small State of Yin from which the dynasty had taken its name, but placed him under the surveillance of his own two brothers, *Seen* (鮮) and *Too* (度), one of them older, and the other younger, than his brother Tan (旦), who was Chow-kung. Seen has come down to us under the title of Kwan-shuh, Kwan being the name of the principality which he received for himself. After Woo's death, and the succession of his son, Seen and Too rebelled, when Chow-kung took action against them, put the former to death, and banished the other. 監 (up. 1st tone) 殷,—the 殷 here is the son of the emperor Chow. That below is the name of the state. 解之,—I take 解 in the sense of

也。曰、使管叔監殷、管叔以殷畔也、有諸。曰、然。曰、周公知其將畔而使之與。曰、不知也。然則聖人且有過與。曰、周公、弟也、管叔、兄也、周公之過、不亦宜乎。○四節 且古之君子、過則改之、今之君子、過則順之、古之君子、其過也、如日月之食、民皆見之、及其更也、民皆仰之、今之君子、豈徒順之、又從爲之辭。

oversee the heir of Yin, and that Kwan-shuh with the State of Yin rebelled?" "It is." "Did the duke of Chow know that he would rebel, and *purposely* appoint him to that office?" *Mencius* said, "He did not know." "Then, though a sage, he still fell into error?" "The duke of Chow," answered *Mencius*, "was the younger brother. Kwan-shuh was his elder brother. Was not the error of Chow-kung in accordance with what is right?

4. "Moreover, when the superior men of old had errors, they reformed them. The superior men of the present time, when they have errors, persist in them. The errors of the superior men of old were like eclipses of the sun and moon. All the people witnessed them, and when they had reformed them, all the people looked up to them *with their former admiration*. *But* do the superior men of the present day only persist in their errors? They go on to raise apologizing discussions about them likewise."

'to loose,' 'to free from,' with reference to the feeling of shame, not 'to explain.' 3. Before 然則, there should be a 曰, as it is the retort of Ch'in Kea. 聖人且有過與,—且 implies a succeeding clause—'how much more may one inferior to him!'—況下于公者乎. What Mencius means in conclusion is, that brother ought not to be suspicious of brother: that it is better to be deceived than to impute evil. 4. In 今之君子, the 君子 must be taken vaguely. 更, up. 1st tone,=改. Shall we refer it to the sun and moon, or to the ancient worthies? Primarily, its application is to the heavenly bodies. 爲

第十章 孟子致爲臣而歸。(二節) 王就見孟子曰、前日願見而不可得、得侍、同朝甚喜、今又棄寡人而歸、不識可以繼此而得見乎。對曰、不敢請耳、固所願也。(三節) 他日、王謂時子曰、我欲中國而授孟子室、養弟子以萬鍾、使諸大夫國人皆有所矜式、子盍爲我言之。(四節) 時子因陳子而

CHAPTER X. 1. Mencius gave up his office, and *made arrangements for* returning *to his native State.*

2. The king came to visit him, and said, "Formerly, I wished to see you, but in vain. Then, I got the opportunity of being by your side, and all my court joyed exceedingly along with me. Now again you abandon me, and are returning home. I do not know if hereafter I may expect to have another opportunity of seeing you." Mencius replied, "I dare not request permission to visit you *at any particular time,* but, indeed, it is what I desire."

3. Another day, the king said to the officer She, "I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples with *an allowance of* 10,000 *chung,* that all the officers and the people may have *such an example* to reverence and imitate. Had you not better tell him this for me?"

4. She took advantage to convey this message by means of the disciple Ch'in, who reported his words to Mencius.

之辭, the double object after 爲. The remark was a severe thrust at Ch'in K'ea's own conduct.

CH. 10. MENCIUS IN LEAVING A COUNTRY OR REMAINING IN IT WAS NOT INFLUENCED BY PECUNIARY CONSIDERATIONS, BUT BY THE OPPORTUNITY DENIED OR ACCORDED TO HIM OF CARRYING HIS PRINCIPLES INTO PRACTICE. 1. 致爲臣,—致 as in ch. v. 2, only it is here simply 'resignation,' with little of the idea of sacrifice. 而歸, 'and returned.'—Chaou K'e says 'to his house,' and in accordance with this, he interprets 不敢請耳 below, 'I do not venture to ask you to come in person to see me,' which is surely absurd enough. The meaning must be what I have given. 2. 前日,—referring to the time before Mencius first came to Ts'e. 同朝 (*ch'aou,* low. 1st tone)=同朝之臣, 'all the officers of the court with himself.' 繼此=繼此見, 'in continuation of this seeing.' Mencius sees that the king with his complimentary expressions is really bidding him adieu, and answers, accordingly, in as complimentary a way, intimating his purpose to be gone. 3. The king after all does not

以告孟子、陳子以時子之言告孟子。○五節 孟子曰、然、夫時子惡知其不可也、如使予欲富、辭十萬而受萬、是爲欲富乎。六節 季孫曰、異哉子叔疑、使己爲政、不用、則亦已矣、又使其子弟爲卿、人亦孰不欲富貴、而獨於富貴之中、有私龍斷焉。○七節 古之爲市者、以其所有、易其所無

5. Mencius said, "Yes; but how should the officer She know that the thing may not be? Suppose that I wanted to be rich, having formerly declined 100,000 *chung*, would my now accepting 10,000 be the conduct of one desiring riches?

6. "Ke-sun said, 'A strange man was Tsze-shuh E. He pushed himself into the service of government. *His prince* declining to employ him, he had to retire indeed, but he again schemed that his son or younger brother should be made a high officer. Who indeed is there of men but wishes for riches and honour? But he only, among the seekers of these, tried to monopolize the conspicuous mound.

7. "Of old time, the market-dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them. It happened that there was a

like the idea of Mencius' going, and thinks of this plan to retain him, which was in reality what Mencius, in ch. iii., calls 'bribing' him. 爲, low. 3d tone. 3. Ch'in here is the Ch'in Tsin of ch. iii. 因 is explained by 依託, 'entrusted to.' But it is more, and='to take advantage of,' with reference to Ch'in's being a disciple of Mencius. 4. Mencius does not find it convenient to state plainly his real reason for going,—that he was not permitted to see his principles carried into practice, and therefore repels simply the idea of his being accessible to pecuniary considerations. 100,000 *chung* was the fixed allowance of a 卿, which Mencius had declined to receive. 5. Of Ke-sun and Tsze-shuh E we know only what is mentioned here. Chaou K'e says that they were disciples of Mencius, and that Ke-sun made his remark with a view to induce Mencius to push forward his disciples into the employment which he could not get for himself. But such a view is inadmissible. 使己, 使其子弟,—the 1st 使, it is said, merely refers to the prince's employment of him, and the 2d to his contriving and bringing about the employment of his son or younger brother, but why should we not give the character the same force in both cases? 龍, low. 2d tone, read as and=壟, 'a mound.' 斷, up. 2d tone, 'cut,' 'abrupt,' 'well defined.' 6. 治, low. 1st tone. Observe the force of

者、有司者治之耳、有賤丈夫焉、必求龍斷而登之、以左右望、而罔市利、人皆以爲賤、故從而征之、征商、自此賤丈夫始矣。

十一章 一節 孟子去齊、宿於晝。二節 有欲爲王留行者、坐而言、不應、隱几而臥。三節 客不悅曰、弟子齊宿而後敢言、夫子臥而不聽、請勿復敢見矣。曰、坐、

mean fellow, who made it a point to look out for a conspicuous mound, and get up upon it. Thence he looked right and left, to catch in his net the whole gain of the market. The people all thought his conduct mean, and therefore they proceeded to lay a tax upon his wares. The taxing of traders took its rise from this mean fellow."

CHAPTER XI. 1. Mencius, having taken his leave of Ts'e, was passing the night in Chow.

2. A person who wished to detain him on behalf of the king, *came and* sat down, and began to speak to him. *Mencius* gave him no answer, but leant upon his stool and slept.

3. The stranger was displeased, and said, "I passed the night in careful vigil, before I would venture to speak to you, and you, Master, sleep and do not listen to me. Allow me to request that I may not again presume to see you." *Mencius* replied, "Sit down,

耳, 'only,' which also belongs to it in par. 2., weakening the 不敢請. 征之, the 之 should be referred to the mean individual spoken of.

CH. 11. HOW MENCIUS REPELLED A MAN, WHO, OFFICIOUSLY AND ON HIS OWN IMPULSE, TRIED TO DETAIN HIM IN TS'E. 1. 晝 was a city on the southern border of Ts'e. Some think it should be written 畫, and refer it to a place in the pres. distr. of 臨淄, but this would place it north from Loo, whither Mencius was retiring. Mencius withdrew leisurely, hoping that the king would recal him and pledge himself to follow his counsels. 爲 (low. 3d tone), 王,—'for the king,' *i.e.*, knowing it would please the king. 應,—upper 3d tone. 隱,—upper 3d tone, 'to lean upon.' The 几 was a stool or bench, on which individuals might lean forward, or otherwise, as they sat upon their mats. It could be carried in the hand. See the Le-ke, I. Pt. I. i. 1,—謀於長者、必操几杖以從之. 3. 齊, *chae*, upper 1st tone,—齋 'to keep a vigil,'

我明語子、昔者魯繆公、無人乎子思之側、則不能安子思、泄柳申詳、無人乎繆公之側、則不能安其身。○四節 子爲長者慮、而不及子思、子絕長者乎、長者絕子乎。○

十二章 一節 孟子去齊。尹士語人曰、不識王之不可以爲湯武、則是不明也、識其

and I will explain the case clearly to you. Formerly, if the duke Muh had not kept a person by the side of Tsze-sze, he could not have induced Tsze-sze to remain with him. If Sëĕ Lew and Shin Ts'eang had not had a *remembrancer* by the side of the duke Muh, he would not have been able to make them feel at home and remain with him.

4. "You anxiously form plans with reference to me, but you do not treat me as Tsze-sze was treated. Is it you, Sir, who cut me? Or is it I, who cut you?"

CHAPTER XII. 1. When Mencius had left Ts'e, Yin Sze spake about him to others, saying, "If he did not know that the king could not be made a T'ang or a Woo, that showed his want of intelli-

'to fast.' 齊宿,—'fasted and passed the night.' 請勿復 (low. 3d tone) 敢見 is merely the complimentary way of complaining of what the guest considered the rudeness of his reception. 語, low. 3d tone=告. 繆, here read *Muh*, was the honorary epithet of the duke Heen (顯), B.C. 408—375. Tsze-sze,—the grandson of Confucius. Shin Ts'eang,—the son of Tsze-chang (子張), one of Confucius' disciples. Sëĕ Lew was a native of Loo, a disciple of the Confucian school. See the Le-ke, II. Pt. I. ii. 34; Pt. II. iii. 26. 乎=在 or 在乎. 安 is said to =留, simply 'to detain,' but its force is more than that, and='to make contented, and so induce to remain.' Great respect, it seems, was shown to Tsze-sze, and he had an attendant from the duke to assure him continually of the respect with which he was cherished. Sëĕ Lew and Shin Ts'eang had not such attendants, but they knew that there were one or more officers by the duke's side, to admonish him not to forget them and other worthies. The stranger calls himself 弟子, 'your disciple.' 4. 爲, low. 3d tone. Mencius calls himself 長, (up. 2d tone) 者, 'the elder.' 子爲長者云云,—the stranger was anxious for (慮) Mencius to remain in Ts'e, but the thing was entirely from himself, not from the king; and his thinking that he could detain him by such a visit showed the little store he set by him;—was, in fact, a *cutting* him.

CH. 12. HOW MENCIUS EXPLAINED HIS SEEMING TO LINGER IN TS'E, AFTER HE HAD RESIGNED HIS OFFICE, AND LEFT THE COURT.

1. All that we know of Yin Sze is that he was a man of Ts'e. Julien properly blames Noel for translating 尹士 by '*literatus cognomine Yin*,' as if 士 were here the noun—'a

不可、然且至、則是干澤也、千里而見王、不遇故去、三宿而後出晝、是何濡滯也、士則茲不悅。○二節 高子以告。○三節 曰、夫尹士惡知予哉、千里而見王、是予所欲也、不遇故去、豈予所欲哉、予不得已也。○四節 予三宿而後出晝、於予心猶以爲速、王庶幾改之、王如改諸、則必反予。○五節 夫出

gence. If he knew that he could not be made such, and came notwithstanding, that shows he was seeking his own benefit. He came a thousand *le* to wait on the king; because he did not find in him a ruler to suit him, he took his leave, but how dilatory and lingering was his departure, stopping three nights before he quitted Chow! I am dissatisfied on account of this."

2. The disciple Kaou informed Mencius *of these remarks*.

3. *Mencius* said, "How should Yin Sze know me! When I came a thousand *le* to wait on the king, it was what I desired to do. When I went away because I did not find in him a ruler to suit me, was that what I desired to do? I felt myself constrained to do it.

4. "When I stopped three nights before I quitted Chow, in my own mind I still considered my departure speedy. I was hoping that the king might change. If the king had changed, he would certainly have recalled me.

scholar.' But when he adds that it is here to be pronounced *che*, to mark that it is a name, this is what neither the dictionary nor any commentary mentions. 語,—low. 3d tone,=告. 干澤, 'to seek for favours,' *i.e.*, his own benefit. See Ana. II. xviii. 不遇, see Bk. I. Pt. II. xvi. 3. 玆=此, 'this.' What Sze chiefly means to charge against Mencius is the lingering character of his departure. 3. Mencius was constrained to leave by the conviction forced on him that he could not in Ts'e carry his principles into practice. 王庶幾, (up. 1st tone) 改之, lit., 'The king fortunately near to change it.' This was the thought at the time in Mencius' mind, and 庶幾='I hoped,' 'I was looking for.' 諸=之. 4. =然後 'then, and not till then' 浩然,—see Part I. ii. 11. 舍=捨, up. 2d tone. 由=猶. 用 is by many taken as simply=以;—'the king is after all competent to do good,' but 用 expresses more than that. 予日望之,

晝、而王不予追也、予然後浩然有歸志、予雖然、豈舍王哉、王由足用爲善、王如用予、則豈徒齊民安、天下之民舉安、王庶幾改之、予日望之、○六節予豈若是小丈夫然哉、諫於其君而不受、則怒悻悻然見於其面、去則窮日之力、而後宿哉。○七節尹士聞之曰、士誠小人也。一節

[十三]孟子去齊。充虞路問曰夫子

5. "When I quitted Chow, and the king had not sent after me, then, and only till then, was my mind resolutely bent on returning *to Tsow*. But, notwithstanding that, how can *it be said that* I give up the king? The king, after all, is one who may be made to do what is good. If he were to use me, would it be for the happiness of the people of Ts'e only? It would be for the happiness of the people of the whole empire. I am hoping that the king will change. I am daily hoping for this.

6 "Am I like one of your little-minded people? They will remonstrate with their prince, and on *their remonstrance not* being accepted, they get angry, and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will stop for the night."

7. When Yin Sze heard this explanation, he said, "I am indeed a small man."

CHAPTER XIII. 1. When Mencius left Ts'e, Ch'ung Yu question-

conveys in itself no more than the translation, but the king's change of course involved Mencius' recal to Ts'e. I am inclined to think that the verbs in this par. should be translated in the past tense, and that we have in it merely an amplification of Mencius' thoughts before he quitted Chow. 5. Compare with this par. Confucius' defence of Kwan Chung, Ana. XIV. 18.

CH. 13. MENCIUS' GRIEF AT NOT FINDING AN OPPORTUNITY TO DO THE GOOD WHICH HE COULD. 1. Ch'ung Yu,—the same mentioned in ch. vii. Though Ch'ung Yu attributes the maxim 不怨天不尤人 to his master, we find it in Confucius: see Ana. XIV. xxxvi. 3. '500 years,'—this is speaking in very round and loose numbers, even if we judge from the

若有不豫色然、前日虞聞諸夫子曰、君子不怨天、不尤人。○二節曰、彼一時、此一時也。○三節五百年、必有王者興、其閒必有名世者。○四節由周而來、七百有餘歲矣、以其數則過矣、以其時考之則可矣。○五節夫天未欲平治天下也、如欲平治天下、當今之世、舍我其誰也、吾何爲不豫哉。

ed him upon the way, saying, "Master, you look like one who carries an air of dissatisfaction in his countenance. But formerly I heard you say—'The superior man does not murmur against Heaven, nor grudge against men.'"

2. *Mencius* said, "That was one time, and this is another.

3. "It is a rule that a true Imperial sovereign should arise in the course of five hundred years, and that during that time there should be men illustrious in their generation.

4. "From the commencement of the Chow dynasty till now, more than 700 years have elapsed. Judging numerically, the date is past. Examining the *character of the present* time, we might *expect the rise of such individuals in it.*

5. "But Heaven does not yet wish that the empire should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?"

history of China prior to Mencius. 其閒, 'during them,' but the meaning is—at the same time with the sovereign shall arise men able to assist him. 名世＝有 or 著名于世.

4. The Chow dynasty lasted altogether 867 years, and Mencius died, according to some accounts, at the age of 102, in the 2d year of the last century, little more than 50 years removed from the extinction of the dynasty. 以其時考之則可矣, *lit.*, 'By the time examining it, then may,' *i.e.*, such things may be.

5. 舍我其誰, *lit.*, 'Letting me go, then who?' Comp. last chap. p. 4, and many other places, where Mencius speaks of what he could accomplish. On the reference to the will of Heaven, comp. Ana. VIII. v. 3.

〔十四章〕〔一節〕孟子去齊、居休。公孫丑問曰、仕而不受祿、古之道乎。〔二節〕曰、非也、於崇、吾得見王、退而有去志、不欲變、故不受也。〔三節〕繼而有師命、不可以請、久於齊、非我志也。

CHAPTER XIV. 1. When Mencius left Ts'e, he dwelt in Hew. *There* Kung-sun Ch'ow asked him, saying, "Was it the way of the ancients to hold office without receiving salary?"

2. *Mencius replied*, "No; when I first saw the king in Ts'ung, it was my intention, on retiring from the interview, to go away. Because I did not wish to change this intention, I declined to receive any salary.

3. "Immediately after, came orders for the collection of troops, when it would have been improper for me to beg permission to leave. But to remain *so* long in Ts'e was not my purpose."

CH. 14. THE REASON OF MENCIUS' HOLDING AN HONORARY OFFICE IN TS'E WITHOUT SALARY, THAT HE WISHED TO BE FREE IN HIS MOVEMENTS. 1. Hew was in the present district of T'ang (滕) in the department of Yen-chow. Kung-sun Ch'ow's inquiry was simply for information. This appears from the 非 with which it is answered. 2. Ts'ung must be the name of a place in Ts'e, which cannot be more exactly determined. It is not to be confounded with the ancient principality or barony of the same name. 得見 is evidently =始見. 3. 師命 may be as in the translation, or—'the appointment to the position of a Tutor,' *i.e.*, honorary adviser to the king. This is the interpretation of the glossarist of Chaou K'e, and is perhaps preferable to the former.

BOOK III.

T'ĂNG WĂN KUNG. PART I.

滕文公章句上

第一章 滕文公爲世子、一節 將之楚、過宋、而見孟子。○二節 孟子道性善、言必稱堯舜。○三節 世子自楚反、復見孟子。孟子曰、世子疑吾言乎、夫道、一而已矣。○四節 成覸謂齊景公曰、彼丈夫也、我丈

CHAPTER I. 1. When the duke Wăn of T'ăng was Crown-prince, having to go to Ts'oo, he went by way of Sung, and visited Mencius.

2. Mencius discoursed to him how the nature *of man* is good, and, when speaking, always made laudatory reference to Yaou and Shun.

3. When the Crown-prince was returning from Ts'oo, he again visited Mencius. Mencius said to him, "Prince, do you doubt my words? The path is one, and only one.

4. "Shing Kan said to the duke King of Ts'e, 'They were men. I am a man. Why should I stand in awe of them?' Yen Yuen said,

TITLE OF THIS BOOK.—滕文公, 'The duke Wăn of T'ăng.' The Book is so named from the duke Wăn, who is prominent in the first three chapters. Chaou K'e compares this with the title of the 15th Book of the Analects.

CH. 1. HOW ALL MEN BY DEVELOPING THEIR NATURAL GOODNESS MAY BECOME EQUAL TO THE ANCIENT SAGES. 1. The duke Wăn of T'ăng,—see I. Pt. II. xiii. Wăn is the posthumous title. The Crown-prince's name appears to have been Hwang (宏). Previous to the Han dynasty, the heirs-apparent of the emperors and the princes of States were called indifferently 世子 and 太子. Since then, 太子 has been confined to the imperial heir. The title of 世子 was given, it is said, 欲其世世不絶 to indicate the wish that the succession should be unbroken *from generation to generation.* Ts'oo and T'ăng bordering on each other, the prince must have gone out of his way to visit Mencius. In the 'Topography of the Four Books, Cont.', it is said;—'Since T'ăng and Ts'oo adjoined, so that one had only to lift his feet to pass into Ts'oo, why must the crown-prince go round about, a distance of more than 350 *le*, to pass by the capital of Sung? The reason was that Mencius was there, and the prince's putting himself to so much trouble, in going and returning, shows his worthiness.'

2. 道=言, a verb, 'to speak or discourse about.' 必, not 'necessarily,' but 'he made it a point.' 稱 is taken by Choo He and others in the sense of 'to appeal to.' This is supported by par. 3, but the word itself has only the meaning in the translation, with which, more-

夫也、吾何畏彼哉、顏淵曰、舜何人也、予何人也、有為者亦若是。公明儀曰、文王、我師也、周公豈欺我哉。○五節 今滕絶長補短、將五十里也、猶可以為善國、書曰、若藥不瞑眩、厥疾不瘳。

第二章 一節 滕定公薨、世子謂然友曰、昔者孟子嘗與我言於宋、於心終不忘、今也不幸、至於大

'What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was.' Kung-ming E said, 'King Wăn is my teacher. How should the duke of Chow deceive me *by those words?*'

5. "Now, T'ăng, taking its length with its breadth, will amount, I suppose, to fifty *le*. *It is small, but* still sufficient to make a good kingdom. It is said in the Book of History, 'If medicine do not raise a commotion in the patient, his disease will not be cured by it.'"

CHAPTER II. 1. When the duke Ting of T'ăng died, the Crown-prince said to Yen Yew, "Formerly, Mencius spoke with me in Sung, and in my mind I have never forgotten *his words*. Now, alas!

over, Chaou K'e agrees. 3. 道一而已, 一道 seems here to be used as in the Chung Yung, i. 1,—'an accordance with this nature is called the Path,' but viewed here more in the consummation of high sageship and distinction to which it leads, which may be reached by treading it, and which can be reached in no other way. We have here for the first time the statement of Mencius' doctrine, which he subsequently dwells so much on, that 'the nature of man is good.' 4. Of Shing Kan we only know what is here said. 彼丈夫,—彼 referring to the sages. 丈夫,—used for 'man' or 'men,' with the idea of vigour and capability. Kung-ming E was a disciple first of Tsze-chang, and then of Tsăng Sin. 文王我師 would appear to have been a remark originally of Chow-kung, which E appropriates and vindicates on that high authority.

5. 絶長補短,—'cutting the long to supplement the short.' Observe the force of 將, as in the translation. 猶—implying—'It is small, but still.' 善國, comp. ch. iii:—'a good kingdom' is such an one as is there described. 若藥云云,—see the Shoo-king, IV. viii. Sect. I. 8. 瞑, read *mëen*, low. 3d tone.

CH. 2. HOW MENCIUS ADVISED THE DUKE OF T'ANG TO CONDUCT THE MOURNING FOR HIS FATHER. 1. 薨 is the proper term to

故、吾欲使子問於孟子、然後行事。○二節然友之鄒問於孟子。孟子曰、不亦善乎、親喪固所自盡也。曾子曰、生事之以禮、死葬之以禮、祭之以禮、可謂孝矣。諸侯之禮、吾未之學也、雖然、吾嘗聞之矣、三年之喪、齊疏之服、飦粥之食、自天子達於庶人、三代共之。○三節然友反命、定

this great duty to my father devolves upon me; I wish to send you to ask the advice of Mencius, and then to proceed to its *various* services."

2. Yen Yew *accordingly* proceeded to Tsow, and consulted Mencius. Mencius said, "Is this not good? In discharging the funeral duties to parents, men indeed feel constrained to do their utmost. The philosopher Tsăng said, 'When parents are alive, they should be served according to propriety; when they are dead, they should be buried according to propriety; and they should be sacrificed to according to propriety:—this may be called filial piety.' The ceremonies to be observed by the princes I have not learned, but I have heard *these points*:—that the three years' mourning, the garment of coarse cloth with its lower edge even, and the eating of congee, were equally prescribed by three dynasties, and binding on all, from the emperor to the mass of the people."

3. Yen Yew reported the execution of his commission, and *the prince* determined that the three years' mourning should be observed.

express the death of any of the princes of the empire. Yen Yew had been the prince's Grand-tutor (太傅); I suppose that 然 is the surname. 大故 is a phrase applied to the funeral of, and mourning for, parents;—'the great cause, or matter.' 2. 之鄒,—之 is the verb,=往. 不亦善乎,—spoken with reference to the prince's sending to consult him on such a subject. 親喪固所自盡,—comp. Ana. XIX. xvii. The words attributed to Tsăng Sin were originally spoken by Confucius; see Ana. II. v. Tsăng may have appropriated them, and spoken them, so as to make them be regarded as his own, or, what is more likely, Mencius here makes a slip of memory. 齊, up. 1st tone, read *tsze*. See Con. Ana. IX. ix. 飦, as used in the text, read like and=饘, denotes congee, like 粥 but made thicker. 3

爲三年之喪、父兄百官皆不欲、曰、吾宗國、魯先君莫之行、吾先君、亦莫之行也、至於子之身而反之、不可、且志曰、喪祭從先祖、曰、吾有所受之也。○四節 謂然友曰、吾他日未嘗學問、好馳馬試劍、今也、父兄百官、不我足也、恐其不能盡於大事、子爲我問孟子。然友復之鄒、

His aged relatives, and the body of the officers, did not wish that it should be so, and said, "The former princes of Loo, that kingdom which we honour, have, none of them, observed this practice, neither have any of our own former princes observed it. For you to act contrary to their example is not proper. Moreover, the History says,—'In the observances of mourning and sacrifice, ancestors are to be followed,' meaning that they received those things from a *proper* source *to hand them down*."

4. *The prince said again* to Yen Yew, "Hitherto, I have not given myself to the pursuit of learning, but have found my pleasure in horsemanship and sword-exercise, and now I don't come up to the wishes of my aged relatives and the officers. I am afraid I may not be able to discharge my duty in the great business *that I have*

反命, 'returned the commission,' *i.e.*, reported his execution of it and the reply. 世子 must be understood as the subject of 定. 父兄, 'his fathers and brethren,' *i.e.*, his uncles and elderly ministers of the ducal family. The phrase is commonly applied by Chinese to the elders of their own surname, whatever be the degrees of their relationship. 吾宗國,—the ducal house of T'ang was descended from one of the sons of king Wăn (Shuh-sew, 叔繡), but by an inferior wife, while Chow-kung, the ancestor of Loo, was in the true imperial line, the author of all the civil institutions of the dynasty, and hence all the other States ruled by descendants of king Wăn were supposed to look up to Loo. That Chow-kung and the first rulers of T'ang had not observed the three years' mourning is not to be supposed. The crown-prince's remonstrants are wrong in attributing to them the neglect of later dukes. 志,—what particular 'history' they refer to is not known. 吾有所受之,—吾 is to be understood as spoken in the person of the ancestors, and I have therefore rendered it by 'they.' Chaou K'e, however, says that some made this a reply of the prince:—'The prince said, *I have one (i.e., Mencius) from whom I received it.*' — 4. 不我足=不以我足滿其意, as in the translation. 恐其不能,—'I am afraid of the not being able, &c.' It is the sen-

問孟子。孟子曰、然、不可以他求者也、孔子曰、君薨、聽於冢宰、歠粥、面深墨、卽位而哭、百官有司、莫敢不哀、先之也、上有好者、下必有甚焉者矣、君子之德風也、小人之德草也、草尚之風必偃、是在世子。○五節然友反命。世子曰、然、是誠在我、五月居廬、未有命戒、百官族人、

entered on; do you *again* consult Mencius for me." *On this*, Yen Yew went again to Tsow, and consulted Mencius. Mencius said, "It is so, but he may not seek *a remedy* in others, *but only in himself*. Confucius said, 'When a prince dies, his successor entrusts the administration to the prime minister. He sips the congee. His face is of a deep black. He approaches the place *of mourning*, and weeps. Of all the officers and inferior ministers there is not one who will presume not to join in the lamentation, he setting them this example. What the superior loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between the wind and grass. The grass must bend, when the wind blows upon it.' The business depends on the prince."

5. Yen Yew returned with this answer to his commission, and the prince said, "It is so. The matter does indeed depend on me." So for five months he dwelt in the shed, without issuing an order or a caution. All the officers and his relatives said, "He may be said to understand *the ceremonies*." When the time of interment ar-

timent of the prince himself, and 恐 must be translated in the first person, and not in the third, as Julien does. In the 其 there is a reference to his antecedents, as occasioning the present difficulty. 不可以他求 is taken by Chaou K'e, 'You may not seek (to overcome their opposition) by any other way, (but carrying out what you have begun).' Choo He's view, as in the translation, is better. In the quotations from Confucius, Mencius has blended different places of the Analects together, and enlarged them to suit his own purpose, or, it may be, the text of the Ana. was different in his time. See Con. Ana. XIV. xviii: XII. xiv. 卽位而哭,—the 位 is the place where the coffin lay, during the five months that elapsed between the death and interment. 5. The 廬 was a shed, built of boards and straw, outside the centre door of the palace, against the surrounding wall, which the mourning prince

可謂曰知、及至葬、四方來觀之、顏色之戚、哭泣之哀、弔者大悅。

〔三章〕一節滕文公問為國。

二節孟子曰、民事不可緩也、詩云、晝爾于茅、宵爾索綯、亟其乘屋、其始播百穀。

三節民之為道也、有恆

rived, from all quarters of the state, they came to witness it. Those who had come *from other states* to condole with him, were greatly pleased with the deep dejection of his countenance and the mournfulness of his wailing and weeping.

CHAPTER III. 1. The duke Wăn of T'ăng asked *Mencius* about *the proper way of* governing a kingdom.

2. Mencius said, "The business of the people may not be remissly attended to. It is said in the Book of Poetry,

'In the day-light go and gather the grass,
And at night twist your ropes;
Then get up quickly on the roofs;—
Soon must we begin sowing *again* the grain.'

3. "The way of the people is this.—If they have a certain livelihood, they will have a fixed heart. If they have not a certain

tenanted till the interment: see the Le-ke, XXII. ii. 16. 可謂曰知, is supposed by Choo He, with reason, to be corrupted or defective. I have translated as if it were 曰可謂知.—Choo He introduces here the following remarks from the commentator Lin (林):—'In the time of Mencius, although the rites to the dead had fallen into neglect, yet the three years' mourning, with the sorrowing heart and afflictive grief, being the expression of what really belongs to man's mind, had not quite perished. Only, sunk in the slough of manners becoming more and more corrupt, men were losing all their moral nature without being conscious of it. When duke Wăn saw Mencius, and heard him speak of the goodness of man's nature, and of Yaou and Shun, that was the occasion of moving and bringing forth his better heart, and on this occasion,—of the death of his father,—he felt sincerely all the stirrings of sorrow and grief. Then, moreover, when his older relatives and his officers wished not to act as he desired, he turned inwards to reprove himself, and lamented his former conduct which made him not be believed in his present course, not presuming to blame his officers and relatives:—although we must concede an extraordinary natural excellence and ability to him, yet his energy in learning may not be impeached. Finally, when we consider how with what decision he finally acted, and how all, near and far, who saw and heard him, were delighted to acknowledge and admire his conduct, we have an instance of how, when that which belongs to all men's minds is in the first place exhibited by one, others are brought, without any previous purpose, to the pleased acknowledgment and approval of it:—is not this a proof that, it is indeed true that *the nature of man is good?*'

CH. 3. MENCIUS' COUNSELS TO THE DUKE OF T'ANG FOR THE GOVERNMENT OF HIS KINGDOM. AGRICULTURE AND EDUCATION ARE THE CHIEF THINGS TO BE ATTENDED TO, AND THE FIRST AS AN ESSENTIAL PREPARATION FOR THE SECOND.

1. 為, in the sense of 治, 'to govern.'

2. By 民事, 'the business of the people,' is intended husbandry. For the ode, see the She-king, I. xv. Ode I. st. 7, written, it is said, by Chow-kung, to impress the emperor Ching with

產者、有恆心、無恆產者、無恆心、苟無恆心、放辟邪侈、無不爲已、及陷乎罪、然後從而刑之、是罔民也、焉有仁人在位、罔民而可爲也。○四節 是故賢君必恭儉禮下、取於民有制。○五節 陽虎曰、爲富、不仁矣、爲仁、不富矣。○六節 夏后氏五十而貢、殷人七十而助、

livelihood; they have not a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

4. "Therefore, a ruler who is endowed with talents and virtue will be gravely complaisant and economical, showing a respectful politeness to his ministers, and taking from the people only in accordance with regulated limits.

5. "Yang Hoo said, 'He who seeks to be rich will not be benevolent. He who wishes to be benevolent will not be rich.'

6. "The sovereign of the Hea dynasty enacted the fifty *mow* allotment, and the payment of a tax. The founder of the Yin enacted the seventy *mow* allotment, and the system of mutual aid. The

a sense of the importance and toils of husbandry. 3. Comp. I. Pt. I. vii. 19. In 民之爲道, the 道 is to be taken lightly, as if the expression were 民之爲民也,= 'As to the people's being the people,' *i.e.*, the character of the people is as follows. 4. 必,—not 'must be,' which would be inconsistent with the 賢, but 'will be,' *i.e.*, will be sure to be. The two last clauses are exegetical of 恭 and 儉. 下 must be understood of 臣, 'ministers,' in contradistinction from the 民, 'people,' in the next clause, tho' all are of course 'beneath' the ruler. 5. This Yang Hoo is the Yang Ho, of the Con. Ana. XVII. i. To accord with his unworthy character, the observation is taken in a bad sense, as a dissuasive against the practice of benevolence, while Mencius quotes it to show the incompatibility of the two aims. Great stress is laid on the 爲. 爲富, 爲仁,—'He who makes riches,—benevolence,—his business.' This force of the character would be well brought out by putting it low. 3d tone, but that would give the observation a good meaning. 6. 夏后氏, 殷人, 周人,—see Con. Ana. III. xx. By the Hea statutes, every husbandman.—head of a family.—received 50 *mow*, and paid the pro-

周人百畝而徹、其實、皆什一也、徹者、徹也、助者、藉也。龍子曰、治地莫善於助、莫不善於貢、貢者、校數歲之中以爲常、樂歲、粒米狼戾、多取之、而不爲虐、則寡取之、凶年、糞其田而不足、則必取盈焉、爲民父母、使民盻盻然、將終歲勤動、不得以養其父母、又稱貸而益

founder of the Chow enacted the hundred *mow* allotment, and the share system. In reality, *what was paid* in all these was a tithe. The share system means mutual division. The aid system means mutual dependence.

7. "Lung said, 'For regulating the lands, there is no better system than that of mutual aid, and none which is not better than that of taxing. By the tax system, the regular amount was fixed by taking the average of several years. In good years, when the grain lies about in abundance, much might be taken without its being oppressive, and the actual exaction would be small. But in bad years, the produce being not sufficient to repay the manuring of the fields, this system still requires the taking of the full amount. When the parent of the people causes the people to wear looks of distress, and, after the whole year's toil, yet not to be able to nourish their parents, so that they proceed to borrowing to increase their means, till the

duce of five of them to the government. This payment was the 貢. By those of Yin, 630 *mow* were divided into 9 equal allotments of 70 *mow* each, the central one being reserved for the government, and 8 families on the other allotments uniting in its cultivation. By those of Chow, to one family 100 *mow* were assigned, and ten families cultivated 1000 acres in common, dividing the produce, and paying a tenth to government. Such is the account here given by Mencius, but it is very general, and not to be taken, especially as relates to the system of the Chow dynasty, as an accurate exposition of it. More in accordance with the accounts in the *Chow Le* is his own system recommended below to Peih Chen. 7. Of the Lung quoted here, all that Chaou K'e and Choo He say, is that he was 'an ancient worthy.' 狼戾 is said to be synonymous with 狼藉, meaning 'abundant.' That this is the signification is plain enough, but how the characters come to indicate it is not clear. 狼 means 'a wolf,' and 藉 is given in connection with that character as meaning 'the appearance of things scattered about in confusion.' I can't find any signification of 戾, 'crooked, perverse, &c,' from which, as joined to 狼 we can well bring out the meaning. 盻盻

之、使老稚轉乎溝壑、惡在其爲民父母也。○八節 夫世祿滕固行之矣。○九節 詩云、雨我公田、遂及我私、惟助爲有公田、由此觀之、雖周亦助也。○十節 設爲庠、序、學、校、以教之、庠者、養也、校者、教也、序者、射也、夏曰校、殷曰序、周曰庠、學則三代共之、皆所以明人

old people and children are found lying in the ditches and water-channels:—where, *in such a case*, is his parental relation to the people?'

8. "As to the system of hereditary salaries, that is already observed in T'ăng.'

9. "It is said in the Book of Poetry,

'May the rain come down on our public field,
And then upon our private fields!'

It is only in the system of mutual aid that there is a public field, and from this passage we perceive that even in the Chow dynasty this system has been recognized.

10. "Establish *ts'ëang*, *seu*, *heŏ*, and *heaou*,—*all those educational institutions*,—for the instruction of *the people*. The name *ts'ëang* indicates nourishing *as its object; heaou* indicates teaching; and *seu* indicates archery. By the Hea dynasty, the name *heaou* was used; by the Yin, that of *seu;* and by the Chow, that of *ts'ëang*. As to the *heŏ*, they belonged to the three dynasties, *and by that name.* The object of them all is to illustrate the human relations. When

然 is taken by Chaou K'e as in the translation, and by Choo He as='an angry-looking appearance,' which does not suit so well. 稱=舉, 'to lift up,'='to proceed to.' 惡, (up. 1st tone), 在其爲民父母,—see I. Pt. I. iv. 15. 8. 夫,—low. 1st tone. 世祿,—see I. Pt II. v. 3. 9. See the Shé-king, II. vi. Ode VIII. st. 3, a description of husbandry under the Chow dynasty. 雨,—the verb, up. 3d tone. The object of the quotation is to show that the system of mutual aid obtained under the Chow as well as under the Yin dynasty, and the way is prepared for the instructions given to Peih Chen below.

10. After the due regulation of husbandry, and provision for the 'certain livelihood' of the people, must come the business of education. The *heŏ* mentioned were schools of a higher order in the capital of the empire and other chief cities of the various States. The others (校, *heaou*, low. 3d tone) were schools in the villages and smaller towns. In the Le Ke, V. v. 10, we find the *ts'ëang* mentioned in connection with the time of Shun; *seu* in con-

倫也、人倫明於上、小民親於下。〇十一節有王者起、必來取法、是爲王者師也。〇十二節詩云、周雖舊邦、其命維新、文王之謂也、子力行之、亦以新子之國。〇十三節使畢戰、問井地。孟子曰、子之君、將行仁政、選擇而使子、子必勉之、夫仁政、必自經界始、經界不正、井地

those are *thus* illustrated by superiors, kindly feeling will prevail among the inferior people below.

11. "Should a real sovereign arise, he will certainly come and take an example *from you*; and thus you will be the teacher of the true sovereign.

12. "It is said in the Book of Poetry,

'Although Chow was an old country,
It received a new destiny.'

That is said with reference to king Wăn. Do you practise those things with vigour, and you also will by them make new your kingdom."

13. *The duke afterwards* sent Peih Chen to consult *Mencius* about the nine-squares system of dividing the land. Mencius said to him, "Since your prince, wishing to put in practice a benevolent government, has made choice of you and put you into this employment, you must exert yourself to the utmost. Now, the first thing towards a benevolent government must be to lay down the boundaries. If

nection with the Hea dynasty; *heŏ* in connection with the Yin; and *Keaou* (膠) in connection with the *Chow*. There is thus a want of harmony between that passage and the account in the text. Entertainments were given to the aged at different times, and in the schools, as an example to the young of the reverence accorded by the govt. to age. So the schools were selected for the practice of archery, as a trial of virtue and skill. 人論明於上,—this can hardly mean, 'when the human relations have been illustrated by the example of superiors,' but must have reference to the inculcation of these relations by the institution of schools. The pith of Mencius' advice is—'Provide the means of education for all, the poor as well as the rich.' 12. See the She-king, III. i. Ode I. st. 1. 其命,—'the appointment,' *i.e.*, which lighted on it from Heaven. 13. To understand the 'nine-squares division of the land,' the form of the character 井 needs only to be looked at. If we draw lines to enclose it—thus, 囲—, we have a square portion of ground divided into nine equal and smaller squares. But can we suppose it possible to divide a territory in

不均、穀祿不平、是故暴君汙吏、必慢其經界、經界既正、分田制祿、可坐而定也。○十四節 夫滕壤地褊小、將爲君子焉、將爲野人焉、無君子、莫治野人、無野人、莫養君子。○十五節 請野、九一而助、國中、什一使自賦。○十六節 卿以下、必有圭田、

the boundaries be not defined correctly, the division of the land into squares will not be equal, and the produce *available for* salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries. When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease

14. "Although the territory of T'ăng is narrow and small, yet there must be in it men of a superior grade, and there must be in it country-men. If there were not men of a superior grade, there would be none to rule the country-men. If there were not country-men, there would be none to support the men of superior grade.

15. "I would ask you, in the remoter districts, observing the nine-squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

16. "From the highest officers down to the lowest, each one must have his holy field, consisting of fifty *mow*.

this way? The natural irregularities of the surface would be one great obstacle. And we find below the 'holy field,' and other assignments, which must continually have been requiring new arrangement of the boundaries.

14. 君子,—here, generally, for officers, men not earning their bread by the sweat of their brow, and the toil of their hands; see next chapter. 野人,—'country-men,'= by their toil self-supporting people generally. 將=殆; 將爲=殆必有. 15. Here the systems of all the three dynasties would seem to be employed, as the nature of the country permitted, or made advisable, their application. 野 as opposed to 國中 must be understood, as in the translation,=' the country,' 'the remoter districts.' The 九 refers to 公田 in par. 13, and the 一 to 制祿. The former would be the best way in such positions of supporting the 野人, and the latter of supporting the 君子. Similarly, the other clause. 16. 圭 is explained by Chaou K'e by 潔, and Choo He follows him, though we do not find this meaning of the term in the dictionary. The 圭田 then is 'the clean field,' and as its produce was intended to sup-

圭田、五十畝。○十七節餘夫、二十五畝。○十八節死徙、無出鄉、鄉田同井、出入相友、守望相助、疾病相扶持、則百姓親睦。○十九節方里而井、井九百畝、其中爲公田、八家皆私百畝、同養公田、公事畢、然後敢治私事、所以別野人也。○廿節此其大略也、若夫潤澤之、則在君與子矣。

17. "Let the supernumerary males have their twenty-five *mow*.

18. "On occasions of death, or removal from one dwelling to another, there will be no quitting the district. In the fields of a district, those who belong to the same nine squares render all friendly offices to one another in their going out and coming in, aid one another in keeping watch and ward, and sustain one another in sickness. Thus the people are brought to live in affection and harmony.

19. "A square *le* covers nine squares of land, which nine squares contain nine hundred *mow*. The central square is the public field, and eight families, each having its private hundred *mow*, cultivate in common the public field. And not till the public work is finished, may they presume to attend to their private affairs. This is the way by which the country-men are distinguished *from those of a superior grade*.

20. "Those are the great outlines of the system. Happily to modify and adapt it depends on the prince and you."

ply the means of sacrifice, I translate it by 'the holy field.' It was in addition to the hereditary salary mentioned in par. 8. 17. A family was supposed to embrace the grandfather and grandmother, the husband, wife, and children, the husband being the grandparents' eldest son. The extra fields were for other sons whom they might have, and were given to them when they were sixteen. When they married and became heads of families themselves, they received the regular allotment for a family. This is Choo He's account of this paragraph. 18. The moral benefits flowing from the nine-squares division of the land. 'On occasions of death,' *i.e.*, in burying. 19. Under the Chow dynasty, 100 *poo* or 'paces' made a *mow's* length, but the exact amount of the pace can hardly be ascertained. Many contend that the 50 *mow* of Hea, the 70 of Yin, and the 100 of Chow, were actually of the same dimensions. 養,—low. 3d tone, so spoken always, when the subject is the support of a superior by an inferior. 20. 若夫 (low. 1st tone),=至於. 潤澤, 'the softening and moistening,' *i.e.*, the modifying and adapting.

第四章 一節 有爲神農之言者、許行、自楚之滕、踵門而告文公曰、遠方之人、聞君行仁政、願受一廛而爲氓。文公與之處、其徒數十人、皆衣褐、捆屨、織席、以爲食。二節 陳良之徒陳相、以其弟辛、負耒耜、

CHAPTER IV. 1. There came from Ts'oo to T'ăng one Heu Hing, who gave out that he acted according to the words of Shin-nung. Coming right to his gate, he addressed the duke Wăn, saying, "A man of a distant region, I have heard that you, Prince, are practising a benevolent government, and I wish to receive a site for a house, and to become one of your people." The duke Wăn gave him a dwelling-place. His disciples, amounting to several tens, all wore clothes of haircloth, and made sandals of hemp and wove mats for a living.

2. *At the same time*, Ch'in Seang, a disciple of Ch'in Leang, and his younger brother, Sin, with their plough-handles and shares on

CH. 4. MENCIUS' REFUTATION OF THE DOCTRINE THAT THE RULER OUGHT TO LABOUR AT HUSBANDRY WITH HIS OWN HANDS. HE VINDICATES THE PROPRIETY OF THE DIVISION OF LABOUR, AND OF A LETTERED CLASS CONDUCTING GOVERNMENT. The first three paragraphs, it is said, relate how Hing, the heresiarch, and Seang his follower, wished secretly to destroy the arrangements advised by Mencius for the division of the land. The next eight parr. expose the head error of Hing, that the ruler must labour at the toils of husbandry as well as the people. From the 12th par. to the 16th, Seang is rebuked for forsaking his master, and taking up with Hing's heresy. In the last two parr., Mencius proceeds, from the evasive replies of Seang, to give the *coup de grace* to the new pernicious teachings. 1. 爲 is explained, by Chaou K'e, by 治爲, and 言 as=道, so that 爲...言者='one who cultivated the doctrines.' Most others take 爲=假託, 'making a false pretence of.' Shin-nung, 'Wonderful husbandman' is the style of the 2d of the five famous 帝, or 'emperors,' of Chinese history. He is also called Yen (炎) Te, 'the Blazing emperor.' He is placed between Fuh-he, and Hwang Te, though separated from the latter by an intervention of seven reigns, extending with his own over 515 years. If any faith could be reposed in this chronology, it would place him B.C. 3272 In the appendix to the Yih-king, he is celebrated as the Father of husbandry. Other traditions make him the Father of medicine also. 之滕,—之 is the verb,=往. 踵, in the dict., after Chaou K'e, is explained by 至, 'came to' Choo He says that 踵門=足至門. 廛 and 氓, see Pt. II. v. 5, but the meaning of 廛 here is different, denoting the ground assigned for the dwelling of a husbandman. 衣 (up. 3d tone), 褐,—it would appear from par. 4, that this 'haircloth' was a very inartificial structure, not woven at least with any art. 屨,—'sandals of hemp,' opposed to 屝, which were made of grass, and 履 which were made of leather. 捆 is explained by 扣椓, 'to beat and hammer.' 席 properly denotes single mats made of rushes (莞蒲). This manufacture of sandals and mats is supposed in the 備旨 to have been only a temporary employment of Hing's followers till lands should be assigned

而自宋之滕、曰、聞君行聖人之政、是亦聖人也、願為聖人氓。○三節陳相見許行而大悅、盡棄其學而學焉、陳相見孟子、道許行之言、曰、滕君、則誠賢君也、雖然、未聞道也、賢者與民並耕而食、饔飧而治、今也滕有倉廩府庫、則是厲民而以自養也、惡得賢○四節孟子曰、許子必

their backs, came from Sung to T'ăng, saying, "We have heard that you, Prince, are putting into practice the government of the *ancient* sages, *showing that* you are likewise a sage. We wish to become the subjects of a sage."

3. When Ch'in Seang saw Heu Hing, he was greatly pleased with him, and, abandoning entirely whatever he had learned, became his disciple. Having an interview with Mencius, he related to him *with approbation* the words of Heu Hing to the following effect:—'The prince of T'ăng is indeed a worthy prince. He has not yet heard, however, the *real* doctrines *of antiquity*. Now, wise and able princes should cultivate the ground equally and along with their people, and eat *the fruit of their labour*. They should prepare their own meals, morning and evening, while at the same time they carry on their government. But now, *the prince of* T'ăng has his granaries, treasuries, and arsenals, which is an oppressing of the people to nourish himself.—How can he be deemed a *real* worthy prince?"

4. Mencius said, "I suppose that Heu Hing sows grain and eats

them. 2. Of the individuals mentioned here, we know nothing more than can be gathered from this chapter. The 耜, or share, as originally made by Shin-nung, was of wood. In Mencius' time, it had come to be made of iron; see par. 4. 之滕—之 as above. 3. 道許行之言,—道 is the verb,=稱述. 賢者,—as in I. Pt. I. ii. 1. 饔飧 denote the morning and evening meals, but must be taken here as verbs, signifying the preparation of those meals. If 倉 and 廩 are to be distinguished, the latter is a granary for rice, the former for other grain. 養, low. 3d tone. The object of Heu Hing in these remarks would be to invalidate Mencius' doctrine given in the last chap., par. 14, that the ruler must be supported by the countrymen. 4. Observe the force of 必...乎

種粟而後食乎。曰、然。許子必織布而後衣乎。曰、否。許子衣褐。曰、許子冠乎。曰、冠。曰、奚冠。曰、冠素。曰、自織之與。曰、否、以粟易之。曰、許子奚爲不自織。曰、害於耕。曰、許子以釜甑爨、以鐵耕乎。曰、然。自爲之與。曰、否、以粟易之。

五節 以粟易械器者、不爲厲陶冶、陶冶亦以其械器易粟者、豈爲厲農夫哉、且

the produce. Is it not so?" "It is so," was the answer. "I suppose *also* he weaves cloth, and wears his own manufacture. Is it not so?" "No. Heu wears clothes of haircloth." "Does he wear a cap?" "He wears a cap." "What kind of cap?" "A plain cap." "Is it woven by himself?" "No. He gets it in exchange for grain." "Why does Heu not weave it himself?" "That would injure his husbandry." "Does Heu cook his food in boilers and earthen-ware pans, and does he plough with an iron share?" "Yes." "Does he make those articles himself?" "No. He gets them in exchange for grain."

5. *Mencius then said,* "The getting those various articles in exchange for grain, is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should

as in the translation. 粟,—'millet,' but here= grain generally. 衣,—up. 3d tone. 冠素, 'His cap is plain,'—*i.e.*, undyed and unadorned. The distinction given by Choo He between 釜 and 甑 is, that the former was used for boiling, and the latter for steaming. Their composition indicates that they were made of iron and clay respectively. The 釜 was distinguished from other iron boilers by having no feet. 5. 以.....者='he who gets, &c.' 械,—properly 'stocks,' but also used synonymously with 器. I have added a sentence to bring out the force of 豈 in 豈爲厲云云. Choo He puts a point at 冶, and taking 舍 (up. 3d tone) in the sense of 止, 'only,' construes it with what follows. This is better than to join it, in the sense of house or shop, with 陶冶. Seang is here forced to make an admission, fatal to his new master's doctrine, that every man should do every thing for him-

許子何不爲陶冶、舍皆取諸其宮中而用之、何爲紛紛然、與百工交易、何許子之不憚煩。曰、百工之事、固不可耕且爲也。○六節 然則治天下、獨可耕且爲與、有大人之事、有小人之事、且一人之身、而百工之所爲備、如必自爲而後用之、是率天下而路也、故曰、或勞心、或勞力、勞心者治人、勞力者

such a thing be supposed? And moreover, why does not Heu act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble?" *Ch'in Seang replied*, "The business of the handicraftsman can by no means be carried on along with the business of husbandry."

6. *Mencius resumed*, "Then, is it the government of the empire which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, *whatever articles he can require* are ready to his hand, being produced by the various handicraftsmen:—if he must first make them for his own use, this way of doing would keep the whole empire running about upon the roads. Hence, there is the saying, 'Some labour with their minds, and some labour with their strength. Those who labour with their minds govern others; those who labour with their

self. The only difficulty is with the 且, which here='but.' The two preceding sentences are Mencius' affirmations, and he proceeds—'But Heu Hing denies this. Why then does he not himself play the potter and founder, &c?' 6. In 一人之身,而百工之所作備, the construction is not easy. The correct meaning seems to be that given in the translation. Some take 備 in the sense of 'are all required,' which would make the construction simpler:—'for a single person even, all the productions of the handicraftsmen are necessary.' So, in the paraphrase of the 日講:—'Reckoning in the case of a single individual, for his clothes, his food, and his dwelling-place, the productions of the various workers must all be completed

治於人、治於人者、食人、治人者食於人、天下之通義也。七節當堯之時、天下猶未平、洪水橫流、氾濫於天下、草木暢茂、禽獸繁殖、五穀不登、禽獸偪人、獸蹄鳥跡之道、交於中國、堯獨憂之、舉舜而敷治焉、舜使益掌火、益烈山澤而焚之、禽獸逃匿、禹疏九河、瀹濟漯而注

strength are governed by others. Those who are governed by others support them; those who govern others are supported by them.' This is a principle universally recognized.

7. "In the time of Yaou, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made a universal inundation. Vegetation was luxuriant, and birds and beasts swarmed. The various kinds of grain could not be grown. The birds and beasts pressed upon men. The paths marked by the feet of beasts and prints of birds, crossed one another throughout the Middle kingdom. To Yaou alone this caused anxious sorrow. He raised Shun to office, and measures to regulate the disorder were set forth. Shun committed to Yih the direction of the fire to be employed, and Yih set fire to, and consumed, *the forests and vegetation on* the mountains and *in* the marshes, so that the birds and beasts fled away to hide themselves. Yu separated the nine streams, cleared the courses of the Tse and T'ǎh, and led them all to the sea. He

in sufficiency, and then he has abundantly every thing for profitable employment, and can without anxiety support his children and parents.' This gives a good enough meaning in the connection, but the signification attached to 備 is hardly otherwise authorised. 而路,—'and road them'=奔走道路. 食,—low. 3d tone, *tsze*. 7. 天下猶未平 carries us back to the time antecedent to Yaou, and 天下 is to be taken in the sense of 'world,' or 'earth.' There is the idea of a wild confused, chaotic, state, on which the successive sages had been at work, without any great amount of success. Then in the next par. we have How-tseih doing over again the work of Shin-nung and teaching men husbandry. We can hardly go beyond Yaou for the founding of the Chinese empire. The various questions which would arise here, however, will be found discussed in the first part of the Shoo-king. It is only necessary to observe in reference to the calamity here spoken of, that it is not presented as the consequence of a deluge, or sudden accumulation of water, but from the natural river-channels being all broken up and disordered

諸海、決汝漢、排淮泗、而注之江、然後中國可得而食也、當是時也、禹八年於外、三過其門而不入、雖欲耕得乎、○八節 后稷教民稼穡、樹藝五穀、五穀熟、而民人育、人之有道也、飽食煖衣、逸居而無教、則近於禽獸、聖人有憂之、使契爲司徒、教以

opened a vent also for the Joo and Han, and regulated the course of the Hwae and Sze, so that they all flowed into the Këang. When this was done, it became possible for the people of the Middle kingdom to *cultivate the ground and* get food for themselves. During that time, Yu was eight years away from his home, and though he thrice passed the door of it, he did not enter. Although he had wished to cultivate the ground, could he have done so?

8. "The Minister of agriculture taught the people to sow and reap, cultivating the five kinds of grain. When the five kinds of grain were brought to maturity, the people all enjoyed a comfortable subsistence. Now men possess a moral nature; but if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the sage *Shun*, and he appointed Seĕ to be the Minister of instruction, to teach the relations of humanity:—how, between father and son, there should be affection; between

橫,—low. 3d tone, 'disobedient,' 'unreasonable.' 五穀, 'the five kinds of grains, are 稻, 黍, 稷, 麥, and 菽, 'paddy, millet, panicled millet, wheat, and pulse,' but each of these terms must be taken as comprehending several varieties under it. 中國, in opposition to 天下, is the portion of country which was first settled, and regarded as a centre to all surrounding territories. 堯獨憂之,—the 獨 seems to refer to Yaou's position as emperor, in which it belonged to him to feel this anxiety. For the labours of Shun, Yih and Yu, see the Shoo-king, Parts I., II., III. 濟,—up. 2d tone. 漯,=read T'ǎh. The nine streams all belonged to the Ho, or Yellow river. By them Yu led off a portion of its vast surging waters. The Keang is the Yang-tsze. Choo He observes that of the rivers mentioned as being led into the Keang only the Han flows into that stream, while the Hwae receives the Joo and the Sze, and makes a direct course to the sea. He supposes an error on the part of the recorder of Mencius' words. 8. How-tseih, now received as a proper name, is properly the official title of Shun's Minister of agriculture, K'e (棄). 契, (read Sëĕ) was the name of his Minister of instruction. For these men and their works, see the Shoo-king, Pt. II. 藝,—used synonymously with 蓺,=種, to

人倫、父子有親、君臣有義、夫婦有別、長幼有序、朋友有信、放勳曰、勞之、來之、匡之、直之、輔之、翼之、使自得之、又從而振德之、聖人之憂民如此、而暇耕乎。

○九節 堯以不得舜爲己憂、舜以不得禹皐陶爲己憂、夫以百畝

sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity. The highly meritorious *emperor* said to him, 'Encourage them; lead them on; rectify them; straighten them; help them; give them wings:—thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them.' When the sages were exercising their solicitude for the people in this way, had they leisure to cultivate the ground?

9. "What Yaou felt giving him anxiety, was the not getting Shun. What Shun felt giving him anxiety was the not getting Yu and Kaou-yaou. But he whose anxiety is about his hundred *mow* not being properly cultivated, is a *mere* husbandman.

plant,' or 'sow.' 人之有道也,—I have translated according to Choo He's view of the meaning, in which he is now universally followed, so far as I know. It requires the understanding, however, of 然 or 但 before the next clause, which does not appear to me to be admissible. Chaou K'e, or at least his paraphrast, understands it thus:—'Thus, men were provided with a proper course for their nourishment. They might be well fed and clothed, but with all this, if they are not taught, they become, &c.' This avoids the harshness of understanding any thing before 飽, but the interpretation, otherwise, is not natural. May we not take 人之有道也 as synonymous with the clause 民之爲道也, in ch. iii. par. 2? The translation would then be—"Now, the way of men is this:—if they are well fed, &c.' 聖人 is supposed to be plural,—'the sages.' This, however, cannot be, as the 使 immediately following must be understood with reference to Shun only. What has made 聖人 be taken as plural, is that the instructions addressed to Sëë are said to be from 放 (up. 2d tone) 勳, which are two of the epithets applied to Yaou in the opening sentence of the Shoo-king, who is therefore supposed to be the speaker. Yet it was Shun who appointed Sëë, and gave him his instructions, and may not Mencius intend *him* by 'The highly meritorious'? The address itself is not found in the Shoo-king. 勞 and 來 are both low. 3d tone. In 夫婦有別, 別 is the up. 4th tone,='separate functions,' according to which the husband is said to preside over all that is external, and the wife over all that is internal, while to the former it belongs to lead, and to the latter to follow. 9. An illustration of the 有大人之事, 有小人之事, in par. 6. 易,—read *e*, low. 3d tone, in the sense of 治 (low. 1st tone).

之不易爲己憂者、農夫也。○十節分人以財、謂之惠、教人以善、謂之忠、爲天下得人者、謂之仁、是故以天下與人易、爲天下得人難。○十一節孔子曰、大哉、堯之爲君、惟天爲大、惟堯則之、蕩蕩乎、民無能名焉、君哉、舜也、巍巍乎、有天下、而不與焉、堯舜之治天下、豈無所用其心哉、亦不用於耕耳。○十二節吾聞用夏變夷者、未聞變於夷者也、陳

10. "The imparting by a man to others of his wealth, is called 'a kindness.' The teaching others what is good, is called 'the exercise of fidelity.' The finding a man who shall benefit the empire, is called 'benevolence.' Hence to give the empire to another man would be easy; to find a man who shall benefit the empire is difficult.

11. "Confucius said, 'Great indeed was Yaou as a sovereign. It is only heaven that is great, and only Yaou corresponded to it. How vast was his virtue.' The people could find no name for it. Princely indeed was Shun! How majestic was he, having possession of the empire, and yet seeming as if it were nothing to him!' In their governing the empire, were there no subjects on which Yaou and Shun employed their minds? There were subjects, only they did not employ their minds on the cultivation of the ground.

12. "I have heard of men using *the doctrines of* our great land to change barbarians, but I have never yet heard of any being changed

10. 爲,—low. 3d tone, 'on behalf of,'=who shall benefit. 易,—read as above, but meaning 'easy.' The difficulty spoken of arises from this, that to find the man in question requires the finder to go out of himself, is beyond what is in his own power. The reader must bear in mind that 仁 is the name for the highest virtue, the combination of all possible virtues. Comp. Ana. VI. xxviii. 11. See Con. Ana. VIII. xviii. and xix., which two chapters Mencius blends together with omissions and alterations. Observe the force of 亦 in the last clause. It='there were subjects, on which they employed their minds, but still, &c.' 12. 夏, and 夷,—used as in Con. Ana. III

良、楚產也、悅周公仲尼之道、北學於中國、北方之學者、未能或之先也、彼所謂豪傑之士也、子之兄弟、事之數十年、師死、而遂倍之。〇十三節 昔者、孔子沒、三年之外、門人治任將歸、入揖於子貢、相嚮而哭、皆失聲、然後歸、子貢反、築室於場、獨居三年、然後歸、他日、子夏、子張、子游、以有若似聖人、欲以

by barbarians. Ch'in Leang was a native of Ts'oo. Pleased with the doctrines of Chow-kung and Chung-ne, he came northwards to the Middle kingdom and studied them. Among the scholars of the northern regions, there was perhaps none who excelled him. He was what you call a scholar of high and distinguished qualities. You and your brother followed him some tens of years, and when your master died, you have forthwith turned away from him.

13. "Formerly, when Confucius died, after three years had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Tsze-kung, as they looked towards one another, they wailed, till they all lost their voices. After this they returned to their homes, but Tsze-kung went back, and built a house for himself on the altar-ground, where he lived alone *other* three years, before he returned home. On another occasion, Tsze-hea, Tsze-chang, and Tsze-yew, thinking that Yew Jŏ resembled the sage, wished to render to him

v. 先,—the verb, up. 3d tone. 子之兄弟,—not 'your brothers,' but as in the translation; comp. par. 2. 倍=背.—Observe how Ts'oo, is here excluded from 'The Middle kingdom of Mencius' time. 13. On the death of Confucius, his disciples remained by his grave for three years, mourning for him as for a father but without wearing the mourning dress. 治任,—both low. 1st tone, 'looked after their burdens.' Tsze-kung had acted to all his co-disciples as master of the ceremonies. Hence they took a formal leave of him. 場 is a flat place, an area scooped out upon the surface, and used primarily to sacrifice upon. Here it denotes such an area formed upon the sage's grave. On Yew Jŏ's resemblance to Confucius, see the Book of Rites, II. Pt. I. iii. 4. 彊,—low. 2d

所事孔子事之、彊曾子、曾子曰、不可、江漢以濯之、秋陽以暴之、皜皜乎、不可尚已、○十四節 今也南蠻鴃舌之人、非先王之道、子倍子之師而學之、亦異於曾子矣、○十五節 吾聞出於幽谷、遷于喬木者、未聞下喬木而入於幽谷者、○十六節 魯頌曰、戎狄是膺、荊舒是懲、周公方且膺之子是之學、亦爲不善變矣、○十七節 從

the same observances which they had rendered to Confucius. They tried to force the disciple Tsăng to join with them, but he said, 'This may not be done. What has been washed in the waters of the Keang and Han, and bleached in the autumn sun:—how glistening is it! Nothing can be added to it.'

14. "Now here is this shrike-tongued barbarian of the south, whose doctrines are not those of the ancient kings. You turn away from your master and become his disciple. Your conduct is different indeed from that of the philosopher Tsăng.

15. "I have heard of *birds* leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys.

16. "In the Praise-songs of Loo it is said,

'He smote the barbarians of the west and the north,
He punished King and Seu.'

Thus Chow-kung would be sure to smite them, and you become their disciple again; it appears that your change is not good."

tone. 暴—low. 4th tone, *puh*. 皜,—read *haou*, low 2d tone, or *kaou*, up. 2d. 尚=加. Comp. 無以尚之, Ana. IV. vii. 1. 14. 鴃,—'the shrike,' or butcher bird,' a strong epithet of contempt or dislike, as applied to Heu Hing. 倍,—as above. 15. 下,—used as a verb, low 3d tone. 16. See the Book of Poetry, IV. ii. Ode IV. st. 6. The two clauses quoted refer to the achievements of the duke He. Mencius uses them as if they expressed the approbation of his ancestor Chow-kung. 17. 賈,—read *keu*

許子之道、則市賈不貳、國中無僞、雖使五尺之童適市、莫之或欺、布帛長短同、則賈相若、麻縷絲絮輕重同、則賈相若、五穀多寡同、則賈相若、屨大小同、則賈相若。

○十八節 曰、夫物之不齊、物之情也、或相倍蓰、或相什伯、或相千萬、子比而同之、是亂天下也、巨屨小屨同賈、人豈爲之哉、從許子之道、相率而爲僞者也、惡能治

17. *Ch'in Seang said*, "If Heu's doctrines were followed, then there would not be two prices in the market, nor any deceit in the kingdom. If a boy of five cubits were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with *bundles of* hemp and silk, being of the same weight; with the different hanks of grain, being the same in quantity; and with shoes which were of the same size."

18. *Mencius* replied, "It is the nature of things to be of unequal quality. Some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the empire into confusion. If large shoes and small shoes were of the same price, who would make them? For people to follow the doctrines of Heu, would be for them to lead one another on to practise deceit. How can they avail for the government of a State?"

up. 3d tone=價. 五尺之童,—see Con. Ana. VIII. vi 麻縷絲絮 must be joined together, I think, in pairs, in opposition to the 布帛 above, the manufactured articles. 縷 is explained, in the 說文, by 綫, 'threads,' and may be used of silk or flax. 絮 is explained, also in the 說文, by 敝緜, 'spoiled, or bad, floss.' Its general application is to floss of an inferior quality. 18. 倍,—different from that in parr. 12. 15, meaning 'as much again.' 相 相去, are separated from each other, or 'are to each other as.' The size of the shoes is mentioned as a thing more palpable

國家。

第五章　一節　墨者夷之、因徐辟而求見孟子。孟子曰、吾固願見、今吾尙病、病愈、我且往見、夷子不來。二節　他日、又求見孟子、孟子曰、吾今則可以見矣、不直、則道不見、我且直之、吾聞夷子墨者、墨之治喪也、以薄爲其道也、夷子思以易天下、豈以爲非是

CHAPTER V　1. The Mihist, E Che, sought, through Seu Peih, to see Mencius. Mencius said, "I indeed wish to see him, but at present I am still unwell. When I am better, I will myself go and see him. E need not come here *again*."

2. Next day, *E Che* again sought to see Mencius. Mencius said, "To day I am able to see him. But if I do not correct his errors, the *true* principles will not be fully evident. Let me first correct him. I have heard that E is a Mihist. Now Mih considers that in the regulation of funeral matters a spare simplicity should be the rule. E thinks with *Mih's doctrines* to change *the customs of* the empire;—how does he regard them as if they were wrong, and not

than their quality, and exposing more easily the absurdity of Heu's proposition.

CH. 5. HOW MENCIUS CONVINCED A MIHIST OF HIS ERROR, THAT ALL MEN WERE TO BE LOVED EQUALLY, WITHOUT DIFFERENCE OF DEGREE. 1. Mih, by name 翟, (read *Teih*), was a heresiarch between the times of Con. and Men. His distinguishing principle was that of universal and equal love, which he contended would remedy all the evils of society. See next part, ch. ix, *et al.* (It has been contended lately, however, by the Rev. Joseph Edkins, that Mencius' account of Mih's views is unfair. See Journal of the North-China Branch of the Royal Asiatic Society, No. II. Some of Mih's writings remain, and I hope to be able to procure a copy, in time to give some notice of them in the prolegomena.) 徐辟 (read *Peih* or *P'eih*) was a disciple of Mencius. The philosopher, acc. to the opinion of Choo He, was well enough, but feigned sickness, and told E Che that he need not come again to see him to try his sincerity. It is to be understood that Che had intimated that he was dissatisfied with his Mihism, and Mencius would be guided in his judgment of his really being so, by testing his desire to get an interview with him. It is difficult to express the force of the particle 且. 'Myself' comes near it. 夷子不來 is Mencius' remark, and Chaou K'e is wrong, when he carries it on to the next par., and construes—'E in consequence did not then come, but another day, &c.' 2. 他日, 'another day;' probably, 'next day.' The repetition of the application satisfied Mencius that Che was really anxious to be instructed. 直, Choo He says,=盡言以相正, 'to expound the truth fully to correct him.' 不

而不貴也、然而夷子葬其親厚、則是以所賤事親也。

三節 徐子以告夷子、夷子曰、儒者之道、古之人若保赤子、此言何謂也、之則以爲愛無差等、施由親始。徐子以告孟子、孟子曰、夫夷子信以爲人之親其兄之子、爲若親其鄰之赤子乎、彼有取爾也、赤子匍匐將入井、

honour them? Notwithstanding his views, E buried his parents in a sumptuous manner; and so he served them in the way which *his doctrines* discountenance."

3. The disciple Seu informed E of these remarks. E said, "*Even according to* the principles of the learned, we find that the ancients *acted towards the people*, 'as if they were watching over an infant.' What does this expression mean? To me it sounds that we are to love *all* without difference of degree; but the manifestation *of love* must begin with our parents." Seu reported this reply to Mencius, who said, "Now, does E really think that a man's affection for the child of his brother is *merely* like his affection for the infant of a neighbour? What is to be laid hold of in that *expression* is simply this:—that if an infant crawling about is about to fall into a well,

見,—見, low. 3d tone. 我且直之,—且 is here=將, 'will.' The 備旨 says that 對未遽見言, 'it is used with reference to the not readily granting E an interview.' Mencius wanted to put the applicant right, before conversing with him. We are to suppose that, after the acknowledgment in the concl. par., he admitted E to his presence. This principle about conducting funerals, or mourning generally, in a spare and inexpensive manner, was a subordinate point of Mih's teaching, and Mencius knowing that E Che had not observed it, saw how he could lead him on from it to see the error of the chief principle of the sect. 貴 and 賤 are both verbs. 3. Che attempts to show that the classical doctrine likewise had the principle of equal and universal love. See the 若保赤子, quoted in the 'Great Learning,' Comm. ix. 2. 之則,—之 is the name of the speaker. 差, read *ts'ze*, 'uneven.' 差等,—'uneven degrees.' E Che does not attempt to vindicate the sumptuous interment of his parents;—he says 施由始親, not knowing what to say. 夫,—low. 1st tone. 彼有取爾(=耳)也, with what follows, requires to be supplemented by the reader:—'The child's falling into the well being thus from no perverse intent, but the consequence of its helplessness, people will all try to save it; and the

非赤子之罪也、且天之生物也、使之一本、而夷子二本、故也。四節 蓋上世、嘗有不葬其親者、其親死、則舉而委之於壑、他日過之、狐狸食之、蠅蚋姑嘬之、其顙有泚、睨而不視、夫泚也、非爲人泚、中心達於面目、蓋歸反

it is no crime in the infant. Moreover, Heaven gives birth to creatures in such a way that they have one root, and E makes them to have two roots. This is the cause *of his error.*

4. "And, in the most ancient times, there were some who did not inter their parents. When their parents died, they took them up and threw them into some water-channel. Afterwards, when passing by them, *they saw* foxes and wild-cats devouring them, and flies and gnats biting at them. The perspiration started out upon their foreheads, and they looked away, unable to bear the sight. It was not on account of other people that this perspiration flowed. The emotions of

people, liable to offend in ignorance, are to be dealt with in the same way;—to be instructed and watched over. This is all that we can find in the words which he quotes.' Chaou K'e makes 彼 refer to E Che:—'he only takes a part of the meaning. He loses the scope of the whole, and clings to the word infant.' This is ingenious, but does not seem sound. The 'one root' is the parents (and the seed in reference to inanimate things, but the subject is all about men, and hence the 備旨 says that 物 is to be taken as=人), to whom therefore should be given a peculiar affection. Mih saying that other men should be loved as much, and in the same way, as parents, made two roots. The 故 is quite enigmatic, but it is explained as I have done. 4. 蓋, not exactly 'for,' but as a more general continuative. Julien translates the first clause:—'*Porro in superioribus seculis nondum erant qui sepelirent suos parentes,*' and he blames Noel for rendering—'*quidam filii parentes suos tumulo non mandabant.*' Mencius,' he says, 'is treating of all men, and not of some only.' I cannot, however, get over the 者, which would seem to require the rendering given by Noel. Reference is made indeed to the highest antiquity (上世), when the sages had not yet delivered their rules of ceremonies, but from the clause 非爲人泚 we may infer that even then all were not equally unobservant of what was proper. 過,—up. 1st tone. The passing by is not to be taken as fortuitous. Their natural solicitude brought them to see how it was with the bodies. The 狐 is 'the fox.' 狸 or 貍 is a name given to diff. animals. We have the 貓狸, or 'wild cat;' the 風狸, which appears to be the 'raccoon;' and others. 姑, says Choo He, has no meaning, but is a drawl between the words before and after it. Some would take it for 蛄, a kind of cricket. 非爲人泚,—comp. 非所以要譽云云, II. Pt. I. vi. 3. 中心,—'their middle heart,' the very centre of their being. 蓋歸,—蓋='and forthwith,

虆梩而掩之、掩之、誠是也、則孝子仁人之掩其親、亦必有道矣。五節 徐子以告夷子、夷子憮然爲閒曰、命之矣。

their hearts affected their faces and eyes, and instantly they went home, and came back with baskets and spades and covered the bodies. If *the covering them thus* was indeed right, you may see that the filial son and virtuous man, in interring *in a handsome manner* their parents, act according to a proper rule."

5. The disciple Seu informed E of what Mencius had said. E was thoughtful for a short time, and then said, "He has instructed me."

but what follows contains a proof of what is said before—中心云云. 反虆梩,—'overturned baskets and shovels,' *i.e.*, of earth. 虆,—read *lo* (not *lui*, as enjoined in the tonal notes in most edd. of Mencius), low. 1st tone. The meaning of 梩 is obscure; that of a spade or shovel (wooden, of course) is given, however, to it. The conclusion of the argument is this, that what affection prompted in the first case, was prompted similarly in its more sumptuous exhibition in the progress of civilization. If any interment was right, a handsome one must be right also. 5. 憮然, in the dict., is explained, as 'the appearance of being surprised.' In Ana. XVIII. vi. 4, Choo He explains the phrase by 悵然, 'vexed-like.' I have there translated—'with a sigh.' 命之,—之 is again the speaker's name. 命 is in the sense of 教, 'to instruct.'

BOOK III.

T'ĂNG WĂN KUNG. PART II.

滕文公章句下

第一章 一節 陳代曰、不見諸侯、宜若小然、今一見之、大則以王、小則以霸、且志曰、枉尺而直尋、宜若可爲也。○二節 孟子曰、昔齊景公田、招虞人以旌、不至、將殺之、志士不忘在溝壑、勇

CHAPTER I. 1. Ch'in Tae said *to Mencius*, "In not *going to* wait upon any of the princes, you seem to me to be standing on a small point. If now you were once to wait upon them, the result might be so great that you would make one of them emperor, or, if smaller, that you would make one of them chief of all the other princes. Moreover, the History says, 'By bending *only* one cubit, you make eight cubits straight'. It appears to me like a thing which might be done."

2. Mencius said, "Formerly, the duke King of Ts'e, once when he was hunting, called his forester to him by a flag. *The forester* would not come, *and the duke* was going to kill him. *With*

CH. 1. HOW MENCIUS DEFENDED THE DIGNITY OF RESERVE, BY WHICH HE REGULATED HIS INTERCOURSE WITH THE PRINCES OF HIS TIME. To understand the chapter, it must be borne in mind, that there were many wandering scholars in the days of Mencius, men who went from court to court, recommending themselves to the various princes, and trying to influence the course of events by their counsels. They would stoop for place and employment. Not so with our philosopher. He required that there should be shown to himself a portion of the respect which was due to the principles of which he was the expounder. 1. Ch'in Tae was one of Mencius' disciples. 不見=不往見. 宜若小然,='in reason is as if it were small-like.' 大 is said to be 大用, 'if you were greatly employed,' and 小=小用. It is better to take these terms as in the translation. The clauses must be expanded—大則以其君王,小則以其君霸. 王,—low. 3d tone. 志,—see Pt. I. ii. 3. The 'thing that might be done' is Mencius' going to wait on the princes. 2. The 虞人 was an officer as old as the time of Shun, who appoints Yih (益), Shoo-king, II. i. 22, saying that 'he could rightly superintend the birds and beasts of the fields and trees on his hills, and in his forests.' In the Chow Le, XVII. vi., we have an account of the office, where it appears, that, on occasion of a great hunting, the forester had to clear the paths, and set up flags for the hun

士不忘喪其元、孔子奚取焉、取非其招不往也、如不待其招而往、何哉。○三節且夫枉尺而直尋者、以利言也、如以利、則枉尋直尺而利、亦可爲與。○四節昔者、趙簡子使王良與嬖奚乘、終日而不獲

reference to this incident, Confucius said, 'The determined officer never forgets *that his end may be* in a ditch or a stream; the brave officer never forgets that he may lose his head.' What was it *in the forester* that Confucius thus approved? He approved his not going *to the duke*, when summoned by the article which was not appropriate to him. If one go *to see the princes* without waiting to be invited, what can be thought of him?

3. "Moreover, *that sentence*, 'By bending *only* one cubit, you make eight cubits straight,' is spoken with reference to the gain *that may be got.* If gain be the object, then, if it can be got by bending eight cubits to make one cubit straight, may we likewise do that?

4. "Formerly, the officer Chaou Keen made Wang Leang act as charioteer for his favourite He, when, in the course of a whole day,

ters to collect around. There the charges are the 'hills,' and 'marshes,' and here. acc. to Chaou K'e and Choo He, they were the 'preserves and parks.' In those times, the various officers had their several tokens, which the prince's messenger bore when he was sent to call any of them. A forester's token was a fur cap, and the one in the text would not answer to a summons with a flag. See the incident in the 左傳, 昭公, 二十年, where the details however, and Confucius' judgment on it, are different. It is there said:—'The prince of Ts'e was hunting in Pei and summoned the forester with *a bow.* As the forester did not come, the prince had him seized, when he excused himself saying, *In the huntings of former princes,* 大夫 *have been summoned with a banner;* 士, *with a bow; and the forester with a fur cap. As I did not see the fur cap, I did not venture to approach.* The duke on this dismissed the man. Chung-ne said, *He observed the law of his office, rather than the ordinary rule of answering the summons. Superior men will approve of his act.* 田,—used for 畋 or 佃. The observations which must be taken as made by Confucius are found nowhere else. 元,—here=首, 'the head.' 不忘 is a difficult phrase in the connection. I have made the best of it I could. The first 其招 is plain enough—the summons appropriate to him, *i.e.*, to a forester. We cannot lay so much stress, however, on the 其 in the same phrase in the last sentence, the subject of the chapter being the question of Mencius' waiting on the princes without being called by them at all. 3. 且夫 (low. 1st tone) is more forcible and argumentative than 且 alone. 如以利=如以計利爲心. The question in 亦可爲與 is an appeal to Tae's own sense of what was right. Admit what he asked in par. 1, any amount of evil might be done that good might come. Was he prepared to allow that? 4. Chaou Keen (簡 was the posthumous epithet. His name was 鞅, *Yang*) was a noble of Tsin, in the times of Confucius, and Wang Leang was his charioteer, famous for his skill. Leang

一禽、嬖奚反命曰、天下之賤工也、或以告王良、良曰、請復之、彊而後可、一朝而獲十禽。嬖奚反命曰、天下之良工也。簡子曰、我使掌與女乘、謂王良、良不可、曰、吾爲之範我馳驅、終日不獲一、爲之詭遇、一朝而獲十。詩云、不失其馳、舍矢如破、我不貫與小人乘、請辭。

they did not get a single bird. The favourite He reported this result, saying, 'He is the poorest charioteer in the world.' Some one told this to Wang Leang, who said, 'I beg leave to *try* again.' By dint of pressing, this was accorded to him, when in one morning they got ten birds. The favourite, reporting this result, said, 'He is the best charioteer in the world.' Këen said, 'I will make him always drive your carriage for you.' When he told Wang Leang so, *however*, Leang refused, saying, 'I *drove* for him, strictly observing the proper rules for driving, and in the whole day he did not get one *bird*. I *drove* for him so as deceitfully to intercept *the birds*, and in one morning he got ten. It is said in the Book of Poetry,

There is no failure in the management of their horses;
The arrows are discharged surely, like the blows of an axe.

I am not accustomed to drive for a mean man. I beg leave to decline the office.'

appears in the histories of the time—the 左傳, and 國語—by difft. names. He is called 郵無恤, 郵無正, 郵良, as well as 王良. See the 四書摭餘說, *in loc.* 與=爲, 'for,' and 乘 (low. 3d tone), 'a carriage,' is used as a verb, 'to drive a carriage.' 反命,—See Pt I. ii. 3. It is a phrase of form. 工,—'a mechanic,' 'an artist;' here='a charioteer.' 請復 (low. 3d tone) 之— I beg to *again* it.' 彊,—low. 2d. tone. 掌與女(=汝)乘—'to manage the chariot-driving for you.' It is not common in Chinese to separate, as here, the verb and its object. 良不可, 'Leang might not,' *i.e.*, might not be induced to take the office. 吾爲 (low. 3d tone) 之範我馳驅, 'I for him *law-ed* my racing my horses and whipping them.' 詩云,—see the She King, II. iii. Ode V. st 6. Literally the two lines are 'They err not in the galloping; they let go the arrows, as if rending.' 舍,—upper 3d tone. 貫,—used for 慣. 5. 比,—low. 3d tone, in

五節 御者、且羞與射者比、比而得禽獸、雖若丘陵、弗爲也、如枉道而從彼、何也、且子過矣、枉己者、未有能直人者也。

第二章 一節 景春曰、公孫衍、張儀、豈不誠大丈夫哉、一怒而諸侯懼、安居而天下熄。二節 孟子曰、是焉得爲大丈夫乎、子未學禮乎、丈夫之冠也、父

5. "*Thus* this charioteer even was ashamed to bend improperly to the will of *such an* archer. Though, by bending to it, they would have caught birds and animals enow to form a hill, he would not do so. If I were to bend my principles and follow those *princes*, of what kind would my conduct be? And you are wrong. Never has a man who has bent himself been able to make others straight."

CHAPTER II. 1. King Ch'un said *to Mencius*, "Are not Kung-sun Yen and Chang E really great men? Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the empire."

2. Mencius said, "How can such men be great men? Have you not read the Ritual *Usages?*—'At the capping of a young man, his

the sense of 'to flatter.' 丘陵,—to be taken together, 'a mound,' 'a hill.' The 彼,—'that or those,' referring to 諸侯 in par. 1. We must supply *I*, as the nominative to 枉. The concluding remark is just, but hardly consistent with the allowances for their personal misconduct which Mencius was prepared to make to the princes.

CH. 2. MENCIUS' CONCEPTION OF THE GREAT MAN. 1. King Ch'un was a man of Mencius' days, 'a practiser of the art of up-and-across' (爲縱橫之術者), *i.e.*, one who plumed himself on his versatility. Kung-sun Yen and Chang E were also men of that age, natives of Wei (魏), and among the most celebrated of the ambitious scholars, who went from State to State, seeking employment, and embroiling the princes. See the 'Historical Records,' Book C, 列傳, ch. x. 丈夫,—see Pt. I. i. 4. The phrase is used, however, in the next par., for 'a grown up youth.' 熄 has the opposite meanings of 'feeding a fire,' and 'extinguishing a fire.' The latter is its meaning here. 2. 是,—referring to Yen and E with what is said about them above. 焉,—the interrogative, up. 1st tone. The 'Rites' or 'Book of Rites,' to which Mencius here chiefly refers, is not the compilation now received among the higher classics, under the name of the Le Ke, but the Le E (禮儀). He throws various passages together, and, according to his wont, is not careful to quote correctly.

命之、女子之嫁也、母命之、往送之門、戒之曰、往之女家、必敬必戒、無違夫子、以順爲正者、妾婦之道也。三節居天下之廣居、立天下之正位、行天下之大道、得志、與民由之、不得志、獨行其道、富貴不能淫、貧賤不能移、威武不能屈、此之謂大丈夫。

father admonishes him. At the marriage of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words, *You are going to your home. You must be respectful; you must be careful. Do not disobey your husband.*' Thus, to look upon compliance as their correct course is the rule for women.

3. "To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire *for office*, to practise his principles for the good of the people; and when that desire is disappointed, to practise them alone; to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend:—these characteristics constitute the great man."

In the Le E, not only does her mother admonish the bride, but her father also, and his concubines, and all to the effect that she is to be obedient, though the husband (here called 夫子) is not expressly mentioned. See the 儀禮註疏, Bk. 11. pp. 49. 50. For the ceremonies of capping, see the same, Bk. I. In 送之門, and, more especially, in 往之女(汝)家 the 之 joins the verbs and nouns, as if it were='to,' or the verb,=往. 妾婦 are to be taken together,—'a concubine-woman. Mencius uses the term 妾, in his contempt for Yen and E, who, with all their bluster, only pandered to the passions of the princes. Obedience is the rule for all women, and specially so for secondary wives.

3. 'The wide house of the world' is *benevolence* or *love*, the chief and home of all the virtues; 'the correct seat' is *propriety*; and 'the great path' is *righteousness*. 與民由之 (the 之 refers to the virtues so metaphorically indicated),—'walks according to them, along with the people.' The paraphrase in the 日講 says:—'Getting his desire, and being employed in the world, he comes forth, and carries out these principles of benevolence, propriety, and righteousness, towards the peo-

第三章 一節 周霄問曰、古之君子仕乎。孟子曰、仕、傳曰、孔子三月無君、則皇皇如也、出疆、必載質、公明儀曰、古之人、三月無君則弔。二節 三月無君則弔、不以急乎。三節 曰、士之失位也、猶諸侯之失國家也、禮曰、諸侯耕助、以供粢盛、

CHAPTER III. 1. Chow Seaou asked *Mencius* saying, "Did superior men of old time take office?" Mencius replied, "They did. The Record says, 'If Confucius was three months without *being employed by some* sovereign, he looked anxious and unhappy. When he passed from the boundary of a State, he was sure to carry with him his proper gift of introduction.' Kung-ming E said, 'Among the ancients, if an officer was three months unemployed by a sovereign, he was condoled with.'"

2. *Seaou said*, "Did not this condoling, on being three months unemployed by a sovereign, show a too great urgency?"

3. *Mencius* answered, "The loss of his place to an officer is like the loss of his kingdom to a prince. It is said in the Book of Rites, 'A prince ploughs himself, and is assisted *by the people*, to supply

ple, and pursues them along with them.' 此之謂,—'this is what is called.'

CH. 3. OFFICE IS TO BE EAGERLY DESIRED, AND YET IT MAY NOT BE SOUGHT BUT BY ITS PROPER PATH. It will be seen that the questioner of Mencius in this chapter, a man of Wei, and one of the wandering scholars of the time, wished to condemn the philosopher for the dignity of reserve which he maintained in his intercourse with the various princes. Mencius does not evade any of his questions, and very satisfactorily vindicates himself. 1. 傳,—low. 3d tone, the 'Record;' whatever it was, it is now lost. 無君,—'without a sovereign.' *i.e.*, without office. 皇皇如 is 'the appearance of one who is seeking for something and can't find it.' It is appropriate to a mourner in the first stages of grief after bereavement. 質,—read *che*, up. 3d tone, synonymous with 贄. Every person waiting on another,—a superior,—was supposed to pave his way by some introductory gift, and each official rank had its proper article to be used for that purpose by all belonging to it. See the Le-ke, I. Pt. II. iii. 18. Confucius carried this with him, that he might not lose any opportunity of getting to be in office again. Kung-ming E, we are told by Chaou K'e, was 'a worthy,' but of what time and what state, we do not know. An individual of the same surname is mentioned, Ana. XIV. xiv. Julien translates 不弔 incorrectly by—'*tunc in luctu erant.*' The paraphrase of the 日講 says:—'Then people all came to condole with and to comfort them.' 2. 以 is to be taken as synonymous with 已.

3. 國家,—the State, embracing the families of the nobles. In his quotations from the Le Ke, Mencius combines and adapts to his purpose, with more, however, than his usual freedom, different passages. See Bk. XXIV. ii. parr. 5, 7, and Bk. V. iii. par. 9. Choo He, to

夫人蠶繅、以爲衣服、犧牲不成、粢盛不潔、衣服不備、不敢以祭、惟士無田、則亦不祭、牲殺器皿、衣服不備、不敢以祭、則不敢以宴、亦不足弔乎。○四節 出疆必載質、何也。○五節 曰、士之仕也、猶農夫之耕也、農夫豈爲出疆、舍其耒

the millet *for sacrifice.* His wife keeps silk-worms, and unwinds their cocoons, to make the garments *for sacrifice.*' If the victims be not perfect, the millet not pure, and the dress not complete, he does not presume to sacrifice. 'And the scholar who, *out of office,* has no *holy* field, in the same way, does not sacrifice.' The victims for slaughter, the vessels, and the garments, not being all complete, he does not presume to sacrifice, and then neither may he dare to feel happy.' Is there not here sufficient ground also for condolence?"

4. *Seaou again asked,* "What was the meaning of *Confucius'* always carrying his proper gift of introduction with him, when he passed over the boundaries *of the State where he had been?*"

5. "An officer's being in office," was the reply, "is like the ploughing of a husbandman. Does a husbandman part with his plough, because he goes from one State to another?"

illustrate the text, gives another summary of the passages in the Le Ke, thus:—'It is said in the Book of Rites, The princes had their special field of 100 *mow,* in which, wearing their crown, with its blue flaps turned up, they held the plough to commence the ploughing, which was afterwards completed with the help of the common people. The produce of this field was reaped and stored in the ducal granary, to supply the vessels of millet in the ancestral temple. They also caused the family women (世婦) of their harem to attend to the silkworms, in the silkworm house attached to the State mulberry trees, and to bring the cocoons to them. These were then presented to their wives, who received them in their sacrificial headdress and robe, soaked them, and thrice drew out a thread. They then distributed the cocoons among the ladies of the three palaces, to prepare the threads for the ornaments on the robes to be worn in sacrificing to the former kings and dukes.' 盛,—low. 1st tone, 'the millet placed in the sacrificial vessel. 犧牲,—牲, the victim, whatever it might be; 犧, the victim, as pure and perfect. The officer's field is the 圭 field, Pt. I. iii. 16. 器皿 together=vessels. Choo He says the 皿 were the covers of the 器. 以宴,—'to feast,'=to feel happy.—The argument is that it was not the mere loss of office which was a proper subject for grief and condolence, but the consequences of it, especially in not being able to continue his proper sacrifices, as here set forth. 5. 舍,—up. 2d tone. 耒耜,—see Pt. I. iv. p. 3. 6. 'The

耜哉。○六節曰、晉國、亦仕國也、未嘗聞仕如此其急、仕如此其急也、君子之難仕何也。曰、丈夫生、而願爲之有室、女子生、而願爲之有家、父母之心、人皆有之、不待父母之命、媒妁之言、鑽穴隙相窺、踰牆相從、則父母國人皆賤之、古之人未嘗不欲仕也、又惡不由其道、不由其道而往者、與鑽穴隙之類也。

6. *Seaou* pursued, "The kingdom of Tsin is one, as well as others, of official employments, but I have not heard of any being thus earnest about being in office. If there should be this urgency about being in office, why does a superior man make any difficulty about the taking it?" *Mencius* answered, "When a son is born, what is desired for him is that he may have a wife; when a daughter is born, what is desired for her is that she may have a husband. This feeling of the parents is possessed by all men. If *the young people*, without waiting for the orders of their parents, and the arrangements of the go-betweens, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them. The ancients did indeed always desire to be in office, but they also hated being so by any improper way. To go *to get office* by an improper way is of a class with *young people's* boring holes."

kingdom of Tsin,'—see I. Pt. I. v. 1. 君子之難仕,—by the 君子 Seaou evidently intends Mencius himself, who, however, does not notice the insinuation. 丈夫 and 女子,—here simply 'a son,' 'a daughter.' 爲, low. 3d tone. A man marrying is said 有室, 'to have an apartment,' and a woman marrying, 有家, 'to have a family,' or 'home.' 媒妁之言,—see the Chow Le, XIV. vii; the She-king, I. viii. Ode VI. st. 6. The law of marriage here referred to by Mencius still obtains, and seems to have been the rule of the Chinese race from time immemorial. 相從,—從=就. 惡,—up. 3d tone, the verb. 而往,—往 往見諸侯.

第四章 一節 彭更問曰、後車數十乘、從者數百人、以傳食於諸侯、不以泰乎。孟子曰、非其道、則一簞食不可受於人、如其道、則舜受堯之天下、不以爲泰、子以爲泰乎。二節 曰、否、士無事而食、不可也。三節 曰、子不通功易事、以羨補不足、則農有餘粟、女有餘布、子如通之、則梓匠輪輿、皆

CHAPTER IV. 1. P'ang Kăng asked *Mencius*, saying, "Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?" Mencius replied, "If there be not a proper ground *for taking it*, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yaou is not to be considered excessive. Do you think it was excessive?"

2. *Kăng* said, "No. But for a scholar *performing* no service to receive his support notwithstanding, is improper."

3. *Mencius* answered, "If you do not have an intercommunication of the productions of labour, and an interchange of *men's* services, so that *one from his* overplus may supply the deficiency *of another*, then husbandmen will have a superfluity of grain, and

CH. 4. THE LABOURER IS WORTHY OF HIS HIRE, AND THERE IS NO LABOURER SO WORTHY AS THE SCHOLAR WHO INFORMS MEN TO VIRTUE. 1. P'ang Kăng was a disciple of Mencius. His object in addressing him, as in this chapter, seems to have been to stir him up to visit the princes, and go into office. 乘,—low. 3d tone, following 車, as a numeral or classifier. 從者,—從, low. 3d tone, 'an attendant,' 'a follower,' not in a moral sense. 傳,—low. 3d tone, explained in the diction. by 續, 'to connect,' 'succeed to.' 以傳, 'by succession.'—The phrase is felt to be a difficult one. Sun Shih explains it thus:—'Mencius got his support from the princes, and his chariots and disciples got their support from Mencius. It came to this that the support of all was from the contributions of the princes, and hence it is said that by their mutual connection they all lived on the princes.' 簞食—食, *tsze*, low. 3d tone, 'rice cooked.' Comp. Ana. VI. ix. 堯之天下, 'Yaou's empire,' *i.e.*, the empire from Yaou. 舜 may be construed very well as the nominative to 以爲. 3. 守先王之道以待後之學者,—the paraphrase in the 合講 is:—'He firmly guards the principles of benevolence and right-

得食於子、於此有人焉、入則孝、出則弟、守先王之道、以待後之學者、而不得食於子、子何尊梓匠輪輿、而輕爲仁義者哉。四節 曰、梓匠輪輿、其志將以求食也、君子之爲道也、其志亦將以求食與。曰、子何以其志爲哉、其有功於子、可食而食之矣、且子食志乎、食功乎。曰、

women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man, who, at home, is filial, and abroad, respectful to his elders; who watches over the principles of the ancient kings, awaiting *the rise of* future learners:—and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?"

4. *P'ang Kăng* said, "The aim of the carpenter and carriage-wright is *by their trades* to seek for a living. Is it also the aim of the superior man in his practice of principles thereby to seek for a living?" "What have you to do," returned *Mencius*, "with his purpose? He is of service to you. He deserves to be supported, and should be supported. And *let me ask*,—Do you remunerate a man's intention, or do you remunerate his service." *To this Kăng* replied, "I remunerate his intention."

eousness transmitted by the ancient kings, so that they do not get obscured or obstructed by perverse discourses, but hereby await future learners, and secure their having matter of instruction and models of imitation, whereby they may enter into truth and right. Thus he continues the past and opens the way for the future, and does service to the world.' 以待, then,='for the benefit of.' The 梓 and 匠 are both workers in wood, the 梓人's work being in smaller things, such as vessels and articles of furniture, and the 匠人's in large, such as building houses, &c. The 輪人 made the wheels and also the cover of a carriage; the 輿人 the other parts. 4. Observe how appropriately 將, expressive of futurity or object, follows 志. 可食而食之,—here 食 and the three that follow, are read as in—簞食, but with a different meaning, being—'to feed' (active or passive), 'to give

食志。五節曰、有人於此、毀瓦畫墁、其志將以求食也、則子食之乎。曰、否。曰、然則子非食志也、食功也。

第五章 一節 萬章問曰、宋、小國也、今將行王政、齊楚惡而伐之、則如之何。二節 孟子曰、湯居亳、與葛爲鄰、葛伯放而不祀、湯使人問之曰、何爲不祀。曰、無以供犧牲也、湯使遺之牛羊、葛伯食

5. *Mencius* said, "There is a man here, who breaks your tiles, and draws *unsightly* figures on your walls;—his purpose may be thereby to seek for his living, but will you indeed remunerate him?" "No," said Kăng; *and Mencius then* concluded, "That being the case, it is not the purpose which you remunerate, but the work done."

CHAPTER V. 1. Wan Chang asked *Mencius*, saying, "Sung is a small State. *Its ruler* is now setting about to practise the *true* royal government, and Ts'e and Ts'oo hate and attack him. What in this case is to be done?"

2. *Mencius* replied, "When T'ang dwelt in Pŏ, he adjoined to *the State of* Kŏ, the chief of which was living in a dissolute state and neglecting *his proper* sacrifices. T'ang sent messengers to inquire why he did not sacrifice. He replied, 'I have no means of supplying the *necessary* victims.' *On this*, T'ang caused oxen and sheep to be sent to him, but he ate them, and still continued not to sacrifice.

rice to.' 5. 畫, (low. 3d tone,) 墁,—墁 means 'ornaments on walls.' He must therefore take 畫 in a bad sense, to correspond to the 毀. A man wishes to mend the roof, but he only breaks it; to ornament the wall, but he only disfigures it.

CH. 5. THE PRINCE WHO WILL SET HIMSELF TO PRACTISE A BENEVOLENT GOVERNMENT ON THE PRINCIPLES OF THE ANCIENT KINGS HAS NONE TO FEAR. 1. Wan Chang was a disciple of Mencius, the fifth book of whose Works is named from him. What he says here may surprise us, because we know that the duke of Sung (its capital was in the pres. district of Shang-hew [商邱], in the Kwei-tih department of Ho-nan), or king, as he styled himself, was entirely worthless and oppressive. See the 'Historical Records,' Book XXXVIII., 宋微子世家, towards the end. 2. Comp. I. Pt. II. iii. 1, and xi. 2. Pŏ, the capital of T'ang (though there were three places of the same name), is referred to the same department of Ho-

之、又不以祀、湯又使人問之曰、何爲不祀。曰、無以供粢盛也、湯使亳衆往爲之耕、老弱饋食、葛伯率其民、要其有酒食黍稻者奪之、不授者殺之、有童子以黍肉餉、殺而奪之、書曰、葛伯仇餉、此之謂也。○三節 爲其殺是童子而征之、四海之內、皆曰、非富天下也、爲匹夫匹

T'ang again sent messengers to ask him the same question as before, when he replied, 'I have no means of obtaining the *necessary* millet.' *On this*, T'ang sent the mass of the people of Pŏ to go and till the ground for him, while the old and feeble carried their food to them. The chief of Kŏ led his people to intercept those who were thus charged with wine, cooked rice, millet, and paddy, and took their stores from them, while they killed those who refused to give them up. There was a boy who had some millet and flesh for the labourers, who was thus slain and robbed. What is said in the Book of History, 'The chief of Kŏ behaved as an enemy to the provision-carriers,' has reference to this.

3. "Because of his murder of this boy, *T'ang* proceeded to punish him. All within the four seas said, 'It is not because he desires the riches of the empire, but to avenge a common man and woman.'

nan as the country of Kŏ, viz., that of Kwei-tih. Its site is said to have been distant from the site of the supposed capital of Kŏ only about 100 *le*, so that T'ang might easily render the services here mentioned to the 伯, chief or baron, of Kŏ. 無以供,—'no means of supplying,' *i.e.*, of obtaining. 遺, low. 3d tone, =饋. 粢盛, (low. 1st tone),—see last ch. 爲之,—爲, low. 3d tone. 饋食,—食, *tsze*, low. 3d tone. 要, up. 1st tone. We find it defined in the dict., by 'to meet with,' 'to extort,' which approximate to the meaning here. 酒食,—食, as above, low. 3d tone. 書曰,—see the Shoo-king, IV. ii. 6.—In the 四書摭餘說, *in loc.*, 王厚齊 is quoted, to the effect that if Mencius had not been thus particular in explaining what is alluded to in the words of the Shoo-king, the interpretations of them would have been endless. But that in his time there were ancient books which could be appealed to. 3. 爲,—low 3d tone. 匹夫匹婦,—'common men and women;' see Ana. XIV. xviii. 3. The phrases are understood here, however, with a special application to the father and mother of the murdered boy.

婦復讐也。〇四節湯始征、自葛載、十一征、而無敵於天下、東面而征、西夷怨、南面而征、北狄怨、曰、奚爲後我、民之望之、若大旱之望雨也、歸市者弗止、芸者不變、誅其君、弔其民、如時雨降、民大悅、書曰、徯我后、后來其無罰。〇五節有攸不爲臣、東征、綏厥士女、匪厥玄黃、紹我周王見休、惟臣附于大邑周、其

4. "When T'ang began his work of executing justice, he commenced with Kŏ, and *though* he punished eleven *princes*, he had not an enemy in the empire. When he pursued his work in the east, the rude tribes in the west murmured. So did those on the north, when he was engaged in the south. Their cry was—'Why does he make us last.' *Thus*, the people's longing for him was like their longing for rain in a time of great drought. The frequenters of the markets stopped not. Those engaged in weeding *in the fields* made no change *in their operations.* While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. It is said in the Book of History, 'We have waited for our prince. When our prince comes, we may escape from the punishments *under which we suffer.*'

5. "There being some who would not become the subjects *of Chow, king Woo* proceeded to punish them on the east. He gave tranquillity to their people, who *welcomed him* with baskets full of

Compare I. Pt. II. xi. 2. There are, however, some variations in the phrases. 載=始. The quotation in the end is from a different part of the Shoo-king. See IV. v. Section II. 6. The eleven punitive expeditions of T'ang cannot all be determined. From the She-king and Shoo-king six only are made out, while by some their number is given as 22, and 27. See the 集證, *in loc.* 5. Down to 大邑周,—the substance of this par. is found in the Shoo-king. See V. iii. 7, but this book of the Shoo-king is confessed to require much emendation in its arrangement. 士女=男女. 匪,—used for 篚. 匪厥玄黃,—'basketed their azure and yellow *silks*.' It is said: —'Heaven is azure, and Earth is yellow. King Woo was able to put away the evils of the Yin rule, and gave the people rest. He might be

君子實玄黃于匪、以迎其君子、其小人簞食壺漿、以迎其小人、救民於水火之中、取其殘而已矣。六節太誓曰、我武惟揚、侵于之疆、則取于殘、殺伐用張、于湯有光。七節不行王政云爾、苟行王政、四海之內、皆舉首而望之、欲以爲君、齊楚雖大、何畏焉。

their black and yellow silks, *saying*—'From henceforth we shall serve the sovereign of *our dynasty of* Chow, that we may be made happy by him.' So they joined themselves, as subjects, to the great city of Chow. Thus, the men of station *of Shang* took baskets full of black and yellow *silks* to meet the men of station of *Chow*, and the lower classes of the one met those of the other, with baskets of rice and vessels of congee. *Woo* saved the people from the midst of fire and water, seizing only their oppressors, *and destroying them*."

6. "In the Great Declaration it is said, 'My power shall be put forth, and invading the territories *of Shang*, I will seize the oppressor. I will put him to death to punish him:—so shall the greatness of my work appear, more glorious than that of T'ang.'

7. "*Sung* is not, as you say, practising *true* royal government, and so forth. If it were practising royal government, all within the four seas would be lifting up their heads, and looking for *its prince*, wishing to have him for their sovereign. Great as Ts'e and Ts'oo are, what would there be to fear from them?"

compared to Heaven and Earth, overshadowing and sustaining all things in order to nourish men.' 紹 (we have 昭 in the Shoo-king),—'to continue.' We must understand a 'saying,' and bring out the meaning of 紹 thus:—'Formerly we served Shang, and now we continue to serve, but our service is to Chow.' 大邑周,—lit., 'great city (or citied) Chow, is an irregular phrase. From 其君子 to the end, Mencius explains the meaning of the Shoo-king. 6. This quotation from the Shoo-king, V. i. Sect. II. 8, is to illustrate the last clause of the preceding par. 7. 云爾,—see Confucius Ana. VII. xviii. 云, however, does not here simply act as a particle closing the sentence, but also refers to the whole of Wan Chang's statement at the commencement of the conversation.

第六章 一節 孟子謂戴不勝曰、子欲子之王之善與、我明告子、有楚大夫於此、欲其子之齊語也、則使齊人傅諸、使楚人傅諸。曰、使齊人傅之。曰、一齊人傅之、衆楚人咻之、雖日撻而求其齊也、不可得矣、引而置之莊嶽之間、數年、雖日撻而求其楚、亦不可得矣。二節 子謂薛居州、善士也、使之居於王所、在

CHAPTER VI. 1. Mencius said to Tae Puh-shing, "I see that you are desiring your king to be virtuous, and I will plainly tell you *how he may be made so.* Suppose that there is a great officer of Ts'oo here, who wishes his son to learn the speech of Ts'e. Will he in that case employ a man of Ts'e as his tutor, or a man of Ts'oo?" "He will employ a man of Ts'e to teach him," said *Puh-shing.* *Mencius* went on, "If *but* one man of Ts'e be teaching him, and there be a multitude of men of Ts'oo continually shouting out about him, although *his father* beat him every day, wishing him to learn the speech of Ts'e, it will be impossible for him to do so. But in the same way, if he were to be taken and placed for several years in Chwang or Yŏh, though *his father* should beat him, wishing him to speak the language of Ts'oo, it would be impossible for him to do so.

2. "You supposed that Sëë Keu-chow was a scholar of virtue, and you have got him placed in attendance on the king. Suppose that all in attendance on the king, old and young, high and

CH. 6. THE INFLUENCE OF EXAMPLE AND ASSOCIATION. THE IMPORTANCE OF HAVING VIRTUOUS MEN ABOUT A SOVEREIGN'S PERSON.
1. Tae Puh-shing was a minister of Sung, the descendant of one of its dukes who had received the posthumous epithet of Tae, which had been adopted as their surname by a branch of his posterity. 子欲...與,—與, low. 1st tone, the interrog., implying an affirmative reply. 欲其子之齊語, 'wishes the Ts'e speech of his son,' *i.e.*, wishes his son to learn Ts'e. 諸,—interrog, as elsewhere in Mencius. 咻, read *hew*,=讙, 'shouting,' 'clamorous.' Chwang and Yŏ were two well known quarters in the capital of Ts'e, the former being the name of a street, and the latter the name of a neighbourhood; see the 四書摭餘說, *in loc.* 2. Sëë Keu-chow was also a

於王所者、長幼卑尊、皆薛居州也、王誰與爲不善、在王所者、長幼卑尊、皆非薛居州也、王誰與爲善、一薛居州、獨如宋王何。

第七章 一節 公孫丑問曰、不見諸侯、何義。孟子曰、古者、不爲臣不見。二節 段干木、踰垣而辟之、泄柳閉門而不

low, were Sëĕ Keu-chows, whom would the king have to do evil with? And suppose that all in attendance on the king, old and young, high and low, are not Sëĕ Keu-chows, whom will the king have to do good with? What can one Sëĕ Keu-chow do alone for the king of Sung?"

CHAPTER VII. 1. Kung-sun Chow asked *Mencius*, saying, "What is the point of righteousness involved in your not going to see the princes?" *Mencius* replied, "Among the ancients, if one had not been a minister *in a State*, he did not go to see *the sovereign.*

2. "Twan Kan-muh leaped over his wall to avoid the prince. Sëĕ Lew shut his door, and would not admit the prince. These two, however, *carried their scrupulosity* to excess. When *a prince* is urgent, it is not improper to see him.

minister of Sung, a descendant of one of the princes of Sëĕ, whose family had adopted the name of their original State as their surname. In the 萬姓通譜 we read:—'Tae Puh-shing said to Sëĕ Keu-chow, *It is only the virtuous scholar* (善士) *who can set forth what is virtuous, and shut up the way of what is corrupt. You are a scholar of virtue; cannot you make the king virtuous?*' But this and what follows was probably constructed from Mencius' remark, and so I prefer to take 謂 as = 'supposed,' 'believed,' not 'said.' 長,—up. 2d tone. 居於王所,—'to dwell in the king's place,' *i.e.*, to be about him.

CH. 7. MENCIUS DEFENDS HIS NOT GOING TO SEE THE PRINCES BY THE EXAMPLE AND MAXIMS OF THE ANCIENTS. 2. 何義 is not simply—'what is the meaning?' but 'what is the rightness?' Mencius, however, does not state distinctly the principle of the thing, but appeals to prescription and precedent. 不爲臣 = 未爲臣, or 未仕於其國. In the Con. Ana. XIV. xxii., we have an example of how Confucius, not then actually in office, but having been so, went to see the duke of Loo.

2. Twan Kan-muh was a scholar of Wei (魏), who refused to see the prince Wăn (文). Wăn was the posthumous title of 斯, B.C. 426—386. In the 'Historical Records,' it is mentioned that he received the writings of Tsze-hea, and never drove past Kan-muh's house, without bowing forward to the front-bar of his carriage. 辟 = 避, low. 3d tone. 之 refers to the prince Wăn. Sëĕ Lew was a scholar of Loo, who refused to admit (內 = 納) the

內、是皆已甚、迫、斯可以見矣。三節陽貨欲見孔子、而惡無禮、大夫有賜於士、不得受於其家、則往拜其門、陽貨瞯孔子之亡也、而饋孔子蒸豚、孔子亦瞯其亡也、而往拜之、當是時、陽貨先、豈得不見。四節曾子曰、脅肩諂笑、病于夏畦。子路曰、未同而言、觀其色赧赧然、非由之所知也。由是觀之、則君子

3. "Yang Ho wished to get Confucius to go to see him, but disliked doing so by any want of propriety. *As it is the rule, therefore, that* when a great officer sends a gift to a scholar, if the latter be not at home to receive it, he must go to the *officer's* to pay his respects, Yang Ho watched when Confucius was out, and sent him a roasted pig. Confucius, in his turn, watched when Ho was out, and went to pay his respects to him. At that time, Yang Ho had taken the initiative;—how could *Confucius* decline *going* to see him?

4. "The philosopher Tsăng said, 'They who shrug up their shoulders, and laugh in a flattering way, toil harder than the summer *labourer in the* fields.' Tsze-loo said, 'There are those who talk with people with whom they have no *great* community *of feeling* If you look at their countenances, they are full of blushes. I do not *desire to* know such persons.' By considering these *remarks*, the *spirit* which the superior man nourishes may be known."

duke Muh (繆); see II. Pt. II. xi. 3. The incident referred to here must have been previous to the time spoken of there. 迫斯可以見矣,—lit., 'being urgent, this (or, then) may be seen. 3. 欲見—見, it is noted here, should be read low. 3d tone, with a *hiphil* sense. Comp. Con. Ana. XVII. i. 惡,—the verb, up. 3d tone. 大夫有賜云云,—see the Le-ke, XIII. iii. 20. Mencius, however, does not quote the exact words. 亡=無, and so read. 4. 脅肩, 'to rib,' *i.e.*, to shrug, 'the shoulders.' 病, as in II. Pt. I. ii. p. 16. 夏畦=夏月治畦之人. Choo He makes 君子 to mean 'those two superior men,' referring to Tsang and Tsze-loo, but this seems to be unnecessary.

之所養、可知已矣。

第八章 一節 戴盈之曰、什一、去關市之征、今茲未能、請輕之、以待來年、然後已、何如。二節 孟子曰、今有人日攘其鄰之雞者、或告之曰、是非君子之道、曰、請損之、月攘一雞、以待來年、然後已。三節 如知其非義、斯速已矣、何待來年。

第九章 一節 公都子曰、外人皆稱夫

CHAPTER VIII. 1. Tae Ying-che said to *Mencius*, "I am not able at present and immediately to do with the levying of a tithe *only*, and abolishing the duties charged at the passes and in the markets. With your leave I will lighten, however, both the tax and the duties, until next year, and will then make an end of them. What do you think of such a course?"

2. Mencius said, "Here is a man, who every day appropriates some of his neighbour's strayed fowls. Some one says to him, 'Such is not the way of a good man;' and he replies, 'With your leave I will diminish my appropriations, and will take only one fowl a month, until next year, when I will make an end of the practice.

3. "If you know that the thing is unrighteous, then use all dispatch in putting an end to it:—why wait till next year?"

CHAPTER IX. 1. The disciple Kung-too said to *Mencius*, "Master, the people beyond *our school* all speak of you as being fond of

CH. 8. WHAT IS WRONG SHOULD BE PUT AN END TO AT ONCE, WITHOUT RESERVE AND WITHOUT DELAY. 1. Tae Ying-che was a great officer of Sung, supposed by some to be the same with Tae Puh-shing, ch. vi. Mencius had no doubt been talking with him on the points indicated; see I. Pt. II. v. 3; II. Pt I. v. 3; III. Pt. I. iii. 請, here and below, is simply the speaker's polite way of indicating his resolution. 2. 攘,—here as in Con. Ana. XIII. xviii. 君子,—here,='a good man.' 損之, 'diminish it,' *i.e.*, the amount of his captures. 3. 斯 is used adverbially,—'at once.' 已 in all the paragraphs is the verb='have done with it,' 'put an end to it.'

CH. 9. MENCIUS DEFENDS HIMSELF AGAINST THE CHARGE OF BEING FOND OF DISPUTING. WHAT LED TO HIS APPEARING TO BE SO WAS THE NECESSITY OF THE TIME. Comp. II. Pt. I. ii. Mencius would appear from this chapter to have believed that the mantle of Confucius had fallen upon him, and that his position was that of a sage, on whom it devolved to live and labour for the world. 1. 外人,—'outside men,' *i.e.*, people in general, all beyond his school, as the representative of orthodoxy in the empire.

子好辯、敢問何也。孟子曰、予豈好辯哉、予不得已也。〇二節 天下之生久矣、一治一亂。〇三節 當堯之時、水逆行、氾濫於中國、蛇龍居之、民無所定、下者爲巢、上者爲營窟、書曰、洚水警余、洚水者、洪水也。〇四節 使禹治之、禹掘地而注之海、驅蛇龍而放之菹、水

disputing. I venture to ask whether it be so." *Mencius* replied, "Indeed, I am not fond of disputing, but I am compelled to do it.

2. "A long time has elapsed since this world *of men* received its being, and there has been *along its history* now a period of good order, and now a period of confusion.

3. "In the time of Yaou, the waters, flowing out of their channels, inundated the Middle kingdom. Snakes and dragons occupied it, and the people had no place where they could settle themselves. In the low grounds they made nests for themselves, and in the high grounds they made caves. It is said in the Book of History, 'The waters in their wild course warned me.' Those 'waters in their wild course' were the waters of the great inundation.

4. "*Shun* employed Yu to reduce the waters to order. Yu dug open *their obstructed channels*, and conducted them to the sea. He drove away the snakes and dragons, and forced them into the grassy

敢問何, acc. to the gloss in the 備旨,='I venture to ask why you are so fond of disputing,' as if Kung-too admitted the charge of the outside people. But it is better to interpret as in the translation. The spirit of 予豈好辯哉 seems to be better given in English by dropping the interrogation. 2. Commentators are unanimous in understanding 天下之生 not of the material world, and taking 生 as=生民. It is remarkable, then, that Mencius, in his review of the history of mankind, does not go beyond the time of Yaou (comp. Pt. I. iv.), and that at its commencement he places a period not of good order, (治, low. 3d tone), but of confusion. 3. Mark the variations of phraseology here from Pt. I. iv. 7. 書曰,—see the Shoo-king, II. iii. 14, where for 警 we have 儆. The 'nests' were huts on high-raised platforms. In the Le-ke, IX. i. par. 8, these are said to have been the summer habitations of the earliest men, and 營窟, the winter. 營窟='artificial caves,' *i.e.*, caves hollowed out from heaps of earth raised upon the ground. 洚水 is the same as the 水逆水 above. Choo He explains it by 'deep and shoreless.' 4. 掘地,—'dug the earth,' but with the meaning in the translation. 菹 is read by Choo He *tseu*, but wrongly. With the meaning in the

由地中行、江淮河漢是也、險阻既遠、鳥獸之害人者消、然後人得平土而居之。五節堯舜既沒、聖人之道衰、暴君代作、壞宮室以爲汙池、民無所安息、棄田以爲園囿、使民不得衣食、邪說暴行又作、園囿汙池沛澤多、而禽獸至、及紂之身、天下又大亂。六節周公相武王、誅紂

marshes. *On this*, the waters pursued their course through the country, even the waters of the Keang, the Hwae, the Ho, and the Han, and the dangers and obstructions which they had occasioned were removed. The birds and beasts which had injured the people *also* disappeared, and after this men found the plains *available for them*, and occupied them.

5. "After the death of Yaou and Shun, the principles that mark sages fell into decay. Oppressive sovereigns arose one after another, who pulled down houses to make ponds and lakes, so that the people *knew* not where they could rest in quiet, and threw fields out of cultivation to form gardens and parks, so that the people could not get clothes and food. *Afterwards*, corrupt speakings and oppressive deeds became more rife; gardens and parks, ponds and lakes, thickets and marshes, became more numerous, and birds and beasts swarmed. By the time of Chow, the empire was again in a state of great confusion.

6. "Chow-kung assisted king Woo, and destroyed Chow. He smote Yen, and after three years put its sovereign to death. He

text, it is read *tseay*. 水由地中行,—'the waters travelled in the middle or bosom of the earth,' *i.e.*, were no longer spread abroad over its surface. Choo He makes 地中 = 兩涯之間, 'between their banks,' but that is not so much the idea, as that the waters pursued a course to the sea, through the land, instead of being spread over its surface. 5. In describing this period of confusion, Mencius seems to ignore the sageship of T'ang, and of the kings Wăn and Woo;—especially that of T'ang. 行,—low. 3d tone. 沛, as associated with 澤, means thick marshy jungles, where beasts could find shelter. The 水 in its composition requires that we recognize the marshiness of the thickets or cover. But this account of the empire down to the rise of the Chow dynasty implies that it was thinly peopled. 6. The kingdom of Yen referred to a portion of the

伐奄、三年討其君、驅飛廉於海隅而戮之、滅國者五十、驅虎豹犀象而遠之、天下大悅、書曰、丕顯哉、文王謨、丕承哉、武王烈、佑啟我後人、咸以正無缺。○七節世衰道微、邪說暴行有作、臣弒其君者有之、子弒其父者有之。○八節孔子懼、作春秋、春秋、天子之事也、是故孔子曰、知

drove Fei-leen to a corner by the sea, and slew him. The States which he extinguished amounted to fifty. He drove far away also the tigers, leopards, rhinoceroses, and elephants;—and the empire was greatly delighted. It is said in the Book of History, 'Great and splendid were the plans of king Wăn! Greatly were they carried out by the energy of king Woo! They are for the assistance and instruction of us who are of an after day. They are all in principle correct, and deficient in nothing.'

7. "*Again* the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.

8. "Confucius was afraid, and made the 'Spring and Autumn.' What the 'Spring and Autumn' contains are matters proper to the emperor. On this account Confucius said, 'Yes! It is the Spring

present district of K'euh-fow (曲阜) in Yen-chow in Shan-tung. Chaou K'e connects 三年討其君 with 誅紂, but it seems to belong more naturally to 伐奄. Fei-leën was a favourite minister of Chow, who aided him in his enormities. In the 'Historical Records,' Book IV., 秦本記, at the beginning, he appears as 蜚廉, but without mention of his banishment and death. The place called 'a corner by the sea' cannot be determined. And it would be vain to try to enumerate the 'fifty kingdoms,' which Chow-kung extinguished. The 夷狄, in par. 11, must be supposed to have been among them. The 'tigers, leopards, &c.,' are the animals kept by Chow, not those infesting the country, as in the more ancient periods. 書曰,—see the Shoo-king, V. xxiv. 6. 7. 行, low. 3d tone. 有作,—有 read as, and=又. 8. 'Spring and Autumn,'—annals of Loo for 242 years (B.C. 721-479), with Confucius' annotations, or rather all adapted by him to express a correct judgment on every event and actor. They

我者、其惟春秋乎、罪我者、其惟春秋乎。〇九節聖王不作、諸侯放恣、處士横議、楊朱墨翟之言盈天下、天下之言不歸楊、則歸墨、楊氏爲我、是無君也、墨氏兼愛、是無父也、無父無君、是禽獸也、公明儀曰、庖有肥肉、廐有肥馬、民有饑色、野有餓莩、此率獸而食人也、楊墨之

and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me.'

9. "*Once more*, sage emperors cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Choo and Mih Teih fill the empire. *If you listen to* people's discourses throughout it, *you will find that* they have adopted the views either of Yang or of Mih. *Now*, Yang's principle is—'each one for himself,' which does not acknowledge *the claims of* the sovereign. Mih's principle is—'to love all equally,' which does not acknowledge *the peculiar affection due to* a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming E said, 'In their kitchens, there is fat meat. In their stables, there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.'

are composed as an emperor would have composed them. As Confucius was a sage without the imperial throne, had one of the imperial sages written annals, he would have done so, as Confucius has done. Choo He quotes from the commen. Hoo (胡安國):—'Chung-ne made the *Spring and Autumn*, to lodge in it the true royal laws. There are the firm exhibition of the constant duties; the proper use of ceremonial distinctions; the assertion of *Heaven's* decree of *favour* to the virtuous; and the punishment of the guilty:—all these things, of which it may be said in brief that they are the business of the emperor.' (Comp. on Hoo's language the Shoo-king, II. iii. 7.) It was by the study of this book, therefore, that Confucius wished himself to be known, tho' he knew that he exposed himself to presumption on account of the imperial point of view from which he looked at every thing in it. This is the meaning of 罪我者其惟春秋乎, and not—'Those who condemn me (*i.e.*, bad ministers and prince) will do so on account of my condemnations of them in it,' which is the view of Chaou K'e. I have dropt the interrogations in the translation.

9. 處.—up. 2d tone, applied to a virgin dwelling in the seclusion of her apartments, and here to a scholar without public employment.

道不息、孔子之道不著、是邪說誣民、充塞仁義也、仁義充塞、則率獸食人、人將相食○十節吾爲此懼、閑先聖之道、距楊墨、放淫辭、邪說者不得作、作於其心、害於其事、作於其事、害於其政、聖人復起、不易吾言矣○十一節昔者、禹抑洪水、而天下平、周公兼夷狄、驅猛獸、而百姓寧、

If the principles of Yang and Mih are not stopped, and the principles of Confucius not set forth, then those perverse speakings will delude the people, and stop up *the path* of benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another.

10. "I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mih. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. *Their delusions* spring up in men's minds, and do injury to their practice of affairs. Shown in their practice of affairs, they are pernicious to their government. When sages shall rise up again, they will not change my words.

11. "In former times, Yu repressed the vast waters *of the inundation*, and the empire was reduced to order. Chow-kung's achievements extended even to the barbarous tribes of the west and north, and he drove away all ferocious animals, and the people enjoyed repose. Confucius completed the 'Spring and Autumn,' and rebellious ministers and villainous sons were struck with terror.

Yang Choo, called also Yang Shoo (戍), and Yang Taze-keu (子居) was an heresiarch of the times of Confucius and Laoutsze. of which last he is said to have been a disciple. In the days of Mencius, his principles appear to have been very rife. We may call his school the *selfish* school of China (爲我,—爲, low. 3d tone), as Mih's was the *transcendental*. 庖有肥肉云云,—see I. Pt. I. iv. 4. 10. 爲,—low. 3d tone 作於其心云云, see II. Pt. I. ii. 17. 11. 兼,—'embraced,' 'comprehended,' *i.e.*, among the 50 States referred to above. 賊子,—the parri-

孔子成春秋、而亂臣賊子懼。○十二節詩云、戎狄是膺、荊舒是懲、則莫我敢承、無父無君、是周公所膺也。○十三節我亦欲正人心、息邪說、距詖行、放淫辭、以承三聖者、豈好辯哉、予不得已也。○十四節能言距楊墨者、聖人之徒也。

第十章 一節 匡章曰、陳仲子豈不誠廉士哉、居於陵、三日不食、

12. "It is said in the Book of Poetry,

'He smote the barbarians of the west and the north;
He punished King and Seu;
And no one dared to resist us.'

These father-deniers and king-deniers would have been smitten by Chow-kung.

13. "I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions and banish away their licentious expressions;—and thus to carry on the work of the three sages. Do I do so because I am fond of disputing? I am compelled to do it.

14. "Whoever is able to oppose Yang and Mih is a disciple of the sages."

CHAPTER X. 1. K'wang Chang said *to Mencius*, "Is not Ch'an Chung a man of true self-denying purity? He was living in Woo-ling, and for three days was without food, till he could neither hear

cides. mentioned in par. 7. 12. See Pt. I iv. 13. The remark in the note there is equally applicable to the quotation here. 13. 詖行,—行, low. 3d tone. Comp. II. Pt. I. ii. 17. 14. This concluding remark is of a piece with the hesitancy shown by Mencius in II. Pt. I. ii. to claim boldly his place in the line of sages along with Confucius.

CH. 10. THE MAN WHO WILL AVOID ALL ASSOCIATION WITH, AND OBLIGATION TO, THOSE OF WHOM HE DOES NOT APPROVE, MUST NEEDS GO OUT OF THE WORLD. 1. Kw'ang Chang and Ch'in Chung, called also Ch'in Tsze-chung (子終), were both men of Ts'e, the former high in the employment and confidence of the prince. the latter, as we learn from this chapter, belonging to an old and noble family of the State. His principles appear to have been those of Heu Hing (Pt. I. iv), or even more severe. We may compare him with the *recluses* of Confucius' time. Woo-ling (於 read *woo*) appears to have been a poor wild place, where Chung and his wife, like-minded with himself, lived retired. It is referred either

耳無聞、目無見也、井上有李、螬食實者、過半矣、匍匐往將食之、三咽、然後耳有聞、目有見。○二節孟子曰、於齊國之士、吾必以仲子爲巨擘焉、雖然、仲子惡能廉、充仲子之操、則蚓而後可者也。○三節夫蚓、上食槁壤、下飲黃泉、仲子所居之室、伯夷之所築與、抑亦盜跖之所築與、所食之粟、伯夷之所樹與、抑亦盜跖之所樹與、是未

nor see. Over a well there grew a plum tree, the fruit of which had been more than half-eaten by worms. He crawled to it, and tried to eat *some of the fruit*, when, after swallowing three mouthfuls, he recovered his sight and hearing."

2. Mencius replied, "Among the scholars of Ts'e, I must regard Chung as the thumb *among the fingers*. But still, where is the self-denying purity *he pretends to?* To carry out the principles which he holds, one must become an earth-worm, for so only can it be done.

3. "Now, an earthworm eats the dry mould above, and drinks the yellow spring below. Was the house in which Chung dwells built by a Pih-e? or was it built by a robber like Chih? Was the millet which he eats planted by a Pih-e? or was it planted by a robber like Chih? These are things which cannot be known."

to the district of Ch'ang-shan or that of Tsze-ch'uen in the department of Ts'e-nan. The 螬 is a worm proper to excrementitious matter. The term here is used, I suppose, to heighten our sense of the strait to which Chung was reduced by his self-denial. 咽, read *yen*, up. 3d tone,=吞, 'to swallow.' 2. 充=推而滿之, 'to carry out fully.' 3. Pih-e,—see Con. Ana. V. xxi., *et al.* Chih was a famous robber chief of Confucius' time, a younger brother of Hwuy of Lew-hea. There was, however, it is said, in high antiquity in the times of Hwang-te, a noted robber of the same name, which was given to Hwuy's brother, because of the similarity of his course. Taou Chih (the robber Chih) has come to be like a proper name.—As Chung withdrew from human society, lest he should be defiled by it, Mencius shows that, unless he were a worm, he could not be independent of other men. Even the house he lived in, and the millet he ate, might

可知也。四節曰、是何傷哉、彼身織屨、妻辟纑、以易之也。五節曰、仲子、齊之世家也、兄戴蓋祿萬鍾、以兄之祿、爲不義之祿、而不食也、以兄之室、爲不義之室、而不居也、辟兄離母、處於於陵、他日歸、則有饋其兄生鵝者、己頻顣曰、惡用是鶃鶃者爲哉、他日其母殺是鵝也、與之食之、其兄自外至、曰、是鶃鶃之肉也、出而哇之。六節以母

4. "But," said *Chang*, "what does that matter? He himself weaves sandals of hemp, and his wife twists hempen threads, to barter them."

5. Mencius rejoined, "Chung belongs to an ancient and noble family of Ts'e. His elder brother Tae received from Kŏ a revenue of 10,000 *chung*, but he considered his brother's emolument to be unrighteous, and would not eat of it, and in the same way he considered his brother's house to be unrighteous, and would not dwell in it. Avoiding his brother and leaving his mother, he went and dwelt in Woo-ling. One day afterwards, he returned *to their house*, when it happened that some one sent his brother a present of a live goose. He, knitting his eye-brows, said, 'What are you going to use that cackling thing for?' By-and-by his mother killed the goose, and gave him some of it to eat. Just then his brother came into the house, and said, 'It's the flesh of that cackling thing,' upon which he went out and vomited it.

be the result of the labour of a villain like Taou-chih, or of a worthy like Pih-e, for anything he could tell. 4. 何傷,—see I. i. Pt. I. vii. 8. 織屨,—see Pt. I. iv. 辟, read *pih*,=績, 'to twist,' as threads of hemp on the knee. This meaning is not found in the dict. 5 蓋,—up. 4th tone, as in II. Pt. II. vi. 1. 祿萬鍾,—see II. Pt. II x. 3. 辟,—the same as 避. 頻顣, used for 顰蹙. 鶃,—read *neih*, the sound made by a goose. 是鶃鶃者,—'this cackler.'

則不食、以妻則食之、以兄之室、則弗居、以於陵則居之、是尙爲能充其類也乎、若仲子者、蚓而後充其操者也。

6. "Thus, what his mother gave him he would not eat, but what his wife gives him he eats. He will not dwell in his brother's house, but he dwells in Woo-ling. How can he in such circumstances complete the style of life which he professes? With such principles as Chung holds, a man must be an earth-worm, and then he can carry them out."

6. 以母則不食 is expanded by Choo He,—以母之食爲不義而不食, 'he considered what his mother gave him to eat not to be righteous, and would not eat it. Similarly he brings out the force of the 以 in the other clauses. The glossarist of Chaou Ke treats it more loosely, as in the translation

BOOK IV.

LE LOW. PART I.

離婁章句上

第一章 一節 孟子曰、離婁之明、公輸子之巧、不以規矩、不能成方員、師曠之聰、不以六律、不能正五音、堯舜之道、不以仁政、不能平治天下。○二節 今有仁心仁

CHAPTER I. 1. Mencius said, "The power of vision of Le Low, and skill of hand of Kung-shoo, without the compass and square, could not form squares and circles. The acute ear of the music-master K'wang, without the pitch-tubes, could not determine correctly the five notes. The principles of Yaou and Shun, without a benevolent government, could not secure the tranquil order of the empire.

With this Book commences what is commonly called the second or lower part of the works of Mencius, but that division is not recognized in the critical editions. It is named Le Low, from its commencing with those two characters, and contains twenty-eight chapters, which are most of them shorter than those of the preceding Books.

CH. 1. THERE IS AN ART OF GOVERNMENT, AS WELL AS A WISH TO GOVERN WELL, TO BE LEARNED FROM THE EXAMPLE AND PRINCIPLES OF THE ANCIENT KINGS, AND WHICH REQUIRES TO BE STUDIED AND PRACTISED BY RULERS AND THEIR MINISTERS. 1. Le Low, called also Le Choo (朱), carries us back to the highest Chinese antiquity. He was, it is said, of the time of Hwang-te, and so acute of vision, that, at the distance of 100 paces, he could discern the smallest hair. The authority for this is the philosopher Chwang (莊). Some say that Le Low was a disciple of Mencius, but this is altogether unlikely. Kung-shoo, named Pan (written 班 and 般), was a celebrated mechanist of Loo, of the times of Confucius. He is fabled to have made birds of bamboo, that could continue flying for three days, and horses of wood, moved by springs, which could draw carriages. He is now the god of carpenters, and is worshipped by them. See the Le-ke, III. Pt. II. ii. 21. There are some, however, who make two men of the name, an earlier and a later. K'wang, styled Tsze-yay (子野), was Music-master and a wise counsellor of Tsin, a little prior to the time of Confucius. See the 左傳襄公,十四年. 六律, 'six pitch-tubes,' put by *synecdoche* for 十二律, or 'twelve tubes,' invented, it is said, in the earliest times, to determine by their various adjusted lengths the notes of the musical scale. Six of them go by the name of *leu* (呂), which are to be understood as comprehended under the phrase in the text. The five notes are the five full notes of the octave, neglecting the semitones. They are called 宮, 商, 角, 徵 (*che*), 羽. See on the Shoo-king, II. i. 24. 堯舜之道,—道, is to be taken 'emptily,' meaning the benevolent wish to govern well, such as animated Yaou and Shun. 仁政 is the same finding its embodiment,=the right art of government, having the same relation to it as the compass to circles, &c. 2.

聞、而民不被其澤、不可法於後世者、不行先王之道也。○三節故曰、徒善、不足以爲政、徒法、不能以自行。○四節詩云、不愆不忘、率由舊章、遵先王之法而過者、未之有也。○五節聖人既竭目力焉、繼之以規矩準繩、以爲方員平直、不可勝用也、既竭耳力焉、繼

2. "There are now *princes* who have benevolent hearts and a reputation for benevolence, while yet the people do not receive any benefits from them, nor will they leave any example to future ages;—all because they do not put into practice the ways of the ancient kings.

3. "Hence we have the saying:—'Virtue alone is not sufficient for the exercise of government; laws alone cannot carry themselves into practice.'

4. "It is said in the Book of Poetry,

'Without transgression, without forgetfulness,
Following the ancient canons.'

Never has any one fallen into error, who followed the laws of the ancient kings.

5. "When the sages had used the vigour of their eyes, they called in to their aid the compass, the square, the level, and the line, to make things square, round, level, and straight:—the use of the *instruments* is inexhaustible. When they had used their power

聞,—low. 3d tone. Observe the correlation of 者 and 也, the last clause assigning the reason of what is said in the preceding ones. 先王之道,—here, and below, the 道 must be taken differently from its applica. in the last par., and = the 仁政 of that. The commen. 范 refers to king Seuen of Ts'e (see I. Pt. I. vii.) as an instance of the princes who have a benevolent heart, and to the first emperor of the Leang dynasty (A.D. 502—557), whose Budhistic scrupulosity about taking life made him have a benevolent reputation Yet the heart of the one did not advantage the state, nor the reputation of the other the empire. 3. 徒善,—here 'simply being good,' *i.e.*, virtue without laws, and 徒法=laws without virtue, the virtue, however, being understood of the 'benevolent heart.' 4. See the She-king, Pt. III. ii. Ode v. st. 2. 繼之以,—lit., 'continued it with.' The line must be understood of the plumb-line, as well as of the marking-line. 準 is rightly translated,—'the level,' but I have not been able to ascertain its

之以六律、正五音、不可勝用也、既竭心思焉、繼之以不忍人之政、而仁覆天下矣、○六節 故曰、爲高、必因丘陵、爲下、必因川澤、爲政、不因先王之道、可謂智乎、○七節 是以惟仁者、宜在高位、不仁而在高位、是播其惡於衆也、○八節 上無道揆也、下無法守也、朝

of hearing to the utmost, they called in the pitch-tubes to their aid to determine the five notes:—the use of those *tubes* is inexhaustible. When they had exerted to the utmost the thoughts of their hearts, they called in to their aid a government that could not endure to witness the sufferings of men:—and their benevolence overspread the empire.

6. "Hence we have the saying:—'To raise a thing high, we must begin from *the top of* a mound or a hill; to dig to a *great* depth, we must commence in *the low ground of* a stream or a marsh.' Can he be pronounced wise, who, in the exercise of government, does not proceed according to the ways of the former kings?

7. "Therefore only the benevolent ought to be in high stations. When a man destitute of benevolence is in a high station, he thereby disseminates his wickedness among all *below him.*

8. "When the prince has no principles by which he examines *his administration*, and his ministers have no laws by which they keep themselves *in the discharge of their duties*, then in the court

original form in China. In the 前漢書, 本志, Bk. I., we read:—'From the adjustment of weights and things sprang the *lever* (衡). The lever revolving produced the *circle*. The circle produced the *square*. The square produced the *line*. The line produced the *level*.' On the last sentence 韋昭 says:—'They set up the level to look at the line, using water as the equalizer.' 不可勝 (up. 1st tone) 用,—see I. Pt. I. iii. 3. The nominative to 可 is the whole of what precedes from 繼. 不忍人, see II. Pt. II. vi. 1. 6. 因=依, 'to conform to,' *i.e.*, here to take advantage of. The saying is found in the Le-ke, X. ii. 10. 8. This par. is an expansion of the last clause of the prec., illustrating how the wickedness flows downwards, with its consequences, 上,—'the highest,' *i.e.*, the prince 下, the next 'below,' his ministers. 朝,—*ch'aou*, low. 1st tone, 'the court,' and 工, as opposed to it, the various officers, as having their 'work' to do

不信道、工不信度、君子犯義、小人犯刑、國之所存者幸也。○九節 故曰、城郭不完、兵甲不多、非國之災也、田野不辟、貨財不聚、非國之害也、上無禮、下無學、賊民興、喪無日矣。○十節 詩曰、天之方蹶、無然泄泄。○十一節 泄泄、猶沓沓也。○十二節 事君無義、進退無禮、言則非

obedience is not paid to principle, and in the office obedience is not paid to rule. Superiors violate the laws of righteousness, and inferiors violate the penal laws. It is only by a fortunate chance that a kingdom in such a case is preserved.

9. "Therefore it is said, 'It is not the exterior and interior walls being incomplete, and the supply of weapons offensive and defensive not being large, which constitutes the calamity of a kingdom. It is not the cultivable area not being extended, and stores and wealth not being accumulated, which occasions the ruin of a kingdom.' When superiors do not observe the rules of propriety, and inferiors do not learn, then seditious people spring up, and *that kingdom* will perish in no time.

10. "It is said in the Book of Poetry,

'When such an overthrow *of Chow* is being produced by Heaven,
Be not ye so much at your ease!

11. 'At your ease;'—that is, dilatory.

12. "And so dilatory may *those officers* be deemed, who serve their prince without righteousness, who take office and retire from

君子 and 小人,—with reference to station. The 也 at the end of the two clauses shows that they are both equally assertive, though the prince, governed and governing by principles of righteousness, will be a law to his ministers. 9. 城郭,—see II. Pt. II. i. 2. 辟=闢, as in I. Pt II. vii. 16. 田野,—'fields and wilds' 喪,—up. 3d tone. 10. See the She-king, III. ii. Ode X. 2. 蹶,—read *kwei*, up. 3d tone. 泄,—*e*, low. 3d tone.—From this par. it is the ministers of a prince who are contemplated by Mencius. They have their duty to perform, in order that the benevolent govt. may be realized. 11. 猶沓沓,—we are to understand that this phrase was commonly used in Mencius' time with this acceptation. 12. 非,—used as a verb, 'to

先王之道者、猶沓沓也。十三節故曰、責難於君謂之恭、陳善閉邪謂之敬、吾君不能謂之賊。

第二章 一節 孟子曰、規矩、方員之至也、聖人、人倫之至也。二節 欲爲君、盡君道、欲爲臣、盡臣道、二者、皆法堯舜而已矣、不以舜之所以事堯事君、不敬其君者也、不以堯之所

it without regard to propriety, and who in their words disown the ways of the ancient kings.

13. "Therefore it is said, 'To urge one's sovereign to difficult achievements may be called showing respect for him. To set before him what is good and repress his perversities, may be called showing reverence for him. *He who does not do these things, saying to himself*, —My sovereign is incompetent to this, may be said to play the thief with him.'"

CHAPTER II. 1. Mencius said, "The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited.

2. "He who as a sovereign would perfectly discharge the duties of a sovereign, and he who as a minister would perfectly discharge the duties of a minister, have only to imitate—the one Yaou, and the other Shun. He who does not serve his sovereign as Shun served Yaou, does not respect his sovereign, and he who does not rule his people as Yaou ruled his, injures his people.

slander,' or 'disown.' 13. Comp. II. Pt. II. ii. 4. We are obliged to supply considerably in the translation, to bring out the meaning of the last sentence. 賊 may be taken as a verb —'to injure,' or as I have taken it.

CH. 2. A CONTINUATION OF THE LAST CHAPTER;—THAT YAOU AND SHUN ARE THE PERFECT MODELS OF SOVEREIGNS AND MINISTERS, AND THE CONSEQUENCES OF NOT IMITATING THEM. 1. 'The compass and square are the perfection of squares and circles;'—but we must understand the meaning as in the translation. So with the 2d clause. 人倫,—see III. Pt. II. iv. 9.

2. 二者='these two' things, putting the above clauses abstractly, but we cannot do that so well in English. The force of 而已, acc. to the 備旨, is 'to show that there is no other way for the sovereign and minister to pursue.'—Of 'the human relations' only that of sovereign and minister is here adduced, because

以治民治民、賊其民者也。二節孔子曰、道二、仁與不仁而已矣。四節暴其民甚、則身弑國亡、不甚、則身危國削、名之曰幽厲、雖孝子慈孫、百世不能改也。五節詩云、殷鑒不遠、在夏后之世、此之謂也。

第三章一節孟子曰、三代之得天下也、以仁、其失天下也、以不

3. "Confucius said, 'There are but two courses, *which can be pursued*, that of virtue and its opposite.'

4. "*A sovereign who* carries the oppression of his people to the highest pitch, will himself be slain, and his kingdom will perish. If one stop short of the highest pitch, his life will *notwithstanding* be in danger, and his kingdom will be weakened. He will be styled 'The dark,' or 'The cruel,' and though he may have filial sons and affectionate grandsons, they will not be able in a hundred generations to change *the designation*.

5. "This is what is intended in the words of the Book of Poetry,

'The beacon of Yin was not remote,
It was in the time of the sovereign of Hea.'"

CHAPTER III. 1. Mencius said, "It was by benevolence that the three dynasties gained the empire, and by not being benevolent that they lost it.

Mencius was speaking with reference to the rulers of his time. 3. If the remark were Mencius' own, we should translate 仁 by 'benevolence.' The term in Confucius rather denotes 'perfect virtue.' By the course of virtue is intended the imitation of Yaou and Shun; by its opposite, the neglect of them as models. 4. By sovereigns, who carry their oppression to the highest pitch, Mencius intends, as his examples, Këë and Chow, the last emperors of the Hea and Yin dynasties. By 'The dark' and 'The cruel,' he intends the 12th (B.C. 780) and 10th (B.C. 877) emperors of the Chow dynasty, who received those posthumous indelible designations. I take 削 in the sense of 'weakened' (dict. 弱), which it elsewhere has in Mencius. 5. See the She-king, III. iii. Ode I. st. 8, an ode of the time of the emperor Le (厲), intended for his warning. The sovereign of Hea is the tyrant Këë, and by Yin is intended the tyrant Chow, by whose fate, neglecting the lesson furnished him by that of Këë, it is suggested that Le should be admonished.

CH. 3. THE IMPORTANCE TO ALL, AND SPECIALLY, TO RULERS, OF EXERCISING BENEVOLENCE. 1. 'The three dynasties,' are the Hea, the Shang, and the Chow. It is a bold utterance, seeing the Chow dynasty was still existing in the time of Mencius, tho' he regarded

仁。二節國之所以廢興存亡者、亦然。三節天子不仁、不保四海、諸侯不仁、不保社稷、卿大夫不仁、不保宗廟、士庶人不仁、不保四體。四節今惡死亡、而樂不仁、是猶惡醉而强酒。

第四章 一節孟子曰、愛人不親、反其仁、治人不治、反

2. "It is by the same means that the decaying and flourishing, the preservation and perishing, of States are determined.

3. "If the emperor be not benevolent, he cannot preserve the empire *from passing from him*. If the sovereign of a State be not benevolent, he cannot preserve his kingdom. If a high noble or great officer be not benevolent, he cannot preserve his ancestral temple. If a scholar or common man be not benevolent, he cannot preserve his four limbs.

4. "Now they hate death and ruin, and yet delight in being not benevolent;—this is like hating to be drunk, and yet being *strong to drink* wine."

CHAPTER IV. 1. Mencius said, "If a man love others, and no *responsive* attachment is shown to him, let him turn inwards and examine his own benevolence. If he *is trying to* rule others, and his government is unsuccessful, let him turn inwards and examine his wisdom. If he treats others politely, and they do not return his

it as old and ready to vanish away. He has a reference, acc. to Choo He, to the emperors Le and Yew, mentioned in the last ch. 2. 四海,—'the four seas,' *i.e.*, all with them, as subject to the emperor's jurisdiction. There is a special reference, however, to the emperor's right to offer all sacrifices:—those peculiar to himself, and those open to others. 社稷,—'the spirits of the land and the grain,' *i.e.*, the spirits securing the stability and prosperity of a particular State, which it was the prerogative of the ruler to sacrifice to. Hence the expression is here used figuratively. See the Le-ke, Pt. II. iii. 6. 3. 惡,—the verb, up. 3d tone, 'to hate, dislike.' 强 (up. 2d tone) 酒,—like the Hebrew idiom, Is. v. 22. This is spoken with reference to the princes of Mencius' time.

CH. 4. WITH WHAT MEASURE A MAN METES IT WILL BE MEASURED TO HIM AGAIN, AND CONSEQUENTLY BEFORE A MAN DEALS WITH OTHERS, EXPECTING THEM TO BE AFFECTED BY HIM, HE SHOULD FIRST DEAL WITH HIMSELF. The sentiment is expressed quite generally, but a particular reference is to be understood to the princes of Mencius' time. 1. 反 is used in a manner common in Mencius,='to turn back from the course being pursued, and then to turn inwards to the work of examination and correction.' In the next par., we have it followed by another verb, 求. In 治人 治 is low. 1st tone, 'to regulate,' 'to try to rule;' in 不治, 治 is low. 3d tone, 'to be regulated,' the government being effective. The clauses—愛人不親, &c., are very concise.

其智、禮人不答、反其敬。

二節 行有不得者、皆反求諸己、其身正、而天下歸之。

三節 詩云、永言配命、自求多福。

第五章 孟子曰、人有恆言、皆曰、天下國家、天下之本在國、國之本在家、家之本在身。

第六章 孟子曰、爲政不難、不

politeness, let him turn inwards and examine his own *feeling of* respect.

2. "When we do not, by what we do, realize *what we desire*, we must turn inwards, and examine ourselves in every point. When a man's person is correct, the whole empire will turn to him *with recognition and submission*.

3. "It is said in the Book of Poetry,

'Be always studious to be in harmony with the ordinances *of God*,
And you will obtain much happiness.'"

CHAPTER V. Mencius said, "People have this common saying,—'The empire, the State, the family.' The root of the empire is in the State. The root of the State is in the family. The root of the family is in the person *of its head*."

CHAPTER VI. Mencius said, "The administration of government is not difficult;—it lies in not offending the great families. He

The paraphrase in the 備旨 thus expands;—爲治者體仁以愛人,宜乎人之我親矣,而顧有不親焉,則必反其仁,恐我之愛人有未至也,云云, 'He who administers government embodies benevolence to love men, and it may be expected men will love him. Should he find however that they do not, he must turn in and examine his benevolence, lest it should be imperfect,' &c., &c. 2. 不得=不得其所欲, 'does not get what he wishes.' 皆,—'all,' with reference to the general form of the preceding clause. 3. See II. Pt. I. iv. 6.

CH. 5. PERSONAL CHARACTER IS NECESSARY TO ALL GOOD INFLUENCE. Comp. 'The superior Learning,' text of Conf., par. 4. The common saying repeated by all probably means:—the empire is made up of its component States, and of their component families;—i.e., the families of the great officers. But Mencius takes its meaning more generally, and carries it out a step farther.

CH. 6. THE IMPORTANCE TO A RULER OF SECURING THE ESTEEM AND SUBMISSION OF THE GREAT HOUSES. The 'not offending' is to be taken in a moral sense;—the ruler's doing nothing but what will command the admiring approbation of the old and great families in the State. In illustration of the sentiment, Chow He refers to a story related of the duke Hwan of Ts'e. Lighting one day in hunting, on an old

得罪於巨室、巨室之所慕、一國慕之、一國之所慕、天下慕之、故沛然德教溢乎四海。

第七章 一節 孟子曰、天下有道、小德役大德、小賢役大賢、天下無道、小役大、弱役强、斯二者、天也、順天者存、逆天者亡。二節 齊景公曰、旣不能令、又不受命、是

whom the great families affect, will be affected by the whole State, and he whom *any* one State affects, will be affected by the whole empire. When this is the case, such an one's virtue and teachings will spread over all within the four seas like the rush of water."

CHAPTER VII. 1. Mencius said, "When right government prevails in the empire, *princes of* little virtue are submissive to *those of* great, and *those of* little worth, to those of great. When bad government prevails in the empire, *princes of* small power are submissive to those of great, and the weak to the strong. Both these cases are *the rule of* Heaven. They who accord with Heaven are preserved, and they who rebel against Heaven perish.

2. "The duke King of Ts'e said, 'Not to be able to command others, and at the same time to refuse to receive their commands, is to cut one's-self off from all intercourse with others.' His tears

man of 83, the duke sought his blessing, that he might attain a like longevity. The old man then prayed, 'May my sovereign enjoy great longevity, despising gems and gold, and making men his jewels.' At the duke's request he prayed a second time, that he might not be ashamed to learn even from his inferiors, and a third time, 'May my sovereign not offend against his ministers and the people!' This answer offended the duke. 'A son,' he said, 'may offend against his father, and a minister against his sovereign. But how can a sovereign offend against his ministers?' The old man replied, 'An offending son may get forgiveness thro' the intercessions of aunts and uncles. An offending minister may be forgiven by the intercession of the sovereign's favourites and attendants. But when Këë offended against T'ang, and Chow offended against Woo;—those were cases in point. There was no forgiveness for them.' 所慕,—'whom they affect,' not what. Observe the force of 故.

CH. 7. HOW THE SUBJECTION OF ONE STATE TO ANOTHER IS DETERMINED AT DIFFERENT TIMES. A PRINCE'S ONLY SECURITY FOR SAFETY AND PROSPERITY IS IN BEING BENEVOLENT.

1. Many commen. say that by 大德 and 大賢 reference is made to the emperor, but the declarations may as well be taken generally. 斯二者天也,—'Heaven,' it is said, 'embraces here the ideas of what must be in reason, and the different powers of the contrasted States (兼理勢言). This is true, but why sink the idea of a Providential government which is implied in 'Heaven?' 2. 景公,—see Con, Ana, XII. xi. 絕物,—

絶物也、涕出而女於吳。○三節今也、小國師大國、而恥受命焉、是猶弟子而恥受命於先師也。○四節如恥之、莫若師文王、師文王、大國五年、小國七年、必爲政於天下矣。○五節詩云、商之孫子、其麗不億、上帝既命、侯于周服、侯服于

flowed forth while he gave his daughter to be married to *the prince of* Woo.

3. "Now the small States imitate the large, and yet are ashamed to receive their commands. This is like a scholar's being ashamed to receive the commands of his master.

4. "For a prince who is ashamed of this, the best plan is to imitate king Wăn. Let one imitate king Wăn, and in five years, if his State be large, or in seven years, if it be small, he will be sure to give laws to the empire.

5. "It is said in the Book of Poetry,

'The descendants of *the emperors of* the Shang dynasty,
Are in number more than hundreds of thousands,
But, God having passed His decree,
They are all submissive to Chow.
They are submissive to Chow,
Because the decree of Heaven is not unchanging.
The officers of Yin, admirable and alert,
Pour out the libations, and assist in the capital *of Chow*.'

物 is taken as used for 人, 'men,' but the phrase is a contracted one, and=與人睽絶, 'separated from other men,' or 絶 may be taken actively, which I prefer, and similarly supplemented. 女,—lower 3d tone, 'to give a daughter in marriage.' Woo, corresponding to the northern part of the present Chĕ-keang, and the south of Keang-soo, was in Confucius' time still reckoned a barbarous territory, and the princes of the Middle kingdom were ashamed to enter into relations with it. The duke King, however, yielded to the force of circumstances and so saved himself. The daughter so married soon died. She pined away for her father and her native Ts'e, and was followed to the grave by her husband. The old king of Woo, barbarian as he was, showed much sympathy for his young daughter-in-law. 3. 師.—'to imitate,' 'to make a master of.' Mencius' meaning is that the smaller States followed the example of the larger ones in what was evil, and yet did not like to submit to them. 弟子,—'a youth,' here,=a pupil. 4. 爲政,—'be exercising government,'=giving law to. 5. See the She-king, III. i. Ode I. st. 4, 5. 不億=不止於億, 'not hundreds of thousands only,' 侯于周服 is an inversion for 侯服于周. 侯 is here an

周、天命靡常、殷士膚敏、祼將于京、孔子曰、仁不可爲衆也、夫國君好仁、天下無敵。六節 今也、欲無敵於天下、而不以仁、是猶執熱而不以濯也、詩云、誰能執熱、逝不以濯。

第八章 一節 孟子曰、不仁者、可與言哉、安其危而利其菑、樂其所以亡者、不仁而可與言、則何亡

Confucius said, '*As against so* benevolent *a sovereign*, they could not be deemed a multitude.' Thus, if the prince of a State love benevolence, he will have no opponent in all the empire.

6. "Now they wish to have no opponent in all the empire, but they *do* not *seek to attain this* by being benevolent. This is like a man laying hold of a heated substance, and not having *first* wetted *his hands*. It is said in the Book of Poetry,

'Who can take up a heated substance,
Without wetting *his hands*?'"

CHAPTER VIII. 1. Mencius said, "How is it possible to speak with those *princes* who are not benevolent? Their perils they count safety, their calamities they count profitable, and they have pleasure in the things by which they perish. If it were possible to talk with them who so violate benevolence, how could we have such destruction of kingdoms and ruin of families?

introduct. particle,=惟. 仁不可爲衆, is to be understood as a remark of Confucius on reading the portion of the She-king just quoted;—against a benevolent prince, like king Wăn, the myriads of the adherents of Shang ceased to be myriads. They would not act against him.' 6. See the She-king, III. iii. Ode III. st. 5. The ode is referred to the time of the emperor Le, when the empire was hastening to ruin, and in the lines quoted, the author deplores that there was no resort to proper measures. 逝 is taken as a mere particle of transition.

CH. 8. THAT A PRINCE IS THE AGENT OF HIS OWN RUIN BY HIS VICIOUS WAYS AND REFUSING TO BE COUNSELLED. 1. Stress must be laid always on the 不 in 不仁. The expression does not denote the want of benevolence, but the opposite of it. 言=忠言, 'to give

國敗家之有。○二節有孺子歌曰、滄浪之水清兮、可以濯我纓、滄浪之水濁兮、可以濯我足。○三節孔子曰、小子聽之、清斯濯纓、濁斯濯足矣、自取之也。○四節夫人必自侮、然後人侮之、家必自毀、而後人毀之、國必自伐、而後人伐之。○五節太甲曰、天作孽、猶可違、自作孽、不可活、此之謂也。

第九章 一節孟子曰、桀紂之失天下也、

2. "There was a boy singing,
'When the water of the Ts'ang-lang is clear,
It does to wash the strings of my cap;
When the water of the Ts'ang-lang is muddy,
It does to wash my feet.'

3. "Confucius said, 'Hear what he sings, my children. When clear, then he will wash his cap-strings, and when muddy, he will wash his feet with it. This *different application* is brought *by the water* on itself.'

4. "A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A kingdom must first smite itself, and then others will smite it.

5. "This is illustrated in the passage of the T'ae Këă, 'When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live.'"

CHAPTER IX. 1. Mencius said, "Këĕ and Chow's losing the empire, arose from their losing the people, and to lose the people means

faithful adviee to.' 2. The name 'Ts'ang-lang (lower 1st tone) is found-applied to difft. streams in difft. places. That in the text was probably in Shan-tung. 3. 聽之,—之 referring to the words of the song. 斯,= 'this,' intensive, or we may take it adverbially; —*when* clear, then it serves to wash the cap strings, &c.' 4. See II. Pt. I. iv. 6.

CH. 9. ONLY BY BEING BENEVOLENT CAN A PRINCE RAISE HIMSELF TO BE EMPEROR, OR EVEN AVOID RUIN. 1. 與之聚之,—與之=爲民. Chaou K'e interprets it,—聚

失其民也、失其民者、失其心也、得天下有道、得其民、斯得天下矣、得其民有道、得其心、斯得民矣、得其心有道、所欲、與之聚之、所惡勿施爾也。○二節 民之歸仁也、猶水之就下、獸之走壙也。○三節 故爲淵敺魚者獺也、爲叢敺爵者鸇也、爲湯武敺民者、桀與紂也。○四節 今天下之君、有好仁者、則諸侯皆爲之敺

to lose their hearts. There is a way to get the empire:—get the people, and the empire is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike.

2. "The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness.

3. "Accordingly, *as* the otter aids the deep waters, driving the fish into them, and the hawk aids the thickets, driving the little birds to them, *so* Këě and Chow aided T'ang and Woo, driving the people to them.

4. "If among the present sovereigns of the empire, there were one who loved benevolence, all the *other* princes would aid him, by

其所欲而與之, taking 與 in the sense of 'to give,' but this does not appear to be admissible here. To collect for the people what they like, is to govern in such a way that they shall enjoy their lives. Choo He illustrates the meaning from 鼂 (Ch'aou) 錯, of the Han dynasty, who did service in the recovery of the ancient books, thus:—'Men like long life, and the founders of the three dynasties cherished men's lives and kept them from harm: Men love wealth, and those Kings enriched them, and kept them from straits; &c., &c.' 2. It is best to take 仁 here in the concrete. 走, it is marked, is in the up. 2d tone. The dict. gives it in the same in I. Pt. I. iii. 2. 3 爲,—low. 3d tone. 敺=驅. 爲淵敺魚者,—'he or that which drives the fish for the deep waters.' The 獺 is the otter. For a curious particular about it, see the Le-ke, IV. (月令) i. 8. 爵 is given in the dictionary as 鳥名, 'the name of a bird.' Choo He takes it, however, as=雀, a general name for small birds

矣、雖欲無王、不可得已。○五節今之欲王者、猶七年之病、求三年之艾也、苟爲不畜、終身不得、苟不志於仁、終身憂辱、以陷於死亡。○六節詩云、其何能淑、載胥及溺、此之謂也。

第十章 一節 孟子曰、自暴者、不可與有言也、自棄者、不可與有爲也、言非禮義、謂之自暴

driving *the people to him*. Although he wished not to become emperor, he could not avoid becoming so.

5. "The case of *one of* the present princes wishing to become emperor, is like the having to seek mugwort for three years old, to cure a seven years' sickness. If it have not been kept in store, the patient may all his life not get it. If the princes do not set their wills on benevolence, all their days will be in sorrow and disgrace, and they will be involved in death and ruin.

6. "This is illustrated by what is said in the Book of Poetry,
'How *otherwise* can you improve *the empire*?
You will only with it go to ruin.'"

CHAPTER X. 1. Mencius said, "With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one's-self. *To say*—'*I* am not able to dwell in bene-

4. 王,—low. 3d tone, and in next par. also. 5. 苟爲不畜, 終身不得 is by most commen. interpreted.—'If you now, feeling its want, begin to collect it, it may be available for the cure. You can hold on till it is so. If you do not at once set about it, your case is hopeless.' Perhaps the 爲 and 不 should determine in favour of this view. Chaou K'e interprets as in the translation. The down of the mugwort, burnt on the skin, is used for purposes of cautery. The older the plant, the better. 6. The quotation from the She-king is of the two lines immediately following the last quotation in ch. vii. 載,—a particle, =則.

CH. 10. A WARNING TO THE VIOLENTLY EVIL, AND THE WEAKLY EVIL. 1. 自暴者, 'Those who are cruel to themselves,' *i.e.*, those who deny, and act contrary to their own nature. 非, a verb, 'to disown,' 'to condemn.' 與有言 有爲,—to have conversation (words),

也、吾身不能居仁由義、謂之自棄也。○二節 仁、人之安宅也、義、人之正路也。○三節 曠安宅而弗居、舍正路而弗由、哀哉。

十一章 孟子曰、道在爾、而求諸遠、事在易、而求諸難、人人親其親、長其長、而天下平。

十二章 一節 孟子曰、居下位而不獲於上、民不可得而治也、獲於上有道、不信於友、弗獲

volence or pursue the path of righteousness,' is what we mean by throwing one's-self away.

2. "Benevolence is the tranquil habitation of man, and righteousness is his straight path.

3. "Alas for them, who leave the tranquil dwelling empty, and do not reside in it, and who abandon the right path and do not pursue it!"

CHAPTER XI. Mencius said, "The path *of duty* lies in what is near, and men seek for it in what is remote. The work *of duty* lies in what is easy, and men seek for it in what is difficult. If each man would love his parents and show the due respect to his elders, the whole empire would enjoy tranquillity."

CHAPTER XII. 1. Mencius said, "When those o cupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign:—if one is not trusted by his friends,

to have action (doing) with them.' 3. 舍—for 捨, up. 2d tone. The lamentation is to be understood as for the 自暴者 and the 自棄者.—It is observed that 'this chapter shows that what is right and true (道) do really belong to man, but he extirpates them himself. Profound is the admonition, and learners should give most earnest heed to it.'

CH. 11. THE TRANQUIL PROSPERITY OF THE EMPIRE DEPENDS ON THE DISCHARGE OF THE COMMON RELATIONS OF LIFE. 爾=邇, with which it was anciently interchanged. 長,—up. 2d tone. It comprehends elders and superiors. 道,—as in the Chung Yung, i. 1.

CH. 12. THE GREAT WORK OF MEN SHOULD BE TO STRIVE TO ATTAIN PERFECT SINCERITY. See the Chung Yung, xx. 17, 18, which are here substantially quoted. As the 20th chapter of the Chung Yung, however, is found also in the 'Family Sayings,' Mencius may have had

於上矣、信於友有道、事親弗悅、弗信於友矣、悅親有道、反身不誠、不悅於親矣、誠身有道、不明乎善、不誠其身矣。〇二節 是故誠者、天之道也、思誠者、人之道也。〇三節 至誠而不動者、未之有也、不誠、未有能動者也。

〔十三〕一節 孟子曰、伯夷辟紂、居北海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者、太公

he will not obtain the confidence of his sovereign. There is a way of being trusted by one's friends:—if one do not serve his parents so as to make them pleased, he will not be trusted by his friends. There is a way to make one's parents pleased;—if one, on turning his thoughts inwards finds a want of sincerity, he will not give pleasure to his parents. There is a way to the attainment of sincerity in one's-self:—if a man do not understand what is good, he will not attain sincerity in himself.

2. "Therefore, sincerity is the way of Heaven. To think *how* to be sincere is the way of man.

3. "Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others."

CHAPTER XIII. 1. Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea. When he heard of the rise of king Wăn, he roused himself, and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' T'ae-kung, that he might

that. or the fragmentary memorabilia of Confucius, from which it is compiled, before him, and not the Chung-yung.

CH. 13. THE INFLUENCE OF GOVERNMENT LIKE THAT OF KING WAN. 1. Pih-e,—see Con. Ana. V. xxii., *et al.* T'ae-kung was Leu Shang (呂尙), a great counsellor of the kings, Wăn and Woo. He was descended from one of Yu's assistants in the regulation of the waters, and on his first rencontre with king Wăn, when he appeared to be only a fisherman, he said 吾太公望子久矣, 'My grandfather looked for you long ago.' This led to his being styled 太公望, or 'Grandfa-

辟紂、居東海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者。○二節 二老者、天下之大老也、而歸之、是天下之父歸之也、天下之父歸之、其子焉往。○三節 諸侯有行文王之政者、七年之內、必爲政於天下矣。○

十四章 一節 孟子曰、求也、爲季氏宰、無能改於其德、而賦粟倍

avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of king Wăn, he roused himself, and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.'

2. "Those two old men were the greatest old men of the empire. When they came to follow king Wăn it was the fathers of the empire coming to follow him When the fathers of the empire joined him, how could the sons go *to any others?*

3. "Were any of the princes to practise the government of king Wăn, within seven years, he would be sure to be giving laws to the empire."

CHAPTER XIV. 1. Mencius said, "K'ew acted as chief officer to the head of the Ke family, whose *evil* ways he was unable to change,

ther Hope.' See the 'Historical Records,' Bk. XXXII, 齊太公世家, at the beginning. Tho' Pih-e and T'ae-kung were led in the same way to follow king Wăn, their subsequent courses were very different. 辟=避. Wăn was appointed by Chow chief or baron (伯), his viceroy in the West, to be leader of all the princes in that part of the empire. The comm. say this is referred to in 文王作. I should rather interpret 作 of Wăn's 'movements,' style of administration. With 善養老者, comp. the account of king Wăn's govt. in I. Pt. II. v. 3. 盍歸乎來=盍歸來乎. Still the 來 is somewhat embarrassing. 2. I like the expansion of this par. in the 日講:—'Moreover, these two old men were not ordinary men. Distinguished alike by age and virtue, they were the greatest old men of the empire. Fit to be so named, the hopes of all looked to them, and the hearts of all were bound to them. All in the empire looked up to them as fathers, and felt as their children, so that when they were moved by the govt. of king Wăn, and came from the coasts of the sea to him, how could the children leave their fathers and go to any others?' 3. 爲政,—as in ch vii. 4. Comp. Analects, XIII. v.—vii. Confucius thought he could have accomplished a similar result in shorter time.

CH. 44. AGAINST THE MINISTERS OF HIS TIME WHO PURSUED THEIR WARLIKE AND OTHER

他日、孔子曰、求、非我徒也、小子鳴鼓而攻之可也。(二節)由此觀之、君不行仁政、而富之、皆棄於孔子者也、況於爲之强戰、爭地以戰、殺人盈野、爭城以戰、殺人盈城、此所謂率土地而食人肉、罪不容於死。(三節)故善戰者、服上刑、連諸侯者、次之、辟草

while he exacted from the people double the grain formerly paid. Confucius said, 'He is no disciple of mine. Little children, beat the drum and assail him.'

2. "Looking at the subject from this case, *we perceive* that when a prince was not practising benevolent government, all *his ministers* who enriched him were rejected by Confucius:—how much more *would he have rejected* those who are vehement to fight for their *prince!* When contentions about territory are the ground on which they fight, they slaughter men, till the fields are filled with them. When some struggle for a city is the ground on which they fight, they slaughter men till the city is filled with them. This is what is called 'leading on the land to devour human flesh.' Death is not enough for such a crime.

3. "Therefore, those who are skilful to fight should suffer the highest punishment. Next to them *should be punished* those who unite the princes in leagues; and next to them, those who take in

SCHEMES, REGARDLESS OF THE HAPPINESS OF THE PEOPLE. 1. See Con. Ana. XI. xvi. Here is a plain instance of 德 used in a bad sense. 2. 爲之强戰,—爲, low. 3d tone. 强 I take as in the up. 2d tone, and the phrase 强戰 after the analogy of 强酒, ch. iii. 3. Choo He and others take 强, in the low. 1st tone, and make the phrase= 'who fight trusting in the powerfulness of weapons and strength (恃兵力之强而戰).' The proposed interpretation seems much preferable. With the whole phrase comp. 爲之聚斂, Ana. XI. xvi. The force of the 爲之, it seems to me, must be to make the whole equal to the rendering of Noel, which Julien condemns—'*qui suum principem ad arma adstimulant.*' To be strong to fight for his prince, is a minister's duty. But to encourage a warlike spirit in him, is injurious to the country. 罪不容於死=其罪大,死刑不足以容之 'his crime is so great that even capital punishment is not sufficient to contain it.' 3. Here we have three classes of adventurers who were rife in Mencius' times, and who recommended themselves to the princes in the ways described, pursuing their own ends, regardless

萊、任土地者、次之。

十五章 一節 孟子曰、存乎人者、莫良於眸子、眸子不能掩其惡、胸中正、則眸子瞭焉、胸中不正、則眸子眊焉。○二節 聽其言也、觀其眸子、人焉廋哉。

十六章 孟子曰、恭者不侮人、儉者不奪人、侮奪人之君、惟恐不順焉、惡得爲

grassy commons, imposing the cultivation of the ground *on the people.*"

CHAPTER XV. 1. Mencius said, "Of all the parts of a man's body there is none more excellent than the pupil of the eye. The pupil cannot *be used to* hide a man's wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull.

2. "Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?"

CHAPTER XVI. Mencius said, "The respectful do not despise others. The economical do not plunder others. The prince who treats men with despite and plunders them, is only afraid that they may not prove obedient to him:—how can he be re-

of the people. Some advanced themselves by their skill in war; some by their talents for intrigue; and some by plans to make the most of the ground, turning every bit of it to account, but for the good of the ruler, not of the people. 辟=闢. 萊,—'a kind of creeper,' 'weeds,'=fields lying fallow or uncultivated. 任土地,—the 土地 is what had been occupied by the 草萊. Choo He expands the phrase thus:—任土地 means,—to divide this land and give it to the people, making them undertake the charge of cultivating it.'

CH. 15. THE PUPIL OF THE EYE THE INDEX OF THE HEART. 1. 存乎人者,—存=在, 'the things that are in man,' i.e., in his body. The excellence of the pupil is from its truthfulness as an index of the heart. The whole is to be understood as spoken by Mencius for the use of those, who thought they had only to hear men's words, to judge of them. 2. comp. Con. Ana. II. x.

CH. 16. DEEDS NOT WORDS OR MANNERS, NECESSARY TO PROVE MENTAL QUALITIES. 恭者, 儉者, tho' I have translated them generally, are yet spoken with a reference to the 君 that follows. The princes of Mencius' time made great pretensions, of which their actions proved the insincerity. 侮 and 不奪 are to be understood of the disposition:—'not wish to contemn, &c.' 奪. directly governing 人, is remarkable. 爲恭儉.—爲=以爲 or 名爲, 'to be regarded.

恭儉、恭儉、豈可以聲音笑貌爲哉。一節

十七 淳于髡曰、男女授受不親、禮與。孟子曰、禮也。曰、嫂溺、則援之以手乎。曰、嫂溺不援、是豺狼也、男女授受不親、禮也、嫂溺援之以手者、權也。二節曰、今天下溺矣、夫子之不援、何也。三節曰、天下溺、援之以道、嫂溺、援之以手、

garded as respectful or economical? How can respectfulness and economy be made out of tones of the voice, and a smiling manner?"

CHAPTER XVII. 1. Shun-yu K'wăn said, "Is it the rule that males and females shall not allow their hands to touch in giving or receiving any thing?" Mencius replied, "It is the rule." *K'wăn* asked, "If a man's sister-in-law be drowning, shall he rescue her with his hand?" Mencius said, "He who would not so rescue a drowning woman is a wolf. For males and females not to allow their hands to touch in giving and receiving is the *general* rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency."

2. *K'wăn* said "The whole empire is drowning. How strange it is that you will not rescue it!"

3. *Mencius* answered, "A drowning empire must be rescued with right principles, as a drowning sister-in-law has to be rescued with the hand. Do you wish me to rescue the empire with my hand?"

'to be styled.' The final 爲=作爲, and in the passive, 'to be made.' 聲音, 'tones'= words.

CH. 17. HELP—EFFECTUAL HELP—CAN BE GIVEN TO THE WORLD, ONLY IN HARMONY WITH RIGHT AND PROPRIETY. 1. Shun-yu K'wăn was a native of Ts'e, a famous sophist, and otherwise a man of note in his day; see the 'Historical Records,' Bk. CXXVI, 列傳, lxvi. He here tries to entrap Mencius into a confession that he did not well in maintaining his dignity of reserve. For the rule of propriety referred to, see the Le Ke I. ii. 31. 不親=不以手相親接. 權,—see Con. Ana. IX. xxix; XVIII. viii.—豺狼 may be taken together as='a wolf.' The names belong to difft. animals of the same species. See on VI Pt. I. xiv. 4. 2. 夫子 is complimentary, as K'wăn was not a disciple of Mencius. 3. Choo He expands here:—'The drowning empire can be rescued only by right principles;—the case is different from that of a drowning sister-in-law who can be rescued by the hand. Now, you wishing to rescue the empire, would have me, in violation of right principles, seek alliance with the princes, and so begin by losing the means wherewith to rescue

子欲手援天下乎。〔十八章〕一節 公孫丑曰、君子之不教子、何也。〇二節 孟子曰、勢不行也、教者必以正、以正不行、繼之以怒、繼之以怒、則反夷矣、夫子教我以正、夫子未出於正也、則是父子相夷也、父子相夷、則惡矣。〇三節 古者、易子而教之。〇四節 父子之間不責

CHAPTER XVIII. 1. Kung-sun Ch'ow said, "Why is it that the superior man does not *himself* teach his son?"

2. Mencius replied, "The circumstances of the case forbid its being done. The teacher must inculcate what is correct. When he inculcates what is correct, and his lessons are not practised he follows them up with being angry. When he follows them up with being angry, then, contrary to what should be, he is offended with his son. *At the same time, the pupil says,* 'My master inculcates on me what is correct, and he himself does not proceed in a correct path.' The result of this is, that father and son are offended with each other. When father and son come to be offended with each other, the case is evil.

3. "The ancients exchanged sons, and one taught the son of another.

it. Do you wish to make me save the empire with my hand?' I do not see the point of the last question.

CH. 18. HOW A FATHER MAY NOT HIMSELF TEACH HIS SON. But this proposition is not to be taken in all its generality. Confucius taught his son, and so did other famous men their sons. We are to understand the first clause of the second par.,—勢不行也, as referring to the case of a stupid or perverse child. As to what is said in the 3d par. of the custom of the ancients, I have seen no other proof adduced of it. 2. 反,—'contrary,' i.e., to the affection which should rule between father and son. 夷,—in the sense of 傷, which, however, we must take passively; not 'to wound,' but 'to be wounded,' that is, to be offended. We might take it actively in the first instance;—'contrary to what should be, he wounds—*i.e.* beats—his son.' But below, in 父子相夷, we cannot give it such an active signification as to suppose that the son will proceed to beat his father. 傷 may well be taken passively, as in the comm. saying—眼見心傷. 夫子教我云云,—this is to be understood as the resentful murmuring of the son, whose feeling is strongly indicated by the use of 夫子, 'my master,' as applied to his father. 3. The comm. all say, that this only means that the ancients sent out their sons to be taught away from home by masters. But this is explaining away the

善、責善則離、離則不祥、莫大焉。

〔十九〕一節 孟子曰、事孰爲大、事親爲大、守孰爲大、守身爲大、不失其身、而能事其親者、吾聞之矣、失其身、而能事其親者、吾未之聞也。二節 孰不爲事、事親、事之本也、孰不爲守、守身、守之本也。三節 曾子養曾晳、必有酒肉、將徹、必請所與、問有餘、必曰、

4. "Between father and son, there should be no reproving admonitions to what is good. Such reproofs lead to alienation, and than alienation there is nothing more inauspicious."

CHAPTER XIX. 1. Mencius said, "Of services which is the greatest? The service of parents is the greatest. Of charges which is the greatest? The charge of one's-self is the greatest. That those who do not fail to keep themselves are able to serve their parents is what I have heard. But I have never heard of any, who, having failed to keep themselves, were able *notwithstanding* to serve their parents.

2. "There are many services, but the service of parents is the root of all others. There are many charges, but the charge of one's-self is the root of all others.

3. "The philosopher Tsăng, in nourishing Tsăng Seih, was always sure to have wine and flesh provided. And when they were

易. 4. 責善=以善責之使行, 'laying what is good on them, and causing them to do it.'

CH. 19. THE RIGHT MANNER OF SERVING PARENTS AND THE IMPORTANCE OF WATCHING OVER ONE'S SELF, IN ORDER TO DO SO. 1. 事孰爲大,—lit., 'of services—*i.e.*, duties of service which a man has to pay to others—which is great?' 守,—charges, what a man has to guard and keep. The keeping one's-self is from all that is contrary to righteousness. 2. 孰不爲事,—'what is not a service?' *i.e.*, the services a man has to perform are many. 本,—in the sense of 'root,' according to the Chinese way of developing all other services from filial piety; see the Heaou king (孝經), *passim.* There is more truth in the 2d part of the par. 3. Seih was Tsăng Sin's father; see Con. Ana, XI. xxv. 養,—low. 3d tone. 'Nourish-

有、曾晳死、曾元養曾子、必有酒肉、將徹、不請所與、問有餘、曰、亡矣、將以復進也、此所謂養口體者也、若曾子、則可謂養志也。四節 事親若曾子者、可也。

二十章 孟子曰、人不足與適也、政不足閒也、惟大人、爲能格君心之非、君仁、

being removed, he would ask respectfully to whom he should give *what was left*. If *his father* asked whether there was any thing left, he was sure to say, 'There is.' After the death of Tsăng Seih, when Tsang Yuen came to nourish the philosopher Tsăng, he was always sure to have wine and flesh provided. But when the things were being removed, he did not ask to whom he should give *what was left*, and if *his father* asked whether there was anything left, he would answer 'No';—intending to bring them in again. This was what is called—'nourishing the mouth and body.' We may call the philosopher Tsăng's practice—'nourishing the will.'

4. "To serve one's parents as the philosopher Ts'ăng served his, may be accepted *as filial piety*."

CHAPTER XX. Mencius said, "It is not enough to remonstrate with a *sovereign* on account of *the mal-employment of* ministers, nor to blame *errors of* government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be

ing the will,' *i.e.*, gratifying and carrying out the father's wishes. 4. The 可也 at the end occasions some difficulty. Choo He quotes from one of the brothers Ch'ing these words:—'To serve one's parents as Tsăng Sin did his, may be called the height of filial piety, and yet Mencius only says that it might be accepted as such—可也: did he really think that there was something supererogatory in Tsăng's service?' Possibly, Mencius may have been referring to Tsăng's disclaimer of being deemed a model of filial piety. See the Le-ke, XXI (祭義) ii. 14. where he says:—'What the superior man calls filial piety, is to anticipate the wishes, and carry out the mind of his parents, always leading them on in what is right and true. I am only one who nourishes his parents. How can I be deemed filial?'

CH. 20. A TRULY GREAT MINISTER WILL BE SEEN IN HIS DIRECTING HIS EFFORTS, NOT TO THE CORRECTION OF MATTERS IN DETAIL, BUT OF THE SOVEREIGN'S CHARACTER. 適,—read *chih*,=謫 'to reprehend.' 閒,—*kien*, up. 3d tone. 人 and 政 are to be taken as in the objective governed by 適 and 閒, and 不足 as used impersonally. 與=與君 'with the sovereign. Chaou K'e introduce 與

莫不仁、君義、莫不義、君正、莫不正、一正君、而國定矣。

二十一章 孟子曰、有不虞之譽、有求全之毀。

二十二章 孟子曰、人之易其言也、無責耳矣。

二十三章 孟子曰、人之患、在好爲人師。

二十四章 樂正子從於子敖之

benevolent, and all *his acts* will be benevolent. Let the prince be righteous, and all *his acts* will be righteous. Let the prince be correct, and everything will be correct. Once rectify the prince, and the kingdom will be firmly settled."

CHAPTER XXI. Mencius said, "There are cases of praise which could not be expected, and of reproach when the parties have been seeking to be perfect."

CHAPTER XXII. Mencius said, "Men's being ready with their tongues arises simply from their not having been reproved."

CHAPTER XXIII. Mencius said, "The evil of men is that they like to be teachers of others."

CHAPTER XXIV. 1. The disciple Yŏ-ching went in the train of Tsze-gaou to Ts'e.

before 閑 as well. He seems to interpret differently, from the transl., making 人 (=小人, 'little men,') the subject of 不足:—'little men are not fit to remonstrate with their sovereign.' This is plainly wrong, because we cannot carry it on to the next clause. 格=正, 'to correct.'—The sent. of the ch. is illustrated by an incident related of Mencius by the philosopher 荀 (B.C. 250).—'As Mencius thrice visited Ts'e, without speaking to the king about the errors of his government, his disciples were surprised, but he simply said, *I must first correct his evil heart.*'

CH. 21. PRAISE AND BLAME ARE NOT ALWAYS ACCORDING TO DESERT. 虞,—in the sense of 度, 'to calculate,' 'to measure.' For 毀 in the sense here, 譭 is often used in modern language.

CH. 22. THE BENEFIT OF REPROOF. 易,—read *e*, low. 3d tone, 'easy.' Choo He supposes that this remark was spoken with some particular reference. This would account for the 耳矣, 'simply.'

CH. 23. BE NOT MANY MASTERS. Comm. suppose that Mencius' lesson was that such a liking indicated a self-sufficiency which put an end to self-improvement.

CH. 24. HOW MENCIUS REPROVED YŎ-CHING FOR ASSOCIATING WITH AN UNWORTHY PERSON, AND BEING REMISS IN WAITING ON HIMSELF. 1. Yŏ-ching,—see I. Pt. II. xvi. 2. Tsze-gaou was the designation of Wang Hwan, mentioned II. Pt. II. vi. From that chapter we may understand that Mencius would not be pleased with one of his disciples associating with such a person.

齊。二節樂正子見孟子。孟子曰、子亦來見我乎。曰、先生何爲出此言也。曰、子來幾日矣。曰、昔者。曰、昔者、則我出此言也、不亦宜乎。曰、舍館未定。曰、子聞之也、舍館定、然後求見長者乎。三節曰、克有罪。

廿五章孟子謂樂正子曰、子之從於子敖來、徒餔啜也。我不意子學古之道、而以餔啜也。

2. He came to see Mencius, who said to him, "Are you also come to see me?" Yŏ-ching replied, "Master, why do you speak such words?" "How many days have you been here?" asked Mencius. "I came yesterday." "Yesterday! Is it not with reason then that I thus speak?" "My lodging-house was not arranged." "Have you heard that *a scholar's* lodging-house must be arranged before he visit his elder?"

3. *Yŏ-ching* said, "I have done wrong."

CHAPTER XXV. Mencius, addressing the disciple Yŏ-ching, said to him, "Your coming here in the train of Tsze-gaou was only because of the food and the drink. I could not have thought that you, having learned the doctrine of the ancients, would have acted with a view to eating and drinking."

之,—the verb,=往. 2. The name is repeated at the begin. of this paragraph, the former being narrative, and introductory merely. 亦來,—the 亦, 'also' is directed against Tsze-gaou. Choo He explains 昔者 by 前日, which, in common parlance, means 'the day before yesterday,' But I do not see that it should have that meaning here. 昔 properly means 'formerly,' and may extend to the remotest antiquity. It is used also for yesterday, the time separated from the present by one rest——息, as if the same sound of the two characters (昔 息) determined the meaning. 長 (up. 2d tone) 者 is used by Mencius of himself before:—II. Pt. II. xi. 4.

CH. 25. A FURTHER AND MORE DIRECT REPROOF OF YŎ-CHING. 餔啜 are both contemptuous terms,=our application of 'the loaves and fishes.' 而以餔啜=而以餔啜爲也

孟子曰、不孝有三、無後爲大。舜不告而娶、爲無後也、君子以爲猶告也。

孟子曰、仁之實、事親是也、義之實、從兄是也。智之

CHAPTER XXVI. 1. Mencius said, "There are three things which are unfilial, and to have no posterity is the greatest of them.

2. "Shun married, without informing his parents, because of this,—*lest he should have* no posterity. Superior men consider that his doing so was the same as if he had informed them."

CHAPTER XXVII. 1. Mencius said, "The richest fruit of benevolence is this,—the service of one's parents. The richest fruit of righteousness is this,—the obeying one's elder brothers.

CH. 26. SHUN'S EXTRAORDINARY WAY OF CONTRACTING MARRIAGE JUSTIFIED BY THE MOTIVE. 1. The other two things which are unfilial are, according to Chaou K'e, 1st, By a flattering assent to encourage parents in unrighteousness; and 2d, Not to succour their poverty and old age by engaging in official service. To be without posterity is greater than those faults, because it is an offence against the whole line of ancestors, and terminates the sacrifices to them.—In Pt. II. xxx., Mencius specifies five things which were commonly deemed unfilial, and not one of these three is among them. It is to be understood that here 不孝有三 is spoken from the point of view of the superior man, and, moreover, that the first par. simply lays down the ground for the vindication of Shun. 2. 爲無後,—爲, low. 3d tone. 告 implies getting the parents' permission, as well as informing them. But Shun's parents were so evil, and hated him so much, that they would have prevented his marriage had they been told of it.

CH. 27. FILIAL PIETY AND FRATERNAL OBEDIENCE IN THEIR RELATION TO BENEVOLENCE, RIGHTEOUSNESS, WISDOM, PROPRIETY, AND MUSIC. 1. 實 is sometimes opposed to 虛, 'what is solid to what is empty, shadowy;' sometimes to 名, 'what is real to what is nominal;' and sometimes to 華, 'what is substantial to what is ornamental,' 'fruit to flower.' In the text, it is used in the last way, and I cannot express it better than by the 'richest fruit.' 是也 is emphatic;—'the fruit of benevolence is the service of parents;—*it is*.' So in the other instances. Benevolence righteousness, &c., are the principles of those, the capabilities of them in human nature, which may have endless manifestations, but are chiefly and primarily to be seen in the two virtues spoken of.—What strikes us as strange is the subject of music. The difficulty has not escaped native commentators. The author of the 集註本義匯參 says, *in loc.*:—'Benevolence, righteousness, propriety, and knowledge, are the four virtues, but this ch. proceeds to speak of music. For the principles of music are really a branch of propriety, and when the ordering and adorning, which belong to that, are perfect, then harmony and pleasure spring up as a matter of course. In this way we have propriety mentioned first, and then music. Moreover, the fervency of benevolence, the exactness of righteousness, the clearness of knowledge, and the firmness of maintenance, must all have their depth manifested in music. If the ch. had not spoken of music, we should not have seen the whole amount of achievement.' The reader may try to conceive the exact meaning of this writer, who also points out another peculiarity in the chapter, which many have overlooked. Instead of 是也 after 樂斯二者, as at the end of the other clauses, we have 樂則生矣, 云云, 'showing,' says he, 'most vividly how his admiration was stirred. It is as if from every sentence there floated up a 是也 upon the paper, so true is it that perfect filial piety and frater. duty reach to spiritual beings, and shed a light over the world, and then do we know that in the greatest music there is a harmony with heaven and earth.' 2. Julien translates 去 by *abjicere*.

實。知斯二者、弗去是也、禮之實、節文斯二者、是也、樂之實、樂斯二者、樂則生矣、生則惡可已也、惡可已、則不知足之蹈之、手之舞之。

[二十八] 一節 孟子曰、天下大悅而將歸己、視天下悅而歸己、猶草芥也、惟舜爲然、不得乎親、不可以爲人、不順乎親、

2. "The richest fruit of wisdom is this,—the knowing those two things, and not departing from them. The richest fruit of propriety is this,—the ordering and adorning those two things. The richest fruit of music is this,—the rejoicing in those two things. When they are rejoiced in, they grow. Growing, how can they be repressed? When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move."

CHAPTER XXVIII. 1. Mencius said, "Suppose the case of the whole empire turning in great delight to an individual to submit to him.—To regard the whole empire *thus* turning to him in great delight but as a bundle of grass;—only Shun was capable of this. *He considered* that if one could not get *the hearts of* his parents he could not be considered *a man*, and that if he could not get to an entire accord with his parents, he could not be considered a son.

To have that meaning, it must have been in the up. 2d tone, which it is not. The first 樂 is *yŏ*, 'music;' the other two are *lŏh*, 'to enjoy.' 不知 is used absolutely,='unconsciously,' though we might make 知 personal also,—'we do not know.' 足之蹈之,—'the feet's stamping it.' So the next clause.

CH. 28. HOW SHUN VALUED AND EXEMPLIFIED FILIAL PIETY. 1. The first sentence is to be taken generally, and not with reference to Shun simply. It is incomplete. The conclusion would be something like—'this would be accounted the greatest happiness and glory.' 芥 is properly 'the mustard plant,' but it is sometimes, as here, only synonymous with 草. 不得, 云云,—all this is the reasoning of Shun's mind. 不得乎,—like 不獲於, in ch. 16. 不順, 'not to obey,' 'not to accord with,' but Choo He and others labour hard to make it out to mean,—'to bring the parents to accord with what is right, so as to be able then fully to accord with them.'

不可以爲子。二節舜盡事親之道、而瞽瞍厎豫、瞽瞍厎豫、而天下化、瞽瞍厎豫、而天下之爲父子者定、此之謂大孝。

2. "By Shun's completely fulfilling everything by which a parent could be served, Koo-sow was brought to find delight *in what was good*. When Koo-sow was brought to find that delight, the whole empire was transformed. When Koo-sow was brought to find that delight, all fathers and sons in the empire were established *in their respective duties*. This is called great filial piety."

2. Shun's father is known by the name of Koo-sow, but both the characters denote 'blind,' and he was so styled, it is said, because of his mental blindness and opposition to all that was good. 豫, in the sense of 'to be pleased,' 'joyful,' understood here with a moral application. 'All fathers and sons, &c.,'—*i.e.*, all sons were made to see, that, whatever might be the characters of their parents, they had only to imitate Shun, and fathers, even though they might be like Koo-sow, were shamed to reformation.

BOOK IV.

LE LOW. PART II.

離婁章句下

第一章 (一節) 孟子曰、舜生於諸馮、遷於負夏、卒於鳴條、東夷之人也。(二節) 文王生於岐周、卒於畢郢、西夷之人也、(三節) 地之相去也、千有餘里、世之相後也、千有餘

CHAPTER I 1. Mencius said, "Shun was born in Choo-fung, removed to Foo-hea, and died in Ming-t'eaou;—a man near the wild tribes on the east.

2. "King Wăn was born in Chow by *mount* K'e, and died in Peih-ying;—a man near the wild tribes on the west.

3. "Those regions were distant from one another more than a thousand *le*, and the age of the one *sage* was posterior to that of the other more than a thousand years. But when they got their wish,

CH. 1. THE AGREEMENT OF SAGES NOT AFFECTED BY PLACE OR TIME. 1. The common view derived from the 'Historical Records,' Book I., is, that Shun was a native of K'e-chow, corresponding to the modern Shan-se, to which all the places in the text are accordingly referred. Some, however, and especially Tsang Tsze-koo (曾子固), of the Sung dynasty, find his birth-place in Ts'e-nan in Shan-tung, and this would seem to be supported by Mencius in this passage. There is considerable diffic. with Ming-t'eaou, as we read in the 'Historical Records,' that in the 39th year of his reign, Shun died, while on a tour of inspection to the south, in the wilderness of Ts'ang-woo (蒼梧), and was buried on the Kew-e (九疑) hills in Keang-nan, which are in Ling-ling (零陵). The discussions on the point are very numerous. See the 集證 and 四書摭餘說, *in loc*; see also on the Shoo-king, Pt. II. No doubt, Mencius was not speaking without book. 東夷之人, lit., 'a man of the eastern *E*, or 'barbarians,' but the meaning can only be what I have given in the translation. So 西夷之人. Chow, the original seat of the house of Chow, was in the present department of Fung-ts'eang, in Shen-se. Peih-ying is to be distinguished from Ying which was the capital of Ts'oo, and with which the paraphrast of Chaou K'e strangely confounds it. Choo He says it was near to Fung (豐) and Kaou (鎬), the sucessive capitals of king Woo. The former was in Ling-heen (鄠縣), and the latter in Heen-yang (咸陽), both in the dept. of Se-ngan; Peih-ying was in the dist. of Heen-ning (咸寧) of the same dep., and there the grave of king Woo, or the place of it, is still pointed out. 得志行乎中國,—'when they got their wishes carried out in the Middle kingdom.' We are to understand that their aim was to carry out their principles, not to get the empire. 符 should be called a tally or token perhaps, rather than 'a seal.' Anciently, the emperor delivered, as the token of investiture, one half of a tally of wood or some precious stone, reserving the other half in his own keeping. It was cut right through a line of characters, indicating the com-

歲、得志行乎中國、若合符節。○三節先聖後聖、其揆一也。

第二章 ○一節子產聽鄭國之政、以其乘輿濟人於溱洧。○二節孟子曰、惠而不知為政。○三節歲十一月徒杠成、十二月輿梁成、民未病涉也。○四節君子平其

and carried their principles into practice throughout the Middle kingdom, it was like uniting the two halves of a seal.

4. "*When we examine* the sages,—both the earlier and the later,—their principles are found to be the same."

CHAPTER II. 1. When Tsze-ch'an was chief minister of the State of Ch'ing, he would convey people across the Tsin and Wei in his own carriage.

2. Mencius said, "It was kind, but showed that he did not understand the practice of government.

3. "When in the eleventh month of the year the foot-bridges are completed, and the carriage-bridges in the twelfth month the people have not the trouble of wading.

mission, and their halves fitting each other when occasion required, was the test of truth and identity. Originally as we see from the formation of the character (符), the tally must have been of bamboo. 3. 先聖後聖 is to be understood generally, and not of Shun and Wăn merely. 其揆一,—揆 is taken as a verb=度 'to reckon,' 'to estimate,' and is understood of the mental exercises of the sages. 其揆,— 'their mindings,' the principles which they cherished.

CH. 2. GOOD GOVERNMENT LIES IN EQUAL MEASURES FOR THE GENERAL GOOD, NOT IN ACTS OF FAVOUR TO INDIVIDUALS. 1. Tsze-ch'an,—see Con. Ana. V. xv. The Tsin and Wei were two rivers of Ch'ing, said to have their rise in the Ma-ling (馬嶺) hills, and to meet at a certain point, after which the common stream seems to have borne the name of both the feeders. They are referred to the department of Ho-nan in Ho-nan province. 聽政,—'was hearing the govt.,' *i.e.*, was chief minister 乘,—low. 3d tone. Choo He explains 以其乘輿 by 以其所乘之輿, but 乘 so used is low. 1st tone. He so expands, however, probably from remembering a conversation on Tsze-ch'an between Confucius and Tsze-yew, related in the *Kea-yu*, Bk. IV. iv, near the end, and to which Mencius has reference. The sage held that Tsze-ch'an was kind, but only as a mother, loving but not teaching the people, and, in illustration of his view, says that Tsze-ch'an, 以所乘之車濟冬涉, 'used the carriage in which he rode to convey over those who were wading thro' the water in the winter.' 2. The subject here is the action, not the man. The practice of govt. is to be seen not in acts of individual kindness and small favours, but in the administration of just and beneficent laws. 3. The 11th and 12th months here correspond to the 9th and 10th of the present calendar, which follows the Hea division of the year;—see Ana. XV. x. Mencius refers to a rule for the repair of the bridges, on the termination of agricultural labours. 4. 君子—

政、行辟人可也、焉得人人而濟之。五節故爲政者、每人而悅之、日亦不足矣。

第三章 一節孟子告齊宣王曰、君之視臣如手足、則臣視君如腹心、君之視臣如犬馬、則臣視君如國人、君之視臣如土芥、則臣視君如寇讎。二節王曰、禮、爲舊君有服、何如、斯可爲服矣。三節曰、諫行言聽、

4. "Let a governor conduct his rule on principles of equal justice, and when he goes abroad, he may cause people to be removed out of his path. But how can he convey everybody across the rivers?

5. "It follows that if a governor will *try to* please everybody, he will find the days not sufficient *for his work.*"

CHAPTER III. 1. Mencius said to the king Seuen of Ts'e, "When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as the ground or as grass, they regard him as a robber and an enemy."

2. The king said, "According to the rules of propriety, a minister wears mourning when he has left the service of a prince. How must *a prince* behave that his *old ministers* may thus go into mourning?"

3. Mencius replied, "The admonitions *of a minister* having been

爲政者, 'a chief minister.' 辟 read as 闢, Removing people from the way, when the prince went forth, was likewise a rule of the Chow dynasty; and not only did it extend to the prince, but to many officers and women. See the Chow-le, VII. ix. 5. 'The days not sufficient,'—*i.e.*, he will not have time for all he has to do.

CH. 3. WHAT TREATMENT SOVEREIGNS GIVE TO THEIR MINISTERS WILL BE RETURNED TO THEM BY A CORRESPONDING BEHAVIOUR. 1. 'As his hands and feet,'—*i.e.*, with kindness and attention. 'As their belly and heart,'—*i.e.*, with watchfulness and honour. 'As his dogs and horses,'—*i.e.*, without respect, but feeding them. 'As any other man,'—lit., 'as a man of the kingdom,' *i.e.*, without any distinction or reverence. 'As ground or as grass,'—*i.e.*, trampling on them, cutting them off. 2. The Le here referred to is mentioned in the 'Ritual Usages.' See Bk. XI., about the middle. The passage, however, is obscure. 爲舊君,—'for an old prince,' *i.e.*, a prince whose service he has left. The king falls back on this rule, thinking that Mencius had expressed himself too strongly. 3. 膏澤,—'fat and moistening

膏澤下於民、有故而去、則君使人導之出疆、又先於其所往、去三年不反、然後收其田里、此之謂三有禮焉、如此、則爲之服矣。四節今也爲臣、諫則不行、言則不聽、膏澤不下於民、有故而去、則君搏執之、又極之於其所往、去之日、遂收其田里、此之謂寇讐、寇讐、何服之有。

followed, and his advice listened to, so that blessings have descended on the people, if for some cause he leaves *the country*, the prince sends an escort to conduct him beyond the boundaries. He also anticipates *with recommendatory intimations* his arrival in the country to which he is proceeding. When he has been gone three years and does not return, *only* then at length does he take back his fields and residence. This treatment is what is called 'a thrice-repeated display of consideration.' When a prince acts thus, mourning will be worn on leaving his service.

4. "Now-a-days, the remonstrances of a minister are not followed, and his advice is not listened to, so that no blessings descend on the people. When for any cause he leaves the country, the prince tries to seize him and hold him a prisoner. He also pushes him to extremity in the country to which he has gone, and on the very day of his departure, he takes back his fields and residence. This treatment shows him to be what we call 'a robber and an enemy.' What mourning can be worn for a robber and an enemy?"

influences,'=blessings. 先於其所往 must be supplemented by 稱道其賢欲其收用之, 'mentions and commends his worth, wishing him to be received and used.' 田,—'fields,'=emoluments. 里,—used for an individual residence. We have not had the character in this sense before. The 'thrice-repeated display of consideration,' refers, 1st, to the escort as a protection from danger; 2d, to the anticipatory recommendations; and 3d, to the long continued emoluments, in expectation of the minister's return. 4. Here and above, 有故 is not to be taken as 大故, in III. Pt

第四章 孟子曰、無罪而殺士、則大夫可以去、無罪而戮民、則士可以徙。

第五章 孟子曰、君仁、莫不仁、君義、莫不義。

第六章 孟子曰、非禮之禮、非義之義、大人弗爲。

第七章 孟子曰、中也養不中、才也、養不才、故人樂有賢父兄也、如中也棄不

CHAPTER IV. Mencius said, "When scholars are put to death without any crime, the great officers may leave *the country.* When the people are slaughtered without any crime, the scholars may remove."

CHAPTER V. Mencius said, "If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous."

CHAPTER VI. Mencius said, "Acts of propriety which are not *really* proper, and acts of righteousness, which are not *really* righteous, the great man does not do."

CHAPTER VII. Mencius said, "Those who keep the Mean, train up those who do not, and those who have abilities, train up those who have not, and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent. If they who keep

I. ii. 1. We must understand 'wishes to,' or 'tries to,' before 搏執之, for if the minister were really imprisoned, he could not go to another kingdom.

CH. 4. PROMPT ACTION IS NECESSARY AT THE RIGHT TIME. 可以, 'may,'=it is time to. If the opportunity be not taken, while the injustice of the ruler is exercised on those below them, it will soon come to themselves, and it will be too late to escape. The 日講 concludes its paraphrase thus:—'We may see how the ruler should prize virtue, and be slow to punish; and how he should be cautious in execution of the laws, ever trying to practise benevolence. If he can indeed embody the mind of God, who loves all living things, and make the compassion of the ancient sages his rule, then both officers and people will be grateful to him as to Heaven, and long repose and protracted good order will be the result.'

CH. 5. THE INFLUENCE OF THE RULER'S EXAMPLE. See Pt. I. xx., where the same words are found, but their application is to stimulate ministers to do their duty in advising, or remonstrating with, their sovereign.

CH. 6. THE GREAT MAN MAKES NO MISTAKES IN MATTERS OF PROPRIETY AND RIGHTEOUSNESS. 非禮之禮, 非義之義, expressions in themselves contradictory, must be taken with some latitude. 'Respect,' it is said, 'belongs to propriety, but it may be carried so far as to degenerate into flattery,' &c., &c.

CH. 7. WHAT DUTIES ARE DUE FROM, AND MUST BE RENDERED BY, THE VIRTUOUS AND TALENTED TO THE YOUNG AND IGNORANT. 中也, 才也='given the Mean,' 'given abilities.'

中、才也棄不才、則賢不肖之相去、其閒不能以寸。

第八章 孟子曰、人有不爲也、而後可以有爲。

第九章 孟子曰、言人之不善、當如後患何。

第十章 孟子曰、仲尼不爲已甚者。

十一章 孟子曰、大人者、言不

the Mean spurn those who do not, and they who have abilities spurn those who have not, then the space between them—those so gifted and the ungifted—will not admit an inch."

CHAPTER VIII. Mencius said, "Men must be decided on what they will NOT do, and then they are able to act with vigour *in what they ought to do.*"

CHAPTER IX. Mencius said, "What future misery have they and ought they to endure, who talk of what is not good in others!"

CHAPTER X. Mencius said, "Chung-ne did not do extraordinary things."

CHAPTER XI. Mencius said, "The great man does not think be-

中,—the Mean, the rightly ordered course of conduct. Both it and 才 must be taken here in the concrete. 兄,—as in III. Pt. I. ii. 3. 如中也, 云云,—by neglecting their duty, the one class bring themselves to the level of the other. 賢 embraces both the 中 and the 才 above. 不肖,—see the Doctrine of the Mean, iv. 以寸,—'with an inch,' *i.e.*, be measured with an inch.

CH. 8. CLEAR DISCRIMINATION OF WHAT IS WRONG AND RIGHT MUST PRECEDE VIGOROUS RIGHT DOING. Lit., 'men have the not-do, and afterwards they can have the do.' 有爲 implies vigour in the action. Chaou K'e's comm. is:—'If a man will not descend to take in any irregular way, he will be found able to yield a thousand chariots.'

CH. 9. EVIL SPEAKING IS SURE TO BRING WITH IT EVIL CONSEQUENCES. The 當 here, followed by 如何, creates a difficulty. Choo He supposes the remark was made with some peculiar reference. If we knew that, the difficulty would vanish. The original implies, I think, all that I have expressed in the translation.

CH. 10. THAT CONFUCIUS KEPT THE MEAN. 已甚者,—*i.e.*, 'excessive things,' but 'extraordinary' rather approaches the meaning. It may strike the student that the meaning is —'Confucius' inaction, (=slowness to act) was excessive,' but in that case we should have had 矣, and not 者, at the end. We may comp. with the sentiment the Doct. of the Mean, xi., xiii.; Ana. VIII. xx.; *et al.*

CH. 11. WHAT IS RIGHT IS THE SUPREME PURSUIT OF THE GREAT MAN. Comp. Con. Ana. IV. x. 不必,—'does not *must*;' he is beyond the necessity of caring for that. 惟義所在,—'only that in which righteousness is; tha

必信、行不必果、惟義所在。

【十二章】孟子曰、大人者、不失其赤子之心者也。

【十三章】孟子曰、養生者、不足以當大事、惟送死可以當大事。

【十四章】孟子曰、君子深造之以道、欲其自得之也、自得之、則居之安、

forehand of his words that they may be sincere, nor of his actions that they may be resolute;—he simply *speaks and does* what is right."

CHAPTER XII. Mencius said, "The great man is he who does not lose his child's-heart."

CHAPTER XIII. Mencius said, "The nourishment of *parents when* living is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead, that we have what can be considered the great thing."

CHAPTER XIV. Mencius said, "The superior man makes his advances *in what he is learning* with deep earnestness and by the proper course, wishing to get hold of it as in himself. Having got

only is his concern. In fact he can hardly be said to be *concerned* about this. It is natural to him to pursue the right.

CH. 12. A MAN IS GREAT BECAUSE HE IS CHILDLIKE. Chaou K'e makes 'the great man' to be 'a sovereign,' and 其赤子, 'his children,' *i.e.*, his people, and the sentiment is that the true sovereign is he who does not lose his people's hearts. I mention this interpretation, as showing how learned men have varied and may vary in fixing the meaning of these books. It is sufficiently absurd, and has been entirely displaced by the interpretation which is given in the version. The sentiment may suggest the Saviour's words,—'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' But Christ speaks of the child's-heart as a thing to be regained; Mencius speaks of it as a thing not to be lost. With Christ, to become as children is to display certain characteristics of children. With Mencius, 'the child's-heart' is the ideal moral condition of humanity. Choo He says:—'The mind of the great man comprehends all changes of phenomena, and the mind of the child is nothing but a pure simplicity, free from all hypocrisy. Yet the great man is the great man, just as he is not led astray by external things, but keeps his original simplicity and freedom from hypocrisy. Carrying this out, he becomes omniscient and omnipotent, great to the extremest degree.' We need not suppose that Mencius would himself have expanded his thought in this way.

CH. 13. FILIAL PIETY SEEN IN THE OBSEQUIES OF PARENTS. 養生者,—者字指養生之事,—'the character 者 refers to the ways by which the living may be nourished.' It belongs to the phrase 養生, and not to 生 alone. 當=爲,—'to be considered,' 'to constitute.' 送死,—lit., 'to accompany the dead,' but denoting all the last duties to them. It=愼終, Ana. I. ix. The sentiment needs a good deal of explaining and guarding. The obsequies are done, it is said, once for all. If done wrong, the fault cannot be remedied. Probably the remark had a peculiar reference. The 日講 supposes it was spoken against the Mihist practice of burying parents with a spare simplicity. See III. Pt. I. v.

CH. 14. THE VALUE OF LEARNING THOROUGHLY INWROUGHT INTO THE MIND. 深造之,

居之安、則資之深、資之深、則取之左右逢其原、故君子欲其自得之也。

〔十五〕孟子曰、博學而詳說之、將以反說約也。

〔十六〕孟子曰、以善服人者、未有能服人者也、以善養人、然後能服天下、天下不心服、而

hold of it in himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting everywhere with it as a fountain *from which things flow.* It is on this account that the superior man wishes to get hold of what he is learning as in himself."

CHAPTER XV. Mencius said, "In learning extensively and discussing minutely what is learned, the object *of the superior man* is that he may be able to go back and set forth in brief what is essential."

CHAPTER XVI. Mencius said, "Never has he who would by his excellence subdue men been able to subdue them. Let *a prince* seek by his excellence to nourish men, and he will be able to subdue the whole empire. It is impossible that any one should become ruler of the empire to whom it has not yielded the subjection of the heart."

—造, read *ts'aou*, up. 3d tone, 'to arrive at;' 之 must refer to the 理, or principles of the subject which is being learnt. 以道 is understood of the proper course or order, the successive steps of study,=依着次序. 其自得 gives the key to the chapter;—'his self-getting,' *i.e.*, his getting hold of the subject so that his knowledge of it becomes a kind of intuition. 資=藉, 'to rely on.' The subject so apprehended in its principles is capable of indefinite application. 'He seizes it on the right and left,'—*i.e.*, he no longer needs his early efforts to apprehend it. It underlies numberless phenomena, in all which he at once detects it, just as water below the earth is found easily and any where, on digging the surface.—One may read scores of pages in the Chinese commentators, and yet not get a clear idea in his own mind of the teaching of Mencius in this ch. Chaou K'e gives 道 a more substantive meaning than in the translation; thus:—'The reason why the superior man pursues with earnestness to arrive at the depth and mystery of 道, is from a wish to get hold for himself of its source and root, as something belonging to his own nature.' Most comm. understand the subject studied to be man's own self, not things external to him. We must leave the subject in its own mist.

Ch. 15. Choo He says, apparently with reason, that this is a continuation of the last chapter, showing that the object of the superior man in the extensive studies which he pursues, is not vain-glory, but to get to the substance and essence of things. 約 conveys the two ideas of condensation and importance.

Ch. 16. The object of this chapter, say commentators, is to stimulate rulers to do good in sincerity, with a view, that is, to the good of others. I confess it is to me very enigmatical

王者、未之有也。

十七章 孟子曰、言無實不祥、不祥之實、蔽賢者當之。

十八章 一節 徐子曰、仲尼亟稱於水曰、水哉水哉、何取於水也。二節 孟子曰、原泉混混、不舍晝夜、盈科而後進、放乎四海、有本者如是、是之取

CHAPTER XVII. Mencius said, "Words which are not true are inauspicious, and the words which are most truly obnoxious to the name of inauspicious, are those which throw into the shade men of talents and virtue."

CHAPTER XVIII. 1. The disciple Seu said, "Chung-ne often praised water, saying, 'O water! O water!' What did he find in water *to praise*?"

2. Mencius replied, "There is a spring of water; how it gushes out! It rests not day nor night. It fills up every hole, and then advances, flowing on to the four seas. Such is water having a spring! It was this which he found in it to praise.

Paul's sentiment,—'Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die,'—occurs to the mind on reading it, but this is clashed with by its being insisted on that 養人以善 has no reference to the nourishing men's bodies, but is the bringing them to the nourisher's own moral excellence. Chaou K'e takes the first 善 as meaning 威力, 'majesty and strength.' But this is inadmissible. The point of the ch. is evidently to be found in the contrast of 服 and 養.

CH. 17. The translation takes 無實 as an adjective qualifying 言, and there is a play on the term in the use of 實 in the two parts. Choo He mentions another view making 無實 an adverb joined to 不祥,—'there are no words really inauspicious:' *i.e.*, generally speaking, 'only those are obnoxious to be regarded as really inauspicious which throw into,' &c. He says he is unable to decide between the two interpretations, and thinks the text may be mutilated. 者 has reference to 言, not to 人, to 'words,' not to 'men.'

CH. 18. HOW MENCIUS EXPLAINED CONFUCIUS' PRAISE OF WATER. 1. 亟,—read *k'e*, up. 3d tone, 'often.' 稱 (in the sense of 'to praise),' 於水,—於 marking the objective case, or=found something to praise in water. See Con. Ana. IX. xvi, tho' we have not there the exact words—水哉水哉. 2. 科=坎, 'a pit,' *i.e.*, every hollow in its course, 是之取爾,—'*it was* just the seizing of this.' One commen. brings out the 是之 in this way—以是之故而取之爾

爾。三節苟爲無本、七八月之閒雨集、溝澮皆盈、其涸也、可立而待也、故聲聞過情、君子恥之。

十九章一節孟子曰、人之所以異於禽獸者、幾希、庶民去之、君子存之。二節舜明於庶物、察於人倫、由仁義

3. "But suppose that the water has no spring.—In the seventh and eight months when the rain falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time. So a superior man is ashamed of a reputation beyond his merits."

CHAPTER XIX. 1. Mencius said, "That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it.

2. "Shun clearly understood the multitude of things, and closely observed the relations of humanity. He walked along the path of benevolence and righteousness; he did not *need to* pursue benevolence and righteousness."

3. Here, again, the months are those of Chow, corresponding to the present 3d and 6th. 雨集,—'the rains are collected.' 溝澮 were channels belonging to the irrigation of the lands divided on the nine-squares system. 可立而待,—we might translate as='one may stand and wait till they are dry,' but 立 is often used='quickly.' 情=實, as in the Great Learning, Comm. ch. iv.

CH. 19. WHEREBY SAGES ARE DISTINGUISHED FROM OTHER MEN;—ILLUSTRATED IN SHUN. It is to be wished that Mencius had said distinctly what the small (幾, up. 1st tone, 希) point distinguishing men from birds and beasts was. According to Choo He, men and creatures have the 理 (intellectual and moral principle) of Heaven and Earth to form their *nature*, and the 氣 (matter) of Heaven and Earth to form their *bodies*, only men's 氣 is more correct than that of beasts, so that they are able to fill up the capacity of their nature. This denies any essential difference between men and animals, and what difference it allows is corporeal or material. Chaou K'e says:—幾希,無幾也知義與不知義之間耳, '幾希 means not much. It is simply the interval between the knowledge of righteousness, and the want of that knowledge.' This is so far correct, but the difference which it indicates cannot be said to be 'not great.'—But is it not the object of Mencius to indicate the character of that which differences men and animals, and not its amount? 幾希= is something minute. A commen. Ch'in (陳) refers us to an expression in the Shoo-king,—人心爲危,—as forming a key to the passage. In that, 人心 is the mind prone to err, in distinction from the 道心, 'the mind of reason,' which it is said is minute. 2. Shun preserving and cultivating this distinctive endowment was led to the character and achievements which are here briefly described. The phrase 庶物, it is said, 該得廣,凡天地間事物皆是, 'covers a wide extent of meaning, embracing all matters and things between heaven and earth. The 日講

行、非行仁義也。

二十章 一節 孟子曰、禹惡旨酒、而好善言。○二節 湯執中、立賢無方。○三節 文王視民如傷、望道而未之見。○四節 武王不泄邇、不忘遠。○五節 周公思兼三王、以施四事、其有不合者、仰而思之、夜以繼日、幸而

CHAPTER XX. 1. Mencius said, "Yu hated the pleasant wine, and loved good words,

2. "T'ăng held fast the Mean, and employed men of talents and virtue without regard to where they came from.

3. "King Wăn looked on the people as *he would on a man who was* wounded, and he looked towards the right path as if he could not see it

4. "King Woo did not slight the near, and did not forget the distant.

5. "The duke of Chow desired to unite in himself *the virtues* of those kings, *those founders of the* three *dynasties*, that he might display in his practice the four things *which they did*. If he saw any thing in them not suited *to his time*, he looked up and thought about it, from day-time into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning."

refers to it all the governmental achievements of Shun related in the Shoo-king.

CH. 20. THE SAME SUBJECT;—ILLUSTRATED IN YU, T'ANG, WAN, WOO, AND CHOW-KUNG. 1 In 'The Plans of the Warring States' (戰國策), a book continuing the Ch'un-Ts'ew on to the Han dynasty, it is said, 'E-teih made wine which Yu tasted and liked, but he said, *In after ages there will be those who through wine lose their kingdoms*;—so he degraded E-teih, and refused to drink pleasant wine.' From the Shoo-king, III. iii. 6, we may infer that there was some foundation for this story. 好 (up. 3d tone), 善言,—see II. Pt. I. viii. 2. 2. 無方, may be understood with reference to class or place. Comp. the Shoo-king, IV. ii. 8, 5. 3. 'As he would on one who was wounded.'—*i.e.*, he regarded the people with compassionate tenderness. 而 is to be read as 如, with which, according to Choo He, it was anciently interchanged. See the Shoo-king, V. xvi. 9, 10, for illustrations of Wăn's care of the people, and the She-king, III. i. Ode VI, for illustration of the other characteristic. 4. 泄, read *sëë*=渫, 'to slight.' The adjectives are to be understood both of persons and things. 5. 三王,—*i.e.*, Yu, T'ang, and the kings Wăn and Woo who are often classed together as the founders of the Chow dynasty. 'The four things' are what have been stated in the prec. parr. 其 has 事 for its antecedent. 得之,—'apprehended it,' *i.e.*, understood the matter in its principles, so as to be able to bring into his own practice the spirit of those ancient sages.

得之、坐以待旦。

【二十一章】一節 孟子曰、王者之迹熄、而詩亡、詩亡、然後春秋作。二節 晉之乘、楚之檮杌、魯之春秋、一也。三節 其事、則齊桓晉文、其文則史、孔子曰、其義則丘竊取之矣。

【二十二章】一節 孟子曰、君子之澤、五世而斬、小人之澤、五世

CHAPTER XXI. 1. Mencius said, "The traces of imperial rule were extinguished, and the *imperial* odes ceased to be made. When those odes ceased to be made, then the Ch'un-Ts'ew was produced.

2 "The Shing of Tsin, the Taou-wuh of Ts'oo, and the Ch'un-Ts'ew of Loo, were books of the same character.

3 "The subject of *the* Ch'un-wuh was the affairs of Hwan of Ts'e and Wăn of Tsin, and its style was the historical. Confucius said, 'Its *righteous* decisions I ventured to make.'"

CHAPTER XXII. 1. Mencius said, "The influence of a sovereign sage terminates in the fifth generation. The influence of a mere sage does the same.

CH. 21. THE SAME SUBJECT;—ILLUSTRATED IN CONFUCIUS. 1. The extinction of the true imperial rule of Chow dates from the transference of the capital from Fung-kaou to Loh, by the emperor P'ing, B.C. 769. From that time, the sovereigns of Chow had the name without the rule. By the 詩 is intended not the Book of Poems, but the Nga (雅) portion of them, descriptive of the Imperial rule of Chow, and to be used on Imperial occasions. 亡 does not mean that the Nga were lost, but that no additions were made to them, and they degenerated into mere records of the past, and were no longer descriptions of the present. Confucius edited the annals of Loo to supply the place of the Nga. See III. Pt. II. ix. 7. 2. Each state had its annals. Those of Tsin were compiled under the name of *Shing* (low. 3d tone), 'The Carriage;' those of Ts'oo under that of *Taou-wuh*, which is explained as the name of a ferocious animal, and more anciently as the denomination of a vile and lawless man. The annals of Loo had the name of 'Spring and Autumn,' two seasons for the whole. 3. 其 refers only to the annals of Loo. They did not contain only the affairs of Hwan and Wăn, but these occupied an early and prominent place in them. 竊,—see II. Pt. I. ii. 20. 取 makes the expression still more humble, as if Confucius had 'taken' the judgments from the historians, and not made them himself.

CH. 22. THE SAME SUBJECT;—ILLUSTRATED IN MENCIUS HIMSELF. 1. Here 君子=聖賢有位者, 'the sage and worthy, who has position,' *i.e.*, who occupies the throne, and 小人=聖賢無位者, 'the sage and worthy, who has no position.' We might suppose that the influence of the former would be more permanent, but Mencius is pleased to say their influence lasts the same time. 澤 is to be taken as='influence,' it being understood to be of a beneficial character. 2.

而斬。二節予未得爲孔子徒也、予私淑諸人也。

二十三章 孟子曰、可以取、可以無取、取傷廉、可以與、可以無與、與傷惠、可以死、可以無死、死傷勇。

二十四章 一節 逢蒙學射於羿、盡羿之道、思天下惟羿爲愈己、於是殺羿。孟子曰、是亦羿有罪焉、公明儀曰、

2. "Although I could not be a disciple of Confucius himself, I have endeavoured to cultivate my virtue by means of others *who were*."

CHAPTER XXIII. Mencius said, "When it appears proper to take a thing, and *afterwards* not proper, to take it is contrary to moderation. When it appears proper to give a thing and *afterwards* not proper, to give it is contrary to kindness. When it appears proper to sacrifice one's life, and *afterwards* not proper, to sacrifice it is contrary to bravery."

CHAPTER XXIV. 1. P'ang Mung learned archery of E. When he had acquired completely all the science of E, he thought that in all the empire only E was superior to himself, and so he slew him. Mencius said, "In this case E also was to blame. Kung-ming E *indeed* said, 'It would appear as if he were not to be blamed,' but he

From the death of Confucius to the birth of Mencius could hardly be 100 years, so that, tho' Mencius could not learn his doctrines from the sage himself, he did so from his grandson Tsze-sze, or some of his disciples. 私=竊, in last ch. 淑=善 taken actively. 諸人=於人, the 人 referring to Tsze-sze and his school.—This and the three preceding chapters should be considered as one, whose purpose is much the same as III. Pt. II. ix., showing us that Mencius considered himself the successor of Confucius in the line of sages.

CH. 23. FIRST JUDGMENTS ARE NOT ALWAYS CORRECT. IMPULSES MUST BE WEIGHED IN THE BALANCE OF REASON, AND WHAT REASON DICTATES MUST BE FOLLOWED. Such is the meaning of this chapter, in translating the separate clauses of which, we must supplement them by introducing 'afterwards.'

CH. 24. THE IMPORTANCE OF BEING CAREFUL OF WHOM WE MAKE FRIENDS. The sentiment is good, but Mencius could surely have found better illustrations of it than the second one which he selected. 1. Of E, see Con. Ana. XIV. xiv. 逄 (P'ang, as formed with 夆, not 夅) 蒙 is said both by Chaou K'e and Choo He to refer to E's servants (家衆), but one man is evidently denoted by the name. E's servants did indeed make themselves parties to his murder, but P'ang Mung is the same, I suppose, with Han Tsuh, the principal in it. 云爾,—see II. Pt. II. ii. 4, and Con. Ana. VII. xviii. 曰薄乎云爾,—'saying,

宜若無罪焉、曰、薄乎云爾、惡得無罪。二節鄭人使子濯孺子侵衛、衛使庾公之斯追之、子濯孺子曰、今日我疾作、不可以執弓、吾死矣夫、問其僕曰、追我者誰也。其僕曰、庾公之斯也。曰、吾生矣。其僕曰、庾公之斯、衛之善射者也、夫子曰、吾生、何謂也。曰、庾公之斯、學射於尹公之他、尹公之他學射於我、夫尹公之他端人也、其取友必端矣。庾公之斯至、曰、夫子何爲不執弓。曰、

thereby only meant that his blame was slight. How can he be held without *any* blame?"

2. "The people of Ch'ing sent Tsze-chŏ Yu to make a stealthy attack on Wei, which sent Yu-kung Sze to pursue him. Tsze-chŏ Yu said, 'To-day I feel unwell, so that I cannot hold my bow. I am a dead man!' *At the same time* he asked his driver, 'Who is it that is pursuing me?' The driver said, 'It is Yu-kung Sze,' *on which* he exclaimed, 'I shall live.' The driver said, 'Yu-kung Sze is the best archer of Wei, what do you mean by saying—I shall live?' *Yu* replied, 'Yu-kung Sze learned archery from Yin-kung T'o, who again learned it from me. Now, Yin-kung T'o is an upright man, and the friends of his selection must be upright *also*.' When Yu-kung Sze came up, he said, 'Master, why are you not holding your bow?' *Yu* answered,

(meaning to say), It was slighter than...simply.'

2. 侵,—'to attack stealthily.' An incursion made with music, and the pomp of war, is called 伐, and one without these, 侵. The 之, in the names—庾公之斯 and 尹公之佗, are mere vocal particles. 他,—read *t'o*. The name is elsewhere found 尹公佗. In the 左傳, under the 14th year of duke 襄, we have a narrative bearing some

今日我疾作、不可以執弓。曰、小人學射於尹公之他、尹公之他學射於夫子、我不忍以夫子之道、反害夫子、雖然、今日之事、君事也、我不敢廢。抽矢扣輪、去其金、發乘矢而後反。

孟子曰、西子蒙不潔、則人皆掩鼻而過之。雖有惡人、齊戒沐浴、則可以祀上

swered him, 'To-day I am feeling unwell, and cannot hold my bow.' *On this Sze* said, 'I learned archery from Yin-kung T'o, who again learned it from you. I cannot bear to injure you with your own science. The business of to-day, however, is the prince's business, which I dare not neglect.' He then took his arrows, knocked off their steel-points against the carriage-wheel, discharged four of them, and returned."

CHAPTER XXV. 1. Mencius said, "If the lady Se had been covered with a filthy *head-dress*, all people would have stopped their noses in passing her.

2. "Though a man may be wicked, yet if he adjust his thoughts, fast, and bathe, he may sacrifice to God."

likeness to this account of Mencius, and in which 尹公佗 and 庾公差 figure as famous archers of Wei. It is hardly possible, however, to suppose that the two accounts are of the same thing. 乘,—low. 3d tone, 'a team of four horses,' here used for a set of four arrows.

CH. 25. IT IS ONLY MORAL BEAUTY THAT IS TRULY EXCELLENT AND ACCEPTABLE. 1. Se-tsze, or 'Western lady,' was a poor girl of Yuĕ, named She E (施夷), of surpassing beauty, presented by the king of Yuĕ to his enemy the king of Woo, who became devotedly attached to her, and neglected all the duties of his government. She was contemporary with Confucius. The common account is that she was called 'The western lady,' because she lived on the western bank of a certain stream. If we may receive the works of 管子, however, as having really proceeded from that scholar and statesman, there had been a celebrated beauty named Se-tsze, two hundred years before the one of Yuĕ. In translating 蒙不潔, I have followed Chaou K'e. 2. 惡, both by Chaou K'e and Choo He, is taken in the sense of 'ugly,' in opposition to the beauty of the lady Se. I cannot but think Mencius intended it in the sense of 'wicked,' and that his object was to encourage men to repentance and well-doing. 齊,—read *chae*. See Con. Ana. VII. vii. *et al.* By the laws of China, it was competent for the emperor only to sacrifice to God. The language of Mencius, in connection with this fact, very strikingly shows the virtue he attached to penitent purification.

帝。

〔廿六章〕一節孟子曰、天下之言性也、則故而已矣、故者以利爲本。二節所惡於智者、爲其鑿也、如智者、若禹之行水也、則無惡於智矣、禹之行水也、行其所無事也、如智者亦行其所無事、則智亦大矣。三節天之高也、星辰之遠也、苟求

CHAPTER XXVI. 1. Mencius said, "All who speak about the natures *of things*, have in fact only their phenomena *to reason from*, and the value of a phenomenon is in its being natural.

2. "What I dislike in your wise men is their boring out *their conclusions.* If those wise men would only act as Yu did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yu conveyed away the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.

3. "There is heaven so high; there are the stars so distant. If

CH. 26. HOW KNOWLEDGE OUGHT TO BE PURSUED BY THE CAREFUL STUDY OF PHENOMENA. Mencius here points out correctly the path to knowledge. The rule which he lays down is quite in harmony with that of Bacon. It is to be regretted that in China, more perhaps than in any other part of the world, has it been disregarded. 1. 性 is here to be taken quite generally. Julien finds fault with Noel for translating it by *rerum natura*, which appears to be quite correct. Choo He makes it—人物所得以生之理, than which nothing could be more general. Possibly Mencius may have had in view the disputes about the nature of man which were rife in his time, but the references to Yu's labours with the waters, and to the studies of astronomers, show that the term is used in its signification. 故=our 'phenonemon,' the nature in its development. The character is often used as synonymous with 事, 'facts.' 則 is more than a simple conjunction, and is to be taken in close connection with the 而已; Chaou K'e explains—則以故而已, 'can only do so by the 故.' And phenomena, to be valuable, must be natural. 利=順, 'following easily,' 'unconstrained.' 2. 智者 is the would be wise='your wise men.' 其鑿, 'their chiseling,' or 'boring,' *i.e.*, their forcing things, instead of 'waiting' for them, which is a 行其所事, 'doing that in which they have *many* affairs, or much to do.' Yu is said 行水, rather than, according to the common phraseology about his labours, 治水, because 行 more appropriately represents the mode of his dealing with the waters, according to their nature, and not by a system of force. 3. 千歲之日至, acc. to modern comm., refers to the winter solstice, from the midnight of which, it

其故、千歲之日至、可坐而致也。

二十七章 一節 公行子有子之喪、右師往弔、入門、有進而與右師言者、有就右師之位、而與右師言者。二節 孟子不與右師言、右師不悅、曰、諸君子皆與驩言、孟子獨不與驩言、是簡驩也。三節 孟子聞之、曰、禮、朝廷不歷位而相與言、不

we have investigated their phenomena, we may, while sitting *in our places*, go back to the solstice of a thousand years *ago*."

CHAPTER XXVII. 1. The officer Kung-hang having on hand the funeral of one of his sons, the Master of the Right went to condole with him. When *this noble* entered the door, some called him to them and spoke with him, and some went to his place and spoke with him.

2. Mencius did not speak with him, so that he was displeased, and said, "All the gentlemen have spoken with me. There is only Mencius who does not speak to me, thereby slighting me."

3. Mencius, having heard of this remark, said, "According to the prescribed rules, in the court, individuals may not change their places to speak with one another, nor may they pass from their ranks to

is supposed, the first calculation of time began; 一致是推致而得之, 'we may calculate up to and get it.' Chaou K'e, however, makes the meaning to be simply:—'We may sit and determine on what day the solstice occurred a thousand years ago.' See the 四書摭餘說, where this view is approved.

CH. 27. HOW MENCIUS WOULD NOT IMITATE OTHERS IN PAYING COURT TO A FAVOURITE.
1. Kung-hang (low. 1st tone, 'a rank,' 'a row.' Various accounts are given of the way in which the term passed along with 公 into a double surname) was an officer of Ts'e, who 'had the funeral of a son.' Neither Chaou K'e nor Choo He offers any remark on the phrase, but some scholars of the Sung dynasty, subsequent to Choo He, explained it as meaning, 有人子之喪, 'had the funeral duty that devolves on a son,' *i.e.*, was occupied with the funeral of one of his parents, and nearly all commentators have since followed that view. The author of the 四書摭餘說, *in loc.*, shows clearly, however, that it is incorrect, and that the true interpretation is the more natural one given in the translation. The master of the Right here was Wang Hwan; see II. Pt. II. vi. At the Imperial court, there were the high nobles, called 太師 and 少師, 'Grand Master,' and 'Junior Master.' In the courts of the Princes, the corresponding nobles were called 左師 and 右師, 'Master of the Left,' and 'Master of the Right.' 進,—as in Con. Ana. VII. xxx. 2. It is to be understood that all the condolers made their visit by

踰階而相揖也、我欲行禮、子敖以我爲簡、不亦異乎。

〔廿八章〕一節孟子曰、君子所以異於人者、以其存心也、君子以仁存心、以禮存心。○二節仁者愛人、有禮者敬人。○三節愛人者、人恆愛之、敬人者、人恆敬之。○四節有人於此、其待我以橫逆、則君子必自反也、我必不仁也、必無禮也、此物奚宜至哉。○五節其自反而仁矣、

bow to one another. I was wishing to observe this rule, and Tsze-gaou understands it that I was slighting him:—is not this strange?"

CHAPTER XXVIII 1. Mencius said, "That whereby the superior man is distinguished from other men is what he preserves in his heart;—namely, benevolence and propriety.

2. "The benevolent man loves others. The man of propriety shows respect to others.

3. "He who loves others is constantly loved by them. He who respects others is constantly respected by them.

4. "Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself—'I must have been wanting in benevolence; I must have been wanting in propriety:—how should this have happened to me?'

5. "He examines himself, and is *specially* benevolent. He turns

the prince's order, and were consequently to observe the court rules. This is the explanation of Mencius' conduct. 3. 禮 refers to the established usages of the court; see the Chow Le, XXII. iii. 1, *et al.* 階,—'steps,' or 'stairs,' but here for the ranks of the officers arranged with reference to the steps leading up to the hall.

CH. 28. HOW THE SUPERIOR MAN IS DISTINGUISHED BY THE CULTIVATION OF MORAL EXCELLENCE, AND IS PLACED THEREBY BEYOND THE REACH OF CALAMITY. 1. 存心 must not be understood—'he preserves his heart.' The first definition of 存 in K'ang-he's dictionary is 在, 'to be in.' It is not so much an active verb, 'to preserve,' as='to preserve in.' 4. 橫 (low. 3d tone) 逆 presuppose the exercise of love and respect, which are done despite to. 此物=此事. 5. 由 is used for 猶, as often elsewhere. 忠, in the

自反而有禮矣、其橫逆由是也、君子必自反也、我必不忠、○六節自反而忠矣、其橫逆由是也、君子曰、此亦妄人也已矣、如此、則與禽獸奚擇哉、於禽獸又何難焉。○七節是故君子有終身之憂、無一朝之患也、乃若所憂、則有之、舜人也、我亦人也、舜爲法於天下、可傳於後世、我由未免爲鄉人也、是則可憂也、憂之如何、如舜而已

round upon himself, and is *specially* observant of propriety. The perversity and unreasonableness of the other, *however*, are still the same. The superior man will *again* turn round on himself—'I must have been failing to do my utmost.'

6. "He turns round upon himself, and proceeds to do his utmost, but still the perversity and unreasonableness of the other are repeated. *On this* the superior man says, 'This is a man utterly lost indeed! Since he conducts himself so, what is there to choose between him and a brute? Why should I go to contend with a brute?'

7. "Thus it is that the superior man has a life-long anxiety and not one morning's calamity. As to what is matter of anxiety to him, that he has.—*He says*, 'Shun was a man, and I also am a man. *But* Shun became an example to the empire, and *his conduct* was worthy to be handed down to after ages, while I am nothing better than a villager.' This indeed is proper matter of anxiety to him. And in what way is he anxious about it? Just that he may be like

sense of 盡已, 'doing one's utmost.' 難,—low. 3d tone,=校, 'to compare with.' It is explained in the dict., with reference to this passage, by 責, 'to charge,' 'to reprove.'

6. 憂,—proceeding from within; 患,—coming from without. 一朝之患 must be understood from the expressions below. There may be calamity, but the superior man is superior to it. 乃, 'but.' We must supply,—'He should be without anxiety, *but* he has anxiety.' 若夫,—夫, low. 1st tone. 亡=無.

矣、若夫君子所患、則亡矣、非仁無為也、非禮無行也、如有一朝之患、則君子不患矣。

〔廿九〕○一節 禹稷當平世、三過其門而不入、孔子賢之。○二節 顏子當亂世、居於陋巷、一簞食、一瓢飲、人不堪其憂、顏子不改其樂、孔子賢之。○三節 孟子曰、禹稷顏回同道。○四節 禹思天下有溺者、由己溺之也、稷思天下有飢者、由己

Shun:—then only will he stop. As to what the superior man would feel to be a calamity, there is no such thing. He does nothing which is not according to propriety. If there should befal him one morning's calamity, the superior man does not account it a calamity."

CHAPTER XXIX. 1. Yu and Tseih, in an age of tranquillizing government, thrice passed their doors without entering them. Confucius praised them.

2. The disciple Yen, in an age of confusion, dwelt in a mean narrow lane, having his single bamboo-cup of rice, and his single gourd-dish of water; other men could not have endured the distress, but he did not allow his joy to be affected by it. Confucius praised him.

3. Mencius said, "Yu, Tseih, and Yen Hwuy agreed in the principle of their conduct.

4. "Yu thought that if any one in the empire were drowned, it was as if he drowned him. Tseih thought that if any one in the empire suffered hunger, it was as if he famished him. It was on this account that they were so earnest.

CH. 29. A RECONCILING PRINCIPLE WILL BE FOUND TO UNDERLIE THE OUTWARDLY DIFFERENT CONDUCT OF GREAT AND GOOD MEN;—IN HONOUR OF YEN HWUY, WITH A REFERENCE TO MENCIUS HIMSELF. 1. See III. Pt. I. iv. 6, 7, 8. The thrice passing his door without entering it was proper to Yu, though it is here attributed also to Tseih. 賢,—used as a verb, 'to pronounce a worthy,'='to praise.' 2. See Con. Ana. VI. ix. 平世 and 亂世 are contrasted, but a tranquil age was not a characteristic of Yu and Tseih's time. It was an age of tranquillization. 3. 同道,—道=理之當然, 'what was proper in

飢之也、是以如是其急也。○五節禹稷顏子、易地則皆然。○六節今有同室之人鬬者、救之、雖被髮纓冠而救之、可也。○七節鄉鄰有鬬者、被髮纓冠而往救之、則惑也、雖閉戶、可也。

三十章 一節公都子曰、匡章通國皆稱不孝焉、夫子與之遊、又從而禮貌之、敢問

5. "If Yu and Tseih, and the philosopher Yen, had exchanged places, each would have done what the other did.

6. "Here now in the same apartment with you are people fighting:—*you ought to* part them. Though you part them with your cap simply tied over your unbound hair, your conduct will be allowable.

7. "If the fighting be *only* in the village or neighbourhood, if you go to put an end to it with your cap tied over your hair unbound, you will be in error. Although you should shut your door *in such a case*, your conduct would be allowable."

CHAPTER XXX. 1. The disciple Kung-too said, "Throughout the whole kingdom every body pronounces K'wang unfilial. But you, Master, keep company with him, and moreover treat him with politeness. I venture to ask why you do so?"

principle.' 4. 由,—used for 猶. 5. 則皆然, lit., 'then all so,' the meaning being as in the translation. Yen Hwuy, in the circumstances of Yu and Tseih, would have been found labouring with as much energy and self-denial for the public good as they showed; and Yu and Tseih, in the circumstances of Hwuy, would have lived in obscurity contented as he was, and happy in the pursuit of the truth and in cultivation of themselves. 6. 被,—read *p'e*, low. 1st tone. The rules anciently prescribed for dressing were very minute. Much had to be done with the hair before the final act of putting on the cap, with its strings (纓) tied under the chin, could be performed. In the case in the text, all this is neglected. The urgency of the case, and the intimacy of the individual with the parties quarrelling, justify such neglect. 救之,—lit., 'to save them,' *i.e.*, to part them. This was the case of Yu and Tseih, in their relation to their times, while that in the next par. is supposed to illustrate the case of Yen Hwuy in relation to his. But Mencius' illustrations are generally happier than these.

CH. 30. HOW MENCIUS EXPLAINED HIS FRIENDLY INTERCOURSE WITH A MAN CHARGED WITH BEING UNFILIAL. 1. K'wang Chang was an officer of Ts'e. His name, acc. to 顧麟士, was Chang, and designation Chang-tsze, so that Kung-too calls him by his name, and Mencius by his desig. In opp. to this, 蔡虛齋 says that Kung-too merely drops a part of the designation, just as when Yen Hwuy is called Yen Yuen, instead of Yen Tsze-yuen. But both these explanations are

何也。○二節孟子曰、世俗所謂不孝者五、惰其四支、不顧父母之養、一不孝也、博弈好飲酒、不顧父母之養、二不孝也、好貨財、私妻子、不顧父母之養、三不孝也、從耳目之欲、以爲父母戮、四不孝也、好勇鬬狠、以危父母、五不孝也、章子有一於是乎。○三節夫章子、子父責善而不相遇也。○四節責善、朋友之道也、

2. Mencius replied, "There are five things which are said in the common practice of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess-playing, and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents to disgrace. The fifth is being fond of bravery, fighting and quarrelling so as to endanger his parents. Is Chang guilty of any one of these things?"

3. "Now between Chang and his father there arose disagreement, he, the son, reproving his father, to urge him to what was good.

4. "To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest injury to the kindness, *which should prevail between them.*

to be rejected. Chang was the name, and the 子 in 章子 is simply equivalent to our Mr. 與之遊,—'ramble with him,' *i.e.*, as commonly understood, 'allow him to come about your gate, your school.' 又從,—'and moreover from that,' *i.e.*, in addition to that. 2. 博弈, may be taken together, simply='chess-playing,' or separately, as in the translation; see Con. Analects, XVII. xxii. 私妻子,—'selfishly—*i.e.*, partially putting them out of their due place, above his parents,—loving wife and children.' I cannot see why some should give a sensual meaning to 私 here. The advance of meaning from 戮 to 危 shows that the former is to be taken in the lighter sense of 'disgrace.' 3, 4. Comp. Pt I. xviii. 子父責善,—子 precedes 父 here to show

父子責善、賊恩之大者。（五節）夫章子、豈不欲有夫妻子母之屬哉、爲得罪於父、不得近、出妻屏子、終身不養焉、其設心以爲不若是、是則罪之大者、是則章子已矣。

（三十一章）曾子居武城、有越寇、或曰、（一節）寇至、盍去諸。曰、無寓人於我室、毀傷其薪木。寇退、則曰、脩我牆屋、我將反。寇退、曾子反、

5. "Moreover, did not Chang wish to have *in his family* the relationships of husband and wife, child and mother? But because he had offended his father, and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them. He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes.—Such and nothing more is the case of Chang."

CHAPTER XXXI. 1. When the philosopher Tsăng dwelt in Woo-shing, there came a band from Yuĕ to plunder it. Some one said *to him*, "The plunderers are coming:—why not leave this?" Tsăng *on this left the city*, saying to *the man in charge of the house*, "Do not lodge any persons in my house, lest they break and injure the plants and trees." When the plunderers withdrew, he sent word to him, saying, "Repair the walls of my house. I am about to return."

that K'wang Chang had been the aggressor.

5. 屏,—upper 2d tone. Readers not Chinese will think that Chang's treatment of his wife and son was more criminal than his conduct to his father. 是則罪之大者,—是, 'this,' embracing the two things, his giving offence to his father, and still continuing to enjoy the comforts of wife and son.

CH. 31. HOW MENCIUS EXPLAINED THE DIFFERENT CONDUCT OF THE PHILOSOPHER TSANG AND OF TSZE-SZE IN SIMILAR CIRCUMSTANCES. 1. Woo-shing,—see Con. Analects, VI. xii. It appears below that Tsăng had opened a school or lecture-room in the place. Many understand that he had been invited to do so,—to be a 賓師, 'guest and teacher,'—by the commandant. Woo-shing is probably to be referred to a place in the dis., of 嘉祥 in the dep. of Yen-chow. It was thus in the south of Shantung. South from it, and covering the present Keang-soo and part of Chĕ-keang, were the possessions of Woo (吳) and Yuĕ, all in Tsăng-tsze's time subject to Yuĕ. See in the 集證, *in loc.*, a somewhat similar incident in Tsăng's life (probably a different version of the same)

左右曰、待先生如此、其忠且敬也、寇至、則先去以爲民望、寇退、則反、殆於不可。沈猶行曰、是非汝所知也、昔、沈猶有負芻之禍、從先生者七十人、未有與焉。○二節子思居於衞、有齊寇、或曰、寇至、盍去諸。子思曰、如伋去、君誰與守。○三節孟子曰、曾子子思同道、曾子師也、父兄也、

When the plunderers retired, the philsopher Tsăng returned *accord- ingly.* His disciples said, "Since our master was treated with so much sincerity and respect, for him to be the first to go away on the arrival of the plunderers, so as to be observed by the people, and then to return on their retiring, appears to us to be improper." Shin- yew Hing said, "You do not understand this matter. Formerly, when Shin-yew was exposed to the outbreak of the grass-carriers, there were seventy dissiples in our master's following, and none of them took part in the matter."

2. When Tsze-sze was living in Wei, there came a band from Ts'e to plunder. Some one said to him, "The plunderers are coming;— why not leave this?" Tsze-sze said, "If I go away, whom will the prince have to guard *the State* with?"

3. Mencius said, "The philosopher Tsăng and Tsze-sze agreed in

which the plunderers are from Loo. 曰, 寓,云云,—the translation needs to be supplemented here considerably to bring out the meaning. 薪 is explained in K'ang-he's Dictionary, with reference to this passage, by 草, 'grass,' or small plants generally. 寇退則 —this 曰 must='sent word to.' 牆屋. We should rather expect 屋牆. If 待 be translated actively, we must supply as a nominative—'the governor of the city.' Shin (沈) pronounced as 審. So, commonly. But the point is doubtful. See the 集證, *in loc.*)-yew Hing is supposed to have been a disciple of Tsăng's, a native of Woo-shing. The Shin-yew whom he mentions below was another person of the same surname with whom Tsăng and his disciples (從者=左右, above) were living. 與,—low. 3d tone. Shin-yew Hing adduces this other case, as analogous to Tsăng's leaving Woo-shing, intimating that he acted on a certain principle which justified his conduct. 2. 伋 was Tsze-sze's name. 'Was living in Wei,'—*i.e.*, was living and sustaining office. 3. Comp. ch. xxviii. 3, 5. The

子思臣也、微也、曾子子思易地則皆然。

〔三十二章〕儲子曰、王使人瞯夫子、果有以異於人乎。孟子曰、何以異於人哉、堯舜與人同耳。

〔三十三章〕一節 齊人有一妻一妾、而處室者、其良人出、則必饜酒肉而後反、其妻問所與飲食者、則盡富貴也、其妻告其妾曰、良人出、則必饜酒肉而後反、問

the principle of their conduct. Tsăng was a teacher;—in the place of a father or elder brother. Tsze-sze was a minister;—in a meaner place. If the philosophers Tsăng and Tsze-sze had exchanged places, the one would have done what the other did."

CHAPTER XXXII. The officer Ch'oo said *to Mencius*, "Master, the king sent persons to spy out whether you were really different from other men." Mencius said, "How should I be different from other men! Yaou and Shun were just the same as other men."

CHAPTER XXXIII. 1. A man of Ts'e had a wife and a concubine, and lived together with them in his house. When their husband went out, he would get himself well filled with wine and flesh, and then return, and, on his wife's asking him with whom he ate and drank, they were sure to be all wealthy and honourable people. The wife informed the concubine, saying, "When our good man goes out, he is sure to come back having partaken plentifully of wine and flesh. I asked with whom he ate and drank, and they are all, *it seems*, wealthy and honourable people. And yet no people

reader can judge how far the defence of Tsăng's conduct is satisfactory.

CH. 32. SAGES ARE JUST LIKE OTHER MEN. This Ch'oo was a minister of Ts'e. We must suppose that it was the private manners and way of living of Mencius, which the king wanted to spy out, unless the thing occurred on Mencius' first arrival in Ts'e, and before he had any interview with the king.

CH. 33. THE DISGRACEFUL MEANS WHICH MEN TAKE TO SEEK FOR WEALTH AND HONOURS. 1. As Choo He observes, there ought to be, at the beginning of the chapter, 孟子曰, 'Mencius said.' The phrase 而處 (up. 2d tone) 室者 is not easily managed in translating. The subject of it is the 'man of Ts'e,

其與飲食者、盡富貴也、而未嘗有顯者來、吾將瞯良人之所之也、蚤起、施從良人之所之、徧國中、無與立談者、卒之東郭墦間之祭者、乞其餘、不足、又顧而之他、此其爲饜足之道也。其妻歸告其妾曰、良人者、所仰望而終身也、今若此、與其妾訕其良人、而相泣於中庭、而良人未之知也、施施從外來、驕其妻妾。○三節由君子觀之、則人之所以求富

of distinction ever come here. I will spy out where our good man goes." *Accordingly*, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city, there was no one who stood or talked with him. At last, he came to those who were sacrificing among the tombs beyond the outer wall on the east, and begged what they had over. Not being satisfied, he looked about, and went to another party:—and this was the way in which he got himself satiated. His wife returned, and informed the concubine, saying, "It was to our husband that we looked up in hopeful contemplation, with whom our lot is cast for life;—and now these are his ways!" On this, along with the concubine she reviled their husband, and they wept together in the middle hall. In the mean time the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

and not 'the wife and concubine.' It is descriptive of him as living with them, and being the head of a family,—有刑家之責, as is said in the 備旨, 'having the duty of setting an example to its members.' 良人,—corresponding to the Scottish term of 'goodman' for husband. 所與飲食者,—not 'who gave him to drink and eat,' as Julien makes it. 所之,—之, the verb, as also below, and in 之東, 之他. 施從,—施, read

貴利達者、其妻妾不羞也、而不相泣者、幾希矣。

2. In the view of a superior man, as to the ways by which men seek for riches, honours, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together *on account of them.*

e., either low. 1st, or low. 3d tone. 國,—plainly used for 'city.' 郭,—see II. Pt. II. i. 2. 之他, 'went to another place,'='another party.' 2. 幾希, as in ch. xix. 1, but it is here an adjective, 'few.'

BOOK V.

WAN CHANG. PART I.

萬章章句上

第一章 萬章問曰、舜往于田、號泣于旻天、何爲其號泣也。孟子曰、怨慕也。二節 萬章曰、父母愛之、喜而不忘、父母惡之、勞而不怨、然則舜怨乎。曰、長息問

CHAPTER I. 1. Wan Chang asked *Mencius*, saying, *When* "Shun went into the fields, he cried out and wept towards the pitying heavens. Why did he cry out and weep?" Mencius replied, "He was dissatisfied, and full of earnest desire."

2. Wan Chang said, "When his parents love him, a son rejoices and forgets them not. When his parents hate him, though they punish him, he does not murmur. Was Shun then murmuring

This Book is named from the chief interlocutor in it, Wan Chang (See III. Pt. II. v.). The tradition is that it was in company with Wan Chang's disciples, that Mencius, baffled in his hopes of doing public service, and having retired into privacy, composed the seven Books, which constitute his Works. The first part of this Book is occupied with discussions about Shun, and other ancient worthies.

CH. 1. SHUN'S GREAT FILIAL PIETY:—HOW IT CARRIED HIM INTO THE FIELDS TO WEEP AND DEPLORE HIS INABILITY TO SECURE THE AFFECTION AND SYMPATHY OF HIS PARENTS. 1. 號.—low. 1st tone, 'to cry out.' It has another signification in the same tone,—'to weep,' which would answer equally well. See the incident related in the Shoo-king, II. ii. 21. from which

於公明高曰、舜往于田、則吾既得聞命矣、號泣于旻天、于父母、則吾不知也、公明高曰、是非爾所知也。夫公明高以孝子之心、爲不若是恝、我竭力耕田、共爲子職而已矣、父母之不我愛、於我何哉。○三帝使其子九男二女、百官牛羊、倉廩備、

against his parents?" Mencius answered, "Ch'ang Seih asked Kung-ming Kaou, saying, 'As to Shun's going into the fields, I have received your instructions, but I do not know about his weeping and crying out to the pitying heavens and to his parents.' Kung-ming Kaou answered him, 'You do not understand that matter.' Now, Kung-ming Kaou supposed that the heart of the fiilial son could not be so free of sorrow. *Shun would say,* 'I exert my strength to cultivate the fields, but I am there by only discharging my office as a son. What can there be in me that my parents do not love me?'

3. "The emperor caused his own children, nine sons and two daughters, the various officers, oxen and sheep, storehouses and

we learn that such behaviour was a characteristic of his earlier life, when he was 'ploughing' at the foot of the Leih hill. 旻天,—the name given to the autumnal sky or heavens. Two meanings have been assigned to 旻; 'the variegated,' with reference to the beautiful tints (文章) of matured nature; and 'the compassionate,' as if it were 愍, with reference to the decay of nature. This latter is generally acquiesced in. I have translated 于 by 'towards,' but the paraph. in the 日講 is:—'He cried out and called upon pitying Heaven, that lovingly overshadows and compassionates this lower world, weeping at the same time.' 怨慕,—simply, 'he was murmuring and desiring.' The murmuring was at himself, but this is purposely kept in the back ground, and Chang supposed that he was murmuring at his parents. 2. 父母 ... 不怨,—see Con. Ana. IV. xviii. Kung-ming Kaou is generally understood to have been a disciple of Tsăng Sin, and Ch'ang Seih again to have been a disciple of Kaou. 吾既得聞命, 'I have received your *commands*;'—'commands,' said deferentially for 'instructions,' as in III. Pt. I. v. 5. 于父母 is also from the Shoo-king, though omitted above in par. 1. In translating we must reverse the order of 號泣, 'he wept and cried out,—to heaven, to his parents.' 是非爾所知也,—see IV. Pt. II. xxxi. 1. 不若是恝,—'not so without sorrow,' *i.e.*, not so, as common people would have it, and as Ch'ang Seih thought would have been right, that he could refrain from weeping and crying out. 我竭, 云云, are the thoughts supposed to pass through Shun's mind. 共=拱, up. 1st tone. 3, See the Shoo-king, I. par. 12, but the various incidents of the particular honours conferred

以事舜於畎畝之中、天下之士多就之者、帝將胥天下而遷之焉、爲不順於父母、如窮人無所歸。四節天下之士悅之、人之所欲也、而不足以解憂、好色、人之所欲、妻帝之二女、而不足以解憂、富人之所欲、富有天下、而不足以解憂、貴、人之所欲、貴爲天子、而不足以解憂、人悅之、好色、富貴、無足

granaries, *all* to be prepared, to serve Shun amid the channeled fields. Of the scholars of the empire there were multitudes who flocked to him. The emperor designed that *Shun* should superintend the empire along with him, and then to transfer it to him entirely. But because his parents were not in accord with him, he felt like a poor man who has nowhere to turn to.

4. "To be delighted in by the scholars of the empire, is what men desire, but it was not sufficient to remove the sorrow *of Shun*. The possession of beauty is what men desire, and *Shun* had for his wives the two daughters of the emperor, but this was not sufficient to remove his sorrow. Riches are what men desire, and the empire was the rich property *of Shun*, but this was not sufficient to remove his sorrow. Honours are what men desire, and *Shun* had the dignity of being emperor, but this was not sufficient to remove his sorrow. The reason why the being the object of men's delight, the possession

on Shun, and his influence, are to be collected from the general history of him and Yaou. There is, however, an important discrepancy between Mencius' account of Shun, and that in the Shoo-king. There, when he is first recommended to Yaou by the high officers, they base their recommendation on the fact of his having overcome the evil that was in his parents and brother, and brought them to self-government. The Shoo-king, moreover, mentions only one son of Yaou, Tan Choo (丹朱), and says nothing of the nine who are here said to have been put under the command of Yaou. They are mentioned however in the 'Historical Records,' 虞史記. 帝將胥天下=將與之胥(=相)視天下. 而遷之=自移以與之. 不順於父母,—see IV. Pt. I. xxviii. 1. 4. 色,—色 is here=our 'a beauty,' 'beauties.' 妻,—up. 3d tone, here as a verb, 'to wive,' 'to have for wife.' Observe the force of 者, leading

以解憂者、惟順於父母可以解憂。五節 人少、則慕父母、知好色、則慕少艾、有妻子、則慕妻子、仕則慕君、不得於君、則熱中、大孝終身慕父母、五十而慕者、予於大舜見之矣。

第二章 一節 萬章問曰、詩云、娶妻如之何、必告父母、信斯言也、宜莫如舜、舜之不告而娶、

of beauty, riches, and honours, were not sufficient to remove his sorrow, was that it could be removed only by his getting his parents to be in accord with him.

5. "The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains office, his desire is towards his sovereign:—if he cannot get the regard of his sovereign, he burns within. *But* the man of great filial piety, to the end of his life, has his desire towards his parents. In the great Shun I see the case of one whose desire at fifty years was towards them."

CHAPTER II. 1. Wan Chang asked *Mencius*, saying, "It is said in the Book of Poetry,

> 'In marrying a wife, how ought a man to proceed?
> He must inform his parents.'

If the rule be indeed as here expressed, no man ought to have illustrated it so well as Shun. How was it that Shun's marriage took place without his informing *his parents?*" Mencius replied, "If he had informed them, he would not have been able to marry. That

on to what follows as the explanation of the preceding circumstances. 5. 少,—up. 3d tone, 'young,' 'little.' 好色,—the term has a different acceptation from that in the prec. par., tho' I have translated it in the same way. 艾,—in the sense of 美, 'beautiful.'

CH. 2. DEFENCE OF SHUN AGAINST THE CHARGES OF VIOLATING THE PROPER RULE IN THE WAY OF HIS MARRYING, AND OF HYPOCRISY IN HIS CONDUCT TO HIS BROTHER. 1, 2. Comp. Pt. I. xxvi. 詩云,—see the She-king, I. viii. Ode VI. st. 3. 告,—low. 3d tone, as in Ana. III. xvii. 信=誠, 'if indeed.' 以對

何也。孟子曰、告則不得娶、男女居室、人之大倫也、如告則廢人之大倫、以懟父母、是以不告也。○二節萬章曰、舜之不告而娶、則吾既得聞命矣、帝之妻舜、而不告何也。曰、帝亦知告焉、則不得妻也。○三節萬章曰、父母使舜完廩、捐階、瞽瞍焚廩、使浚井、出、從而揜之、象曰、謨蓋都君咸我績、牛羊父母、倉廩

male and female should dwell together, is the greatest of human relations. If *Shun* had informed his parents, he must have made void this greatest of human relations, thereby incurring their resentment. On this account, he did not inform them."

2. Wan Chang said, "As to Shun's marrying without informing his parents, I have heard your instructions; but how was it that the emperor gave him his daughters as wives without informing *Shun's parents?*" *Mencius* said, "The emperor also knew that if he informed them, he could not marry his daughters to him."

3. Wan Chang said, "His parents set Shun to repair a granary, to which, the ladder having been removed, Koo-sow set fire. They *also* made him dig a well. He got out, but they, *not knowing that*, proceeded to cover him up. Seang said, 'Of the scheme to cover up the city-forming prince the merit is all mine. Let my parents have his oxen and sheep. Let them have his storehouses and granaries.

父母,—if he had not married, then his parents would have had cause to be angry with him, for allowing the line of the family to terminate. This seems to be the meaning of the phrase. 聞命,—as in the last chap. 帝…而不告,—告 here is understood as='requiring Shun to inform his parents.' 3. Shun's half brother is understood to have been the instigator in the attempts on his life here mentioned. The incidents, however, are taken from tradition, and not from the Shoo-king. Shun covered himself with two bamboo screens, and made his way through the fire. In the second case, he found a hole or passage in the side of the wall, and got away by means of it. 都君,—it is mentioned in the last chapter, how the scholars of the empire flocked to Shun. They say that if he lived in one place for a year, he formed a 聚, or 'assemblage:' In two years, he formed a 邑, or 'town,' and in three, a 都,

父母、干戈朕、琴朕、弤朕、二嫂使治朕棲、象往入舜宮、舜在牀琴、象曰、鬱陶思君爾、忸怩、舜曰、惟諸臣庶、汝其于予治、不識舜不知象之將殺己與。曰、奚而不知也、象憂亦憂、象喜亦喜。○四節 曰、然則舜僞喜者與。曰、否、昔者、有饋生魚於鄭子產、子產使校人畜之池、校人烹之、反命曰、始舍之、圉圉焉、少、則洋洋焉、攸然而逝、子

His shield and spear shall be mine. His lute shall be mine. His bow shall be mine. His two wives I shall make attend for me to my bed.' Seang then went away into Shun's palace, and there was Shun on his couch playing on his lute. Seang said, 'I am come simply because I was thinking anxiously about you. *At the same time*, he blushed deeply Shun said to him, 'There are all my officers:—do you undertake the government of them for me.' I do not know whether Shun was ignorant of Seang's wishing to kill him." *Mencius* answered, "How could he be ignorant of that? But when Seang was sorrowful, he was also sorrowful; when Seang was joyful, he was also joyful."

4. *Chang* said, "In that case, then, did not Shun rejoice hypocritically?" Mencius replied, "No. Formerly, some one sent a present of a live fish to Tsze-ch'an of Ch'ing. Tsze-ch'an ordered his pond-keeper to keep it in the pond, but that officer cooked it, and reported the execution of his commission, saying, 'When

or 'capital.' With reference to this, Seang calls him 都君. 朕, now confined to the emperor. WE, was anciently used by high and low. 弤,—'a carved bow,' said to have been given to Shun by Yaou, as a token of his associating him with him on the throne. 二嫂,—lit., 'the two sisters-in-law.' 棲=牀, 'a bed,' or 'couch.' 鬱陶思君爾,—爾=耳, as a final particle. 'only.' The expression literally is,—'with suppressed anxiety thinking of you only.' 4. 校 (read *heaou*, low. 3d tone) 人 is taken by all the commentators.

產曰、得其所哉、得其所哉、校人出曰、孰謂子產智、予既烹而食之、曰、得其所哉、得其所哉、故君子可欺以其方、難罔以非其道、彼以愛兄之道來、故誠信而喜之、奚僞焉。

第三章 一節 萬章問曰、象日以殺舜爲事、立爲天子、則放之、何也。孟子曰、封之也、或曰放

I first let it go, it appeared embarrassed. In a little, it seemed to be somewhat at ease, and then it swam away joyfully.' Tsze-ch'an observed, 'It had got into its element! It had got into its element!' The pond-keeper then went out and said, 'Who calls Tsze-ch'an a wise man? After I had cooked and eaten the fish, he says,—It had got into its element! it had got into its element!' Thus a superior man may be imposed on by what seems to be as it ought to be, but he cannot be entrapped by what is contrary to right principle. Seang came in the way in which the love of his elder brother would have made him come; therefore *Shun* sincerely believed him, and rejoiced. What hypocrisy was there?"

CHAPTER III. Wan Chang said, "Seang made it his daily business to slay Shun. When *Shun* was made emperor, how was it that he *only* banished him?" Mencius said, "He raised him to be a prince. Some supposed that it was banishing him."

as 主池沼小吏, 'a small officer over the ponds,' but I do not know that this meaning of the phrase is found elsewhere. 反命,—as in III Pt. I. ii. 3. 故君子可欺以云云,—compare Con. Ana. VI. xxiv. 以其方,—'by its class,' the meaning being as in the translation.—Choo He says:—'Mencius says that Shun knew well that Seang wished to kill him, but when he saw him sorrowful, he was sorrowful, and when he saw him joyful, he was joyful. The case was that his brotherly feeling could not be repressed. Whether the things mentioned by Wan Chang really occurred or not, we do not know. But Mencius was able to know and describe the mind of Shun, and that is the only thing here worth discussing about.'

CH. 3. EXPLANATION AND DEFENCE OF SHUN'S CONDUCT IN THE CASE OF HIS WICKED BROTHER SEANG;—HOW HE BOTH DISTINGUISHED HIM, AND KEPT HIM UNDER RESTRAINT. 1. 放=置, 'to place,' with the idea of keeping in the place,='to banish.' Chang's thought was that Seang should have been put to death, and not merely banished. 或曰—it seems best to understand 曰 as meaning 'supposed,'

焉。二節萬章曰、舜流共工于幽州、放驩兜于崇山、殺三苗于三危、殛鯀于羽山、四罪而天下咸服、誅不仁也、象至不仁、封之有庳、有庳之人奚罪焉、仁人固如是乎、在他人、則誅之、在弟、則封之。曰、仁人之於弟也、不藏怒焉、不宿怨焉、親愛之而已矣、親之、欲其貴也、愛之、欲其富也、封之有庳、富貴

2. Wan Chang said, "Shun banished the superintendent of works to Yew-chow; he sent away Hwan-taou to the mountain Ts'ung; he slew *the prince of* San Meaou in San-wei; and he imprisoned K'wăn on the mountain Yu. When the crimes of those four were thus punished, the whole empire acquiesced:—it was a cutting off of men who were destitute of benevolence. But Seang was *of all men* the most destitute of benevolence, and *Shun* raised him to be the prince of Yew-pe;—of what crimes had the people of Yew-pe been guilty? Does a benevolent man really act thus? In the case of other men, he cut them off; in the case of his brother, he raised him to be a prince." *Mencius* replied, "A benevolent man does not lay up anger, nor cherish resentment against his brother, but only regards him with affection and love. Regarding him with affection, he wishes him to be honourable: regarding him with love, he wishes him to be rich. The appointment *of Seang* to be the prince of Yew-pe was to enrich and ennoble him. If while *Shun* himself was emperor, his

and not 'said.' 2. The different individuals mentioned here are all spoken of in the Shoo-king, Pt. II. i. 12, which see. 共工 is a name of office. The surname or name of the holder of it is not found in the Shoo-king. Hwan-taou was the name of the 司徒, 'minister of instruction.' He appears in the Shoo-king, as the friend of the 共工, recommending him to Yaou; hence Choo He says that these two were confederate in evil. 三苗 is to be understood, in the text, as '*the prince of* San-meaou,' which was the name of a State, near the Tung-t'ing lake, embracing the present dep. of 岳州, and extending towards Woo-ch'ang. K'wăn was the name of the father of Yu. The places mentioned are difficult of identification. Yew-pe is referred to the pres. 道州 and the dis. of Ling-ling, in the dep.

之也、身爲天子、弟爲匹夫、可謂親愛之乎。三節 敢問或曰放者、何謂也。曰、象不得有爲於其國、天子使吏治其國、而納其貢稅焉、故謂之放、豈得暴彼民哉、雖然、欲常常而見之、故源源而來、不及貢、以政接於有庳、此之謂也。

第四章 一節 咸丘蒙問曰、語云、盛德

brother had been a common man, could he have been said to regard him with affection and love?"

3. *Wan Chang* said, "I venture to ask what you mean by saying that some supposed that it was a banishing of Seang?" *Mencius* replied, "Seang could do nothing in his State. The emperor appointed an officer to administer its government, and to pay over its revenues to him. This treatment of him led to its being said that he was banished. How *indeed* could he be allowed the means of oppressing the people? Nevertheless, *Shun* wished to be continually seeing him, and, by this arrangement, he came incessantly *to court*, as is signified in that expression—'He did not wait for the rendering of tribute, or affairs of government, to receive the prince of Yew-pe.'"

CHAPTER IV. 1. Hëen-k'ew Mung asked *Mencius*, saying, "There is the saying,—'A scholar of complete virtue may not be employed

of 永州, in Hoo-nan. 殛 is said by Choo He to=誅, 'to cut off,' but that is too strong. 四罪=治此四凶之罪, taking 罪 as meaning 'crimes.' 服,—'submitted,' *i.e.*, acknowledged the justice of the punishments inflicted. 在他人=誅之, appears to be incomplete, as if Mencius had not permitted his disciple to finish what he had to say. 宿怨,—'to lodge, as if for a night, resentment;' comp. 宿諾, Ana. XII. xii. 2.

3. 不得有爲,—'did not get to have doing,' *i.e.*, was not allowed to act independently. 其貢稅=其國所賦 (taking 貢 as a verb) 之稅. 源源,—'the uninterrupted flowing of a stream.' 不及貢...有庳, is a quotation by Mencius from some book that is now lost. There were regular seasons for the princes in general to repair to court, and emergencies of government which required their presence, but Shun did not wish his brother to wait for such occasions, but to be often with him. The 不 extends over the two clauses, which=不及貢期而見, 不以政事而見.

之士、君不得而臣、父不得而子。舜南面而立、堯帥諸侯北面而朝之、瞽瞍亦北面而朝之、舜見瞽瞍、其容有蹙、孔子曰、於斯時也、天下殆哉岌岌乎、不識此語誠然乎哉。孟子曰、否、此非君子之言、齊東野人之語也、堯老而舜攝也、堯典曰、

as a minister by his sovereign, nor treated as a son by his father. Shun stood with his face to the south, and Yaou, at the head of all the princes, appeared before him at court with his face to the north. Koo-sow also did the same. When Shun saw Koo-sow, his countenance became discomposed. Confucius said, *At this time, in what a perilous condition was the empire! Its state was indeed unsettled.'* —I do not know whether what is here said really took place." Mencius replied, "No. These are not the words of a superior man. They are the sayings of an uncultivated person of the east of Ts'e. When Yaou was old, Shun was associated with him in the government. It is said in the Canon of Yaou, 'After twenty and eight years, the Highly Meritorious one deceased. The people acted as if

CH. 4. EXPLANATION OF SHUN'S CONDUCT WITH REFERENCE TO THE EMPEROR YAOU, AND HIS FATHER KOO-SOW. 1. Hëen-k'ew Mung was a disciple of Mencius. The surname Han-k'ew was derived from a place of that name where his progenitors had resided. The saying which Mung adduces extends to 岌岌乎. Two entirely contrary interpretations of it have been given. One is that given in the translation. It is the view of Chaou K'e, and is found in the modern Pe-che (備旨), or 'Complete Digest of Annotations on the Four Books.' Most modern commentaries, however, take an opposite view:—'The scholar of complete virtue cannot employ his sovereign as a minister, or treat his father as a son.' This view is preferred by Jullen, who styles the other very bad. I am satisfied that the other is the correct one. If it were not, why should Mencius condemn the sentiment as that of an uninstructed man. 舜南面，云云, follows as a direct example of the principle announced. Shun was the scholar of complete virtue, and therefore the emperor Yaou, and his father Koo-sow, both appeared before him as subjects.' 舜見，云云, and the remarks of Confucius are to be taken as a protest against the arrangements described in the preceding parr. 南面，北面,—see Con. Ana. VI. i. 野 is to be joined as an adj. with 人, and not as a noun with 東. The passage quoted from the Shoo-king is now found in the canon of Shun, and not that of Yaou;=see II. i., 13. 有,—lower 3d tone. 載,—upper 2d tone, 'a year.' 放 (upper 2d tone; see III. Pt. I. iv. 8.) 勳 is not in the classic. 徂 (=殂) 落,—Choo He makes

二十有八載、放勳乃徂落、百姓如喪考妣、三年、四海遏密八音、孔子曰、天無二日、民無二王、舜既爲天子矣、又帥天下諸侯、以爲堯三年喪、是二天子矣、〇二節 咸丘蒙曰、舜之不臣堯、則吾既得聞命矣、詩云、普天之下、莫非王土、率土之濱、莫非王臣、而舜既爲天子矣、敢

they were mourning for a father or mother for three years, and up to *the borders of* the four seas every sound of music was hushed.' Confucius said, 'There are not two suns in the sky, nor two sovereigns over the people.' Shun having been emperor, and, moreover, leading on all the princes to observe the three years mourning for Yaou, there would have been in this case two emperors."

2. Hëen-k'ew Mung said, "On the point of Shun's not treating Yaou as a minister, I have received your instructions. *But* it is said in the Book of Poetry,

'Under the whole heaven,
Every spot is the sovereign's ground;
To the borders of the land,
Every individual is the sovereign's minister;'

—and Shun had become emperor. I venture to ask how it was that Koo-sow was not one of his ministers." *Mencius* answered,

殂=升, 'to ascend.' The *animus* ascends at death, and the *anima*落, 'descends;'—hence the combination='dissolution,' 'decease.' The dict., however, makes 殂 simply=往, and the phrase='vanish away.' 百姓 is the people within the imperial domain; the 四海 denotes the rest of the empire, beyond that. Some, however, approved by the 日講, make 百姓=百官, 'the officers,' and 四海='all the people.' 考妣,—the terms for a deceased father and mother. 三年,—for 年 the classic has 載. The 八音,—'eight sounds,'—are all instruments of music, formed of metal, stone, cord, bamboo, calabash, earthenware, leather, or wood.—The meaning is that up to the time of Yaou's decease, Shun was only vice-emperor, and, therefore, Yaou never could have appeared before him in the position of a subject. 2. 舜之不臣堯 is not to be taken with reference to the phrase 君不得而臣, but to the

問瞽瞍之非臣如何。曰、是詩也、非是之謂也、勞於王事而不得養父母也、曰、此莫非王事、我獨賢勞也、故說詩者、不以文害辭、不以辭害志、以意逆志、是爲得之、如以辭而已矣、雲漢之詩曰、周餘黎民、靡有子遺、信斯言也、是周無遺民也。(三節)孝子之至、莫大乎尊親。尊親之至、莫大乎以天下養、

"That ode is not to be understood in that way:—it speaks of being laboriously engaged in the sovereign's business, so as not to be able to nourish one's parents, *as if the author* said, 'This is all the sovereign's business, and *how is it that* I alone am supposed to have ability, and am made to toil in it?' Therefore, those who explain the odes, may not insist on one term so as to do violence to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. If we simply take single sentences, there is that in the ode called 'The Milky Way,'—

> 'Of the black haired people of the remnant of Chow,
> There is not half a one left.'

If it had been really as thus expressed, then not an individual of the people of Chow was left.

3. "Of all which a filial son can attain to, there is nothing greater than his honouring his parents. And of what can be attained to

general scope of the prec. par., and especially to Mencius' explanation. The restricting it to the former, in opposition to the maxim—不以辭害志, has led to the erroneous view of the whole passage animadverted on above. Mung is now convinced that it was only on Yaou's death that Shun became full emperor, but after that event there still remained the relation between him and Koo-sow, and how could he be at once sovereign and son to him? How was it that Koo-sow would be at once father and subject to him? 詩云,—see the She-king, II. vi. Ode I. st. 2. 雲漢之詩,—see the She-king, III. iii. Ode IV. st. 3. 志,—'the scope,' *i.e.*, the mind or aim of the writer. 3. 詩曰,—see the She-king, III. i. Ode IX. st. 3. celebrating the

爲天子父、尊之至也、以天下養、養之至也、詩曰、永言孝思、孝思維則、此之謂也。四節書曰、祇載見瞽瞍、夔夔齊栗、瞽瞍亦允若、是爲父不得而子也。

第五章 一節萬章曰、堯以天下與舜、有諸。孟子曰、否、天子不能以天下與人。二節然則舜有天下也、孰與之。曰、天與之。三節天

in the honouring one's parents, there is nothing greater than the nourishing them with the whole empire. Koo-sow was the father of the emperor;—this was the height of honour. *Shun* nourished him with the whole empire;—this was the height of nourishing. In this was verified the sentiment in the Book of Poetry,

'Ever cherishing filial thoughts,
Those filial thoughts became an example *to after ages.*'

4. "It is said in the Book of History, "Reverently performing his duties, he waited on Koo-sow, and was full of veneration and awe. Koo-sow also believed him and conformed to virtue.'—This is the *true* case of *the scholar of complete virtue* not being treated as a son by his father."

CHAPTER V. 1. Wan Chang said, "Was it the case that Yaou gave the empire to Shun?" Mencius said, "No. The emperor cannot give the empire to another."

2. "Yes;—but Shun had the empire. Who gave it to him?" "Heaven gave it to him," was the answer.

praises of king Woo.—This par. shows that Shun, by his exaltation, honoured his father only the more exceedingly. He was the more 'a son' to Koo-sow. 4. 書曰,—see the Shoo-king, II. ii. 15. 齊 (read *chae*) 栗 (the classic has 慄),—this seems to be a supplement by Mencius, as if he said, 'There is indeed a meaning in that saying that a scholar of complete virtue cannot be treated as a son by his father, for in the case of Shun and Koo-sow we see that the father was affected by the son, and not the son by the father.'

CH. 5. HOW SHUN GOT THE EMPIRE BY THE GIFT OF HEAVEN. VOX POPULI VOX DEI. 1. 有諸,—see I. Pt. II. ii.,=有之乎. 2. 天與之,—is it not plain that by 'Heaven' in this chapter we are to understand GOD? Many commentators understand by it 理, 'reason,' or 'the truth and fitness of things,' saying in the expression—姑曰天 in par. 7, where

與之者、諄諄然命之乎。○四節 曰、否。天不言、以行與事、示之而已矣。○五節 曰、以行與事、示之者、如之何。曰、天子能薦人於天、不能使天與之天下、諸侯能薦人於天子、不能使天子與之諸侯、大夫能薦人於諸侯、不能使諸侯與之大夫、昔者、堯薦舜於天、而天受之、暴之於民、而

3. "'Heaven gave it to him':—did *Heaven* confer its appointment on him with specific injunctions?"

4. *Mencius* replied, "No. Heaven does not speak. It simply showed its will by his personal conduct, and his conduct of affairs."

5. "'It showed its will by his personal conduct and his conduct of affairs':—how was this?" Mencius' answer was, "The empire can present a man to Heaven, but he cannot make Heaven give that man the empire. A prince can present a man to the emperor, but he cannot cause the emperor to make that man a prince. A great officer can present a man to his prince, but he cannot cause the prince to make that man a great officer. Yaou presented Shun to Heaven, and the people accepted him. Therefore I say, 'Heaven does not

they take it as=數, 'fate.' On this the author of the 四書諸儒輯要, 'A collection of the most important comments of the Learned on the Four Books,' says—虛齋獨以此一天字指數言,其餘天字指理言,大謬. 此章天字以上帝之主宰言,理與數皆在其中, 'Heu-chae supposes that in this one case (故曰天) the word Heaven means fate. But this is a great error. In this chapter 'Heaven' signifies the government of God, within which are included both reason and fate.' 3. 天與之者,—者,=as to what you say.' 諄 (up. 2d tone) 諄然,—'with repetitions.'—The paraphrase in the 日講 is:—'As to what you say, *Heaven gave it to him*, did Heaven indeed express its instructions, and commands to him again and again? If it did not do so, where is the ground for what you say?'

4. 行,—low. 3d tone, 'conduct,' as opposed to 事, 'the conduct of affairs.' 示之, 'showed it,' *i.e.*, its will to give him the empire. The char. 示 takes here the place of 命, because to 命 would require the use of language, whereas 示 is the simple indication of the will.

5. 百神, 'the hundred' (=all the) 'spirits,' is explained as 天地山川之神, 'the

民受之、故曰、天不言、以行與事示之而已矣。○六節曰、敢問薦之於天、而天受之、暴之於民、而民受之、如何。曰、使之主祭、而百神享之、是天受之、使之主事、而事治、百姓安之、是民受之也、天與之、人與之、故曰、天子不能以天下與人。○七節舜相堯、二十有八載、非人之所能爲也、

speak. It simply indicated its will by his personal conduct and his conduct of affairs.'"

6. *Chang* said, "I presume to ask how it was that *Yaou* presented *Shun* to Heaven, and Heaven accepted him; and that he exhibited him to the people, and the people accepted him." *Mencius* replied, "He caused him to preside over the sacrifices, and all the spirits were well pleased with them;—thus Heaven accepted him. He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him;—thus the people accepted him. Heaven gave *the empire* to him. The people gave it to him. Therefore I said, 'The emperor cannot give the empire to another.'

7. "Shun assisted Yaou *in the government* for twenty and eight years;—this was more than man could have done, and was from

spirits of heaven, earth, the mountains, and the rivers,' *i.e.*, all spiritual beings, real or supposed. In the Shoo-king, II. i. 6. a distinction is made between the 羣神, 'host of spirits,' and 上帝, 六宗, and 山川, but the phrase here is to be taken as inclusive of all. The emperor is 百神之主, and Shun entered into all the duties of Yaou, even while Yaou was alive. How the spirits signified their approbation of the sacrifices, we are not told.—Modern commen. take the 百神 here as exclusive of Heaven and subordinate to it, being equivalent to the 鬼神, 'the energetic operations of Heaven.' But such views were long subsequent to Mencius' time. 6. 諸侯 is very plainly in the singular notwithstanding the 諸,='one of the princes.' I leave the 昔者,—'formerly,' out of the translation. 暴,—read *puh*, 'to manifest,' 'to exhibit.' 7. 相,—up. 3d tone. 載,—up. 2d tone. 有,—low. 3d tone. In 天地 天, it is said, 以氣數言, 'Heaven means destiny.' But why suppose a different meaning of the term? 28 years were, indeed, a long time,

天也、堯崩、三年之喪畢、舜避堯之子、於南河之南、天下諸侯朝覲者、不之堯之子、而之舜、訟獄者、不之堯之子、而之舜、謳歌者、不謳歌堯之子、而謳歌舜、故曰、天也、夫然後之中國、踐天子位焉、而居堯之宮、逼堯之子、是篡也、非天與也。八節泰誓曰、天視自我民視、天聽自我民聽、此之謂也。

Heaven. After the death of Yaou, when the three years' mourning was completed, Shun withdrew from the son of Yaou to the south of South river. The princes of the empire, however, repairing to court, went not to the son of Yaou, but they went to Shun. Litigants went not to the son of Yaou, but they went to Shun. Singers sang not the son of Yaou, but they sang Shun. Therefore I said, 'Heaven *gave him the empire.*' It was after these things that he went to the Middle kingdom, and occupied the emperor's seat. If he had, *before these things*, taken up his residence in the palace of Yaou, and had applied pressure to the son of Yaou, it would have been an act of usurpation, and not the gift of Heaven.

8. "This sentiment is expressed in the words of The great Declaration,—'Heaven sees according as my people see; Heaven hears according as my people hear.'"

for Shun to occupy the place of vice-emperor as he did, and showed wonderful gifts. I consider that this is an additional illustration of the 行 above, by which Heaven intimated its will about Shun. The south of the South river (probably the most southern of the nine streams which Yu opened) would be in the present Ho-nan. Thither Shun retired from K'e-chow, the present Shan-se, where Yaou's capital was. For the difference between 朝 (*ch'aou*, low. 1st tone) and 覲, see the Le-ke, I. Pt. II. ii. 11, and notes thereon. 之堯之舜之中國.—之=往, the verb.

訟獄,—see Ana. XII. xiii, but Choo He makes no distinction between the terms here, and explains 訟獄謂獄不決而訟之. 謳歌,—these two terms must be taken together. 歌 is the more general name of the two. The 說文 says that 謳 is 齊歌, 'the singing of many together.' The 正字通 makes 謳 to be the several tunes of the singers. 而=若, or 使. 8. 泰誓曰,—see the Shoo-king, IV. i. Sect. II. 7. —

第六章 一節 萬章問曰、人有言、至於禹而德衰、不傳於賢、而傳於子、有諸。孟子曰、否、不然也、天與賢、則與賢、天與子、則與子、昔者、舜薦禹於天、十有七年、舜崩、三年之喪畢、禹避舜之子於陽城、天下之民從之、若堯崩之後、不從堯之子而從舜也、禹薦益於天、七年、禹崩、三年之喪畢、益避禹之子、於箕山之陰、朝覲訟獄者、不之

CHAPTER VI. 1. Wan Chang asked *Mencius* saying, "People say, 'When *the disposal of the empire* came to Yu, his virtue was inferior *to that of Yaou and Shun*, and he transmitted it not to the worthiest but to his son.' Was it so?" Mencius replied, "No; it was not so. When Heaven gave the empire to the worthiest, it was given to the worthiest. When Heaven gave it to the son *of the preceding emperor*, it was given to him. Shun presented Yu to Heaven. Seventeen years elapsed, and Shun died. When the three years' mourning was expired, Yu withdrew from the son of Shun to Yang-shing. The people of the empire followed him just as after the death of Yaou, instead of following his son, they had followed Shun. Yu presented Yih to Heaven. Seven years elapsed, and Yu died. When the three years' mourning was expired, Yih withdrew from the son of Yu to the north of mount Ke. The *princes*, repairing to court,

CH. 6. HOW THE THRONE DESCENDED FROM YU TO HIS SON, AND NOT TO HIS MINISTER YIH; THAT YU WAS NOT TO BE CONSIDERED ON THAT ACCOUNT AS INFERIOR IN VIRTUE TO YAOU AND SHUN. 1. 至於,—'coming to;' we must understand, 'From Yaou and Shun,' or translate somehow as I have done. Some say that 與賢, 與子, are not to be taken with special reference to Shun and Yu, and to Ke, but it seems best to do so. A general inference may be drawn as well from the special cases. 有諸,—'was it so?' i.e., was his virtue inferior, and his transmitting the throne to his son a proof that it was so? 昔者,—omitted in translating, as before. Choo He says, 'Yang-shing and the north of mount Ke were both at the foot of the Sung mountains, places fit for retirement, within deep valleys.' By many they are held to have been the same place, and

益而之啟、曰、吾君之子也、謳歌者、不謳歌益、而謳歌啟、曰、吾君之子也。○二節丹朱之不肖、舜之子亦不肖、舜之相堯、禹之相舜也、歷年多、施澤於民久、啟賢、能敬承繼禹之道、益之相禹也、歷年少、施澤於民未久、舜、禹、益、相去久遠、其子之賢不肖、皆天也、非人之所能爲也、莫之爲而爲者、天也、莫之致而至者、命也。○三節匹夫而

went not to Yih, but they went to K'e. Litigants did not go to Yih, but they went to K'e, saying, 'He is the son of our sovereign;' the singers did not sing Yih, but they sang K'e, saying, 'He is the son of our sovereign.'

2. "That Tan-choo was not equal *to his father*, and Shun's son not equal to him; that Shun assisted Yaou, and Yu assisted Shun, for many years, conferring benefits on the people for a long time; that *thus* the length of time during which Shun, Yu, and Yih, *assisted in the government* was so different; and that the sons of the emperors were—the one a man of talents and virtue, and the other two inferior to their fathers:—all this was from Heaven, and what could not be produced by man. That which is done without man's doing it is from Heaven. That which happens without man's causing it to happen is from the ordinance *of Heaven.*

that 陰 is a mistake for 陽. They were certainly near each other, and are referred to the district of Tang-fung (登封) in the department of Ho-nan, in Ho-nan. Yih was Yu's great minister, raised to that dignity, after the death of Kaou-yaou. His merit is attributed to the instructions of his mother. See the Shoo-king, II. iv. K'e was Yu's son, who succeeded him on the throne. 2. Tan Choo was the son of Yaou; see the Shoo-king, I. 9. The son of Shun is not mentioned in the classic. His name was E-Keun (義均), and often appears as Shang Keun, he having been appointed to the principality of Shang (商). In 之相, the 相 is up. 3d tone. In this par., we have a longer sentence than is commonly found in Chinese composition, the 皆 in 皆天也, resuming all the previous clauses, which are in

有天下者、德必若舜禹、而又有天子薦之者、故仲尼不有天下。四節 繼世以有天下、天之所廢、必若桀紂者也、故益、伊尹、周公、不有天下。五節 伊尹相湯以王於天下、湯崩、太丁未立、外丙二年、仲王四年、太甲顛覆湯之典刑、伊尹放之於桐、三年、太甲悔過、自怨自艾、於桐處

3. "In the case of a private individual obtaining the empire, there must be in him virtue equal to that of Shun or Yu, and moreover there must be the presenting of him *to Heaven* by the *preceding* emperor. It was on this account that Confucius did not obtain the empire.

4. "When the empire is possessed by *natural* succession, the emperor who is displaced by Heaven must be like Këë or Chow. It was on this account that Yih, E Yin, and Chow-kung did not obtain the empire.

5. "E Yin assisted T'ang so that he became sovereign over the empire. After the demise of T'ang, Tae-ping having died before he could be appointed emperor, Wae-ping reigned two years, and Chung-jin four. T'ae-këă was then turning upside down the statutes of T'ang, when E Yin placed him in T'ung, for three years. *There* T'ae-këă repented of his errors, was contrite, and reformed himself.

apposition with one another:—'Tan Choo's not being like his father, Shun's son's not being like him,' &c. 相去久遠=歷年久遠之相去. 莫之爲而爲=人莫(=不)爲之而爲, the first 爲 is active; implying the purpose of man, the second is passive; so, as is indicated by the terms, with 致 and 至 in the next sentence. 4. E Yin was the chief minister of T'ang, (see Con. Ana. XII. xxii. 6.), and Chow-kung or the duke of Chow, the well known assistant of his brother, king Woo. 5. 相,—up. 3d tone. 王,—low. 3d tone. 太丁.....四年,—I have translated here according to Chaou K'e. One of the Ch'ings gives a different view:—'On the death of T'ang, Wae-ping was only two years old, and Chung-yin was but four. T'ae-keä was somewhat older, and therefore was put on the throne;' and between this view and the other, Choo He professes himself unable to decide. The first view appears to me much the more natural, and is founded moreover on the account in the 'Historical Records,' though the histories have been arranged according to the other, and Tae-k'eä appears as the successor of T'ang. This arrangement of the chronology seems indeed required by the statements in the Shoo-king,

仁遷義、三年、以聽伊尹之訓己也、復歸于亳。〇六節周公之不有天下、猶益之於夏、伊尹之於殷也。〇七節孔子曰、唐、虞、禪、夏后、殷、周、繼、其義一也。

第七章一節萬章問曰、人有言、伊尹以割烹要

In T'ung he came to dwell in benevolence and moved towards righteousness, during those three years, listening to the lessons given to him by E Yin. Then *E Yin* again returned *with him* to Pŏ.

6. "Chow-kung's not getting the empire was like the case of Yih and *the throne of* Hea, or like that of E Yin and *the throne of* Yin.

7. "Confucius said, 'T'ang and Yu resigned the throne *to their worthy ministers.* The sovereign of Hea and *those of* Yin and Chow transmitted it to their sons. The principle of righteousness was the same *in all the cases.*'"

CHAPTER VII. 1. Wan Chang asked *Mencius*, saying, "People say that E Yin sought an introduction to T'ang by his knowledge of cookery. Was it so?"

IV. iv., which do not admit of any reign or reigns being interposed between T'ang and Tae-këă. The author of the 四書摭餘說, proposes the following solution :—'Chaou K'e's view is inadmissible, being inconsistent with the Shoo-king. The scholar Ch'ing's view is also to be rejected. For how can we suppose that T'ang, dying over a hundred years old, would leave children of two and four years? And moreover, on this view Chung-yin was the elder brother, and Mencius would have mentioned him first. But there is a solution which meets all the difficulties of the case. First, we assume, with the old explanation, that Wae-ping and Chung-jin were both dead, when T'ae-këă succeeded to the throne. Then, with Ch'ing, we take 年 in the sense of 歲, years of life, and not of reign ;—and the meaning thus comes out, that T'ae-ting died before his father, and his brothers Wae-ping and Chung-yin died also, the one at the age of two, and the other of four years.' 刑,—in the sense of laws. 'Tung was the place where T'ang had been buried, and Pŏ the name of his capital. There is some controversy about the time of T'ae-këă's detention in T'ung, whether the three years are to be reckoned from his accession, or from the conclusion of the three years of mourning. The 'Historical Records' sanction the latter view, but the former is generally received, as more in accordance with the Shoo-king. 7. We must understand Confucius' saying—the second clause of it,—as referring to the first sovereigns of the dynasties mentioned, and 繼, opposed to 禪,=傳, 'to transmit to,' *i.e.*, their sons. 唐 and 虞 are Yaou and Shun; see the Shoo-king, I., II. 夏后,—see Ana. III. xxxi. 1. Yu originally, was the 伯, or Baron, of Hea, a district in the pres. dep. of Kae-fung. The one principle of righteousness was accordance with the will of Heaven, as expressed in par. 1, 天與賢,則與賢,天與子,則與子.

CH. 7. VINDICATION OF E YIN FROM THE CHARGE OF INTRODUCING HIMSELF TO THE SERVICE OF T'ANG BY AN UNWORTHY ARTIFICE.

1. 要, up. 1st tone,=求, or 干, 'to seek,' *i.e.*, an introduction to, or the favour of. E (伊 is the surname) Yin (尹, the 'regulator,' is the designation) was the chief minister of T'ang. The popular account (found also in the 'Historical Records') in the times of

湯、有諸。○二節孟子曰、否、不然、伊尹耕於有莘之野、而樂堯舜之道焉、非其義也、非其道也、祿之以天下、弗顧也、繫馬千駟、弗視也、非其義也、非其道也、一介不以與人、一介不以取諸人。○三節湯使人以幣聘之、囂囂然曰、我何以湯之聘幣爲哉、我豈若處畎畝之中、由是以樂堯舜之道哉。○四節湯三使往聘

2. Mencius replied, "No, it was not so. E Yin was a farmer in the lands of the prince of Sin, delighting in the principles of Yaou and Shun. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, though he had been offered the empire, he would not have regarded it; though there had been yoked for him a thousand teams of horses, he would not have looked at them. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, he would neither have given nor taken a single straw.

3. "T'ang sent persons with presents of silk to intreat him to enter his service. With an air of indifference and self-satisfaction he said, 'What can I do with those silks with which T'ang invites me? Is it not best for me to abide in the channeled fields, and so delight myself with the principles of Yaou and Shun?'

4. "T'ang thrice sent messengers to invite him. After this, with

Mencius was, that E Yin came to Pŏ, in the train of a daughter of the prince of Sin, whom T'ang was marrying, carrying his cooking instruments with him, that by 割烹, 'cutting and boiling,' he might recommend himself to favour. 2. 有莘之野,—E Yin was a native of Sin, the same territory which under the Chow dynasty was called Kih (虢), the present Shen-chow (陝州) of Ho-nan. It was not far distant from T'ang's original seat of Pŏ, also in the present Ho-nan. 有莘=有莘氏, 'the surname, *i.e.*, the prince, holding Sin.' 非其義也, 非其道也 are in apposition, the one explanatory of the other. 祿之,—lit., 'emolument him.' 駟,—'a team of four horses.' 介=芥. 3. 聘, 'to ask', often used for 'to ask in marriage;' here, 'to ask to be minister.' 4. 改曰 may be

之、既而幡然改曰、與我處畎畝之中、由是以樂堯舜之道、吾豈若使是君爲堯舜之君哉、吾豈若使是民爲堯舜之民哉、吾豈若於吾身親見之哉。○五節 天之生此民也、使先知覺後知、使先覺覺後覺也、予、天民之先覺者也、予將以斯道覺斯民也、非予覺之而誰也。○六節 思天下之民、匹夫匹婦、有不被堯舜之澤者、若己推而

the change of resolution displayed in his countenance, he spoke in a different style,—'Instead of abiding in the channeled fields and thereby delighting myself with the principles of Yaou and Shun, had I not better make this prince a prince like Yaou or Shun, and this people like the people of Yaou or Shun? Had I not better in my own person see these things for myself?

5. "'Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so. I am one of Heaven's people who have first apprehended;—I will take these principles and instruct this people in them. If I do not instruct them, who will do so?'

6. "He thought that among all the people of the empire, even the private men and women, if there were any who did not enjoy

改其計曰, 'changed his plan, and said,' or 改其言曰, 'changed his words, and said.' 堯舜之君, 'a prince of,=like to, Yaou and Shun.' I do not see exactly the force of 於吾身 in the last sentence, and have therefore simply translated the phrase literally.

5. This par. is to be understood as spoken by E Yin. The meaning of 覺, 'to apprehend,' 'to understand,' is an advance on that of 知, simply 'to know.' The student will observe also that it is used actively three times,='to instruct.' In 生此民, the 此民, 'this people,'='mankind.'

6. 內,—read as, and=納. 說,—read *shwuy*, the 2d

內之溝中、其自任以天下之重如此、故就湯而說之、以伐夏救民。○七節 吾未聞枉己而正人者也、況辱己以正天下者乎、聖人之行、不同也、或遠或近、或去或不去、歸潔其身而已矣。○八節 吾聞其以堯舜之道要湯、未聞以割烹也。○九節 伊訓曰、天誅造攻自牧宮、朕載自亳。

such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch. He took upon himself the heavy charge of the empire in this way, and therefore he went to T'ang, and pressed upon him the subject of attacking Hea and saving the people.

7. "I have not heard of one who bent himself, and at the same time made others straight;—how much less could one disgrace himself, and thereby rectify the whole empire? The actions of the sages have been different. Some have kept remote *from court*, and some have drawn near *to them*; some have left their offices, and some have not done so:—that to which those different courses all turn is simply the keeping of their persons pure.

8. "I have heard that E Yin sought an introduction to T'ang by the doctrines of Yaou and Shun. I have not heard that he did so by his knowledge of cookery.

9. "In the 'Instructions of E,' it is said, 'Heaven destroying Këë commenced attacking him in the palace of Mŭh. I commenced in Pŏ.'"

tone, 'to advise,' 'to persuade.' 說之以, 'advised him about.' 7. Comp. III. Pt. II. i. 1, 5. 歸=要歸, 'if we seek where they came to, where they centered.' 8. 要.—as in par. 1. 9. See the Shoo-king, IV. iv. 2, but the classic and this text are so different that many suppose Mencius to quote from some form of the book referred to which Confucius disallowed. The meaning is that Këë's atrocities in his palace in Muh led Heaven to destroy him, while E Yin, in accordance with the will of Heaven, advised T'ang in Pŏ to take action against him. 造 and 載, both=始, 'to begin.'

第八章 一節 萬章問曰、或謂孔子於衛主癰疽、於齊主侍人瘠環、有諸乎。孟子曰、否、不然也、好事者爲之也。二節 於衛、主顏讐由、彌子之妻、與子路之妻、兄弟也、彌子謂子路曰、孔子主我、衛卿可得也。子路以告、孔子曰、有命、孔子進以禮、退以義、得之不得、曰、有命、而主癰疽與侍

CHAPTER VIII. 1. Wan Chang asked *Mencius*, saying, "Some say that Confucius, when he was in Wei, lived with the ulcer-doctor, and when he was in Ts'e, with the attendant, Tseih Hwan;—was it so?" Mencius replied, "No; it was not so. Those are the inventions of men fond of strange things.

2. "When he was in Wei, he lived with Yen Ch'ow-yew. The wives of the officer Me and Tsze-loo were sisters, and Me told Tsze-loo, 'If Confucius will lodge with me, he may attain to the dignity of a high noble of Wei.' Tsze-loo informed Confucius of this, and he said, 'That is as ordered *by Heaven*.' Confucius went into office according to propriety, and retired from it according to righteousness. In regard to his obtaining office or not obtaining it, he said, 'That is as ordered.' But if he had lodged with the attendant

CH. 8. VINDICATION OF CONFUCIUS FROM THE CHARGE OF LODGING WITH UNWORTHY CHARACTERS. 1. 癰,—'a swelling,' 'an ulcer,' and 疽 (read *ts'eu*, upper 1st tone,) 'a deep-seated ulcer.' Choo He, after Chaou K'e, takes the two terms, as in the translation. Some, however, take the characters as a man's name, called also 雍渠, 雍睢, and 雍鉏. They are probably right. The 'Historical Records' make 雍渠 to have been the eunuch in attendance on the duke of Wei, when he rode through the market place, with the duchess, followed by the sage,—to his great disgust. 侍人=奄人, 'the eunuch.' Eunuchs were employed during the Chow dynasty. Both the men referred to were unworthy favourites of their respective princes. 好 (up. 3d tone) 事者,—'one who is fond of raising trouble,' and in a lighter sense, as here, 'one who is fond of saying, and doing, strange things.' 主=舍於其家, 'lodged in his house,' lit., '*hosted* him.' In par. 4, 以其所爲主, 'by those of whom they are hosts;' 以其所主, 'by those whom they host,' *i.e.*, make their hosts.

2. Yen Ch'ow-yew, called also 顏濁鄒 was a worthy officer of Wei. One account has it, that he was brother to Tsze-loo's wife, but this is probably incorrect. Me, with the

人瘠環、是無義無命也。三節 孔子不悅於魯衞、遭宋桓司馬、將要而殺之、微服而過宋、是時、孔子當阨、主司城貞子、爲陳侯周臣。四節 吾聞觀近臣、以其所爲主、觀遠臣、以其所主、若孔子主癰疽、與侍人瘠環、何以爲孔子。

第九章 一節 萬章問曰、或曰、百里奚、自鬻於秦養牲者、五羊之

Tseih Hwan, that would neither have been according to righteousness, nor any ordering *of Heaven*.

3. "When Confucius, being dissatisfied in Loo and Wei, *had left those States*, he met with the attempt of Hwan, the Master of the horse, of Sung, to intercept and kill him. At that time, though he was in circumstances of distress, he lodged with the city-master Ching, who was *then* a minister of Chow, the prince of Ch'in.

4. "I have heard that *the characters of* ministers about court may be discerned from those whom they entertain, and those of stranger officers, from those with whom they lodge. If Confucius had lodged with the ulcer-doctor, and with the attendant Tseih Hwan, how could he have been Confucius?"

CHAPTER IX. 1. Wan Chang asked *Mencius*, "Some say that Pih-le He sold himself to a cattle-keeper of Ts'in, for the skins of

name Hea, (瑕), was an unworthy favourite of the duke Ling. 3. Comp. Con. Ana. VII. xxii; Hwan is the Hwan T'uy there. 要, upper 1st tone,=攔截, 'to intercept.' 微服,—'small clothes,' *i.e.*, the dress of a common man. 貞, 'the Pure,' is the honorary epithet of the officer who was Confucius' host, and 周 was the proper name of the prince of Ch'in, with whom indeed the independence of the State terminated. Ching, it is said, afterwards became 'city-master' in Sung, and was known as such;—hence he is so styled here at an earlier period of his life. 4. 近 and 遠 here have a different application from what belongs them in the last chapter, par. 7.

CH. 9. VINDICATION OF PIH-LE HE FROM THE CHARGE OF SELLING HIMSELF AS A STEP TO HIS ADVANCEMENT. 1. Pih-le He was chief minister to the duke Muh (穆='the diffuser of virtue, and maintainer of integrity'), B.C. 659--620. His history will be found interestingly detailed in the 25th and some subsequent Books of the 'History of the Divided States,' (列國志), though the incidents there are, some of them, different from Mencius' statements about him. With regard to that in this par., it is not easy to understand the popular account referred to. The account in the 'Historical

皮、食牛、以要秦穆公、信乎。
孟子曰、否、不然、好事者為
之也。○二節百里奚、虞人也、晉人
以垂棘之璧、與屈產之乘、
假道於虞以伐虢、宮之奇
諫、百里奚不諫。○三節知虞公之
不可諫、而去之秦、年已七
十矣、曾不知以食牛干秦
穆公之為汙也、可謂智乎、
不可諫而不諫、可謂不智

five sheep, and fed his oxen, in order to find an introduction to the duke Muh of Ts'in;—is this the case?" Mencius said, "No; it was not so. This story was invented by men fond of strange things.

2. "Pih-le He was a man of Yu. The people of Tsin, by the inducement of a gem of Chuy-keih, and four horses of the Keuĕ breed, borrowed a passage through Yu to attack Kih. *On that occasion*, Kung Chi-k'e remonstrated *against granting their request*, and Pih-le He did not remonstrate.

3. "When he knew that the duke of Yu was not to be remonstrated with, and, leaving that State, went to Ts'in, he had reached the age of seventy. If by that time he did not know that it would be a mean thing to seek an introduction to the duke Muh of Ts'in by feeding oxen, could he be called wise? But not remonstrating where it was of no use to remonstrate, could he be said not to be

Records,' 秦本記, is, that, after the subversion of Yu, He followed its captive duke to Tsin, refusing to take service in that State, and was afterwards sent to Ts'in in a menial capacity, in the train of the eldest daughter of the house of Tsin, who was to become the wife of the duke Muh. Disgusted at being in such a position, He absconded on the road, and fleeing to Ts'oo, he became noted for his skill in rearing cattle. The duke Muh somehow heard of his great capacity, and sent to Ts'oo, to reclaim him as a runaway servant, offering also to pay for his ransom five rams' skins. He was afraid to offer a more valuable ransom, lest he should awaken suspicions in Ts'oo that he wanted to get He on account of his ability; and on obtaining him, he at once made him his chief minister.

食,—read *tsze*, low. 3d tone,=飼, 'to feed.' 要,—as in ch. 7, up. 1st tone. 好事者,—as in last chapter. 2. Ch'uy-keih and Keuĕ (so read) were the names of places in Tsin, the one famous for its gems, the other for its horses. 乘,—low. 3d tone, 'a team of four horses.' Kih and Yu were small States, adjoining each other, and only safe against the attacks of their more powerful neighbour, Tsin, by their mutual union. Both the officers of Yu, Kung Che-k'e and Pih-le He, saw this, but He saw also that no remonstrances would prevail with the duke of Yu against the bribes of Tsin. 3. 去之秦,—之=往, the verb. 而先

乎、知虞公之將亡、而先去之、不可謂不智也、時舉於秦、知穆公之可與有行也、而相之、可謂不智乎、相秦、而顯其君於天下、可傳於後世、不賢而能之乎、自鬻以成其君、鄉黨自好者不爲、而謂賢者爲之乎。

wise? Knowing that the duke of Yu would be ruined, and leaving him before that event, he cannot be said not to have been wise. Being then advanced in Ts'in, he knew that the duke Muh was one with whom he would enjoy a field for action, and became minister to him;—could he, *acting thus*, be said not to be wise? Having become chief minister of Ts'in, he made his prince distinguished throughout the empire, and worthy of being handed down to future ages;—could he have done this, if he had not been a man of talents and virtue? As to selling himself in order to accomplish all the aims of his prince, even a villager who had a regard for himself would not do such a thing, and shall we say that a man of talents and virtue did it?"

去之,—this may have been prudent, but was not honourable. It is contrary to other accounts of He's conduct. He is said to have urged Che-k'e to leave Yu after his remonstrance, while he remained himself to be with the duke in the evil day which he saw approaching. 鄉黨 are to be taken together.

BOOK V

WAN CHANG. PART II.

萬章章句下

第一章 一節 孟子曰、伯夷、目不視惡色、耳不聽惡聲、非其君不事、非其民不使、治則進、亂則退、橫政之所出、橫民之所止、不忍居也、思與鄉人處、如以朝衣朝冠、坐於塗炭也、當紂之時、居北海之濱、以待天下之淸也、故聞伯夷之風者、頑夫廉、懦夫

CHAPTER I. 1. Mencius said, "Pih-e would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. In a time of good government he took office, and on the occurrence of confusion he retired. He could not bear to dwell either in *a court* from which a lawless government emanated, or among lawless people. He considered his being in the same place with a villager, as if he were to sit amid mud and coals with his court robes and court cap. In the time of Chow he dwelt on the shores of the North sea, waiting the purification of the empire. Therefore when men *now* hear the character of Pih-e, the corrupt become pure, and the weak acquire determination.

CH. 1. HOW CONFUCIUS DIFFERED FROM AND WAS SUPERIOR TO ALL OTHER SAGES. 1. Comp. II. Pt. I. ii. 22, and ix; IV, Pt. I. xiii. 1. 橫政之所出,—'the place whence perverse government issues;' *i.e.*, a court. 橫民之所止,—'the place where perverse people stop.' 頑 is properly 'stupid,' 'obstinate,' but here as opposed to 廉, we must take it in the sense of 'corrupt.' Julien, indeed, takes 廉 in the sense of '*habere vim discernendi.*' But it is better to retain its proper signif., and to alter that of 頑, with the gloss in the 備旨,—

有立志。○二節伊尹曰、何事非君、何使非民、治亦進、亂亦進、曰、天之生斯民也、使先知覺後知、使先覺覺後覺、予、天民之先覺者也、予將以此道覺此民也、思天下之民、匹夫匹婦、有不與被堯舜之澤者、若己推而內之溝中、其自任以天下之重也。○三節柳下惠、不羞汙君、不辭小官、進不隱賢、必以其道、遺佚而不怨、阨窮而不憫、

2. "E Yin said, 'Whom may I not serve? My serving him makes him my sovereign. What people may I not command? My commanding them makes them my people.' In a time of good government he took office, and when confusion prevailed, he also took office. He said, 'Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower in doing so. I am the one of Heaven's people who has first apprehended;—I will take these principles and instruct the people in them.' He thought that among all the people of the empire, even the common men and women, if there were any who did not share in the enjoyment of such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch;—for he took upon himself the heavy charge of the empire.

3. "Hwuy of Lew-hea was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, *but* made it a point to

頑夫無知覺, 必貪昧嗜利, 故與廉反. 2. Comp. II. Pt. I. ii. 22; and V. Pt. I. vii. 5, 6. Obs. that here instead of 有不被…澤者 we have 有不與被…. 澤者,='if there were any who did not have part in the enjoyment,' &c. 3. Com. II. Pt. I. ix. 2. The clause 與鄉人云云, which is wanting there, makes the 故曰 of that place more plain. 袒 is 'to have the

與鄉人處、由由然不忍去也、爾爲爾、我爲我、雖袒裼裸裎於我側、爾焉能浼我哉、故聞柳下惠之風者、鄙夫寬、薄夫敦。○四節孔子之去齊、接淅而行、去魯、曰、遲遲吾行也、去父母國之道也、可以速而速、可以久而久、可以處而處、可以仕而仕、孔子也。○五節孟子曰、伯夷、聖之清者也、伊尹、聖之任者也、柳

carry out his principles. When dismissed and left without office, he yet did not murmur. When straitened by poverty, he yet did not grieve. When thrown into the company of village people, he was quite at ease and could not bear to leave them. *He had a saying*, 'You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?' Therefore when men now hear the character of Hwuy of Lew-hea, the mean become generous, and the niggardly become liberal.

4. "When Confucius was leaving Ts'e, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away. When he left Loo, he said, 'I will set out by and by:'—it was right he should leave the country of his parents in this way. When it was proper to go away quickly, he did so; when it was proper to delay, he did so; when it was proper to keep in retirement, he did so; when it was proper to go into office, he did so:—this was Confucius."

5. Mencius said, "Pih-e among the sages was the pure one; E Yin

arms bare,' and 裼 'to put off all the upper garment.' 裸裎, together, is 'to have the body naked.' Here and in par. 1, 風 is expressed more nearly by 'character,' than by any other English term. 4. 淅,—'to rinse or wash rice,' the water in which rice is washed.' The latter is the sense here. 遲遲吾行,—was the answer given by Confucius to Tsze-loo, who wished to hurry him away. 5. I have invented the adjective 'timeous.' to translate the 時 here, meaning that Confucius did at every *time* what the circumstances of it required, possessing the

下惠聖之和者也、孔子、聖之時者也。○六節 孔子之謂集大成、集大成也者、金聲而玉振之也、金聲也者、始條理也、玉振之也者、終條理也、始條理者、智之事也、終條理者、聖之事也。七節 智、譬則巧也、聖、譬則力也、由射於百步之外也、其至、爾力也、其中、非爾力也。

was the one most inclined to take office; Hwuy of Lew-hea was the accommodating one; and Confucius was the timeous one.

6. "In Confucius we have what is called a complete concert. A complete concert is when the *large* bell proclaims the *commencement of the music*, and the ringing stone proclaims its close. The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony. The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

7. "As a comparison for wisdom, we may liken it to skill, and as a comparison for sageness, we may liken it to strength;—as in the case of shooting at a mark a thousand paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength."

qualities of all other sages, and displaying them, at the proper time and place. 6. The illustration of Confucius here is from a grand performance of music, in which all the eight kinds of musical instruments are united. One instrument would make a 小成, 'small performance.' Joined, they make a 集大成, 'a collected great performance,'='a concert.' 聲, 始 and 終, are all used as verbs. 條理, 'discriminated rules,' indicates the separate music of the various instruments blended together. 金聲 and 振之 are not parts of the concert, but the signals of its commencement and close, the 之 referring to 集大聲.

7. Observe the comma after 智 and 聖. 由=猶. 'The other three worthies,' it is observed, 'carried one point to an extreme, but Confucius was complete in every thing. We may compare each of them to one of the seasons, but Confucius was the grand harmonious air of heaven, flowing through all the seasons.'

第二章 一節 北宮錡問曰、周室班爵祿也、如之何。二節 孟子曰、其詳、不可得聞也。諸侯惡其害己也、而皆去其籍。然而軻也、嘗聞其畧也。三節 天子一位、公一位、侯一位、伯一位、子男同一位、凡五等也。君一位、卿一位、大夫一位、上士一位、中士一位、下士一位、

CHAPTER II. 1. Pih-kung E asked *Mencius*, saying, "What was the arrangement of dignities and emoluments determined by the house of Chow?"

2. Mencius replied, "The particulars of that arrangement cannot be learned, for the princes, disliking them as injurious to themselves, have all made away with the records of them. Still I have learned the general outline of them.

3. 'The EMPEROR constituted one dignity; the KUNG one; the HOW one; the PIH one; and the TSZE and the NAN each one of equal rank:—altogether making five degrees of dignity. The SOVEREIGN *again* constituted one dignity; the CHIEF MINISTER one; the GREAT OFFICERS one; the SCHOLARS OF THE FIRST CLASS one; THOSE OF THE MIDDLE CLASS one; and THOSE OF THE LOWEST CLASS one:—altogether making six degrees of dignity.

CH. 2. THE ARRANGEMENT OF DIGNITIES AND EMOLUMENTS ACCORDING TO THE DYNASTY OF CHOW. 1. Pih-kung E was an officer of the State of Wei. The double surname, 'Northern-palace,' had probably been given to the founder of the family from his residence. 2. Many passages might be quoted from the Le-ke, the Chow Le, and the Shoo-king, illustrating, more or less, the dignities of the empire and their emoluments, but it would serve little purpose to do so, after Mencius' declaration that only the general outline of them could be ascertained. It is an important fact which he mentions, that the princes had destroyed (去, up. 2d tone) many of the records before his time. The founder of the Ts'in dynasty had had predecessors and patterns. 惡,—up. 3d tone, 'to hate.' 3. 公 侯 伯 子 男, have been rendered 'duke, marquis, earl, viscount, and baron,' and also 'duke, prince, count, marquis, and baron,' but they by no means severally correspond to those dignities. It is better to retain the Chinese designations, which no doubt were originally meant to indicate certain qualities of those bearing them. 公 = 'just, correct, without selfishness.' 侯, 'taking care of,' = 候, in the sense of 'guarding the borders and important places against banditti; possessed of the power to govern.' 伯 conveys the idea of 'elder and intelligent,' 'one capable of presiding over others.' 子 = 孳, 'to nourish,' 'one who genially cherishes the people.' 男 (from 田, 'field,' and 力, 'strength,') 'one

○四節 凡六等天子之制、地方千里、公侯皆方百里、伯七十里、子男五十里、凡四等、不能五十里、不達於天子、附於諸侯、曰附庸。○五節 天子之卿、受地視侯、大夫受地視伯、元士受地視子男。○六節 大國地方百里、君十卿祿、卿祿四

4. "To the emperor there was allotted a territory of a thousand le square. A Kung and a How had each a hundred le square. A Pih had seventy le, and a Tsze and a Nan had each fifty le. The assignments altogether were of four amounts. Where the territory did not amount to fifty le, the chief could not have access himself to the emperor. His land was attached to some How-ship, and was called a FOO-YUNG.

5. "The chief ministers of the emperor received an amount of territory equal to that of a How; a great officer received as much as a Pih; and a scholar of the first class as much as a Tsze or a Nan.

6. In a great State, where the territory was a hundred le square, the sovereign had ten times as much income as the chief ministers;

adequate to office and labour.' The name of 君, 'ruler,' 'sovereign,' is applicable to all the dignities enumerated, and under each of them are the secondary or ministerial dignities. 卿=彰 'one who can illustrate what is good and right.' 夫=扶, 'to support,' 'to sustain.' 大夫,—'a great sustainer.' 士,—'a scholar,' 'an officer,' 任事之稱, 'the designation of one intrusted with business.' 4. 地方千里,—this means, acc. to the comm. 彭絲, 橫千里 直千里, 共一百萬里也, '1,000 le in breadth, and 1,000 le in length, making an area of 1,000,000 le.' On this, however, the following judgment is given by the editors of the imperial edition of the five *king*, of the present dynasty:—'Where we find the word *square* (方), we are not to think of an exact square, but simply that, on a calculation, the amount of territory is equal to so many square le For instance, we are told by the minister Tsan that, at the western capital of Chow, the territory was 800 le square. The meaning is that there were so many squares of 100 le. At the eastern capital again, the territory was 600 le square, or so many squares of 100 le. Putting these two together, we get the total of a square of 1,000 le square. So in regard to the various States of the princes, we are to understand that, however their form might be varied by the hills and rivers, their area, in round numbers, amounted to so much.' See in the Le-ke, III. 1. 2, where the text, however, is not at all perspicuous. 附,—'attached;' 庸,—'meritoriousness.' These states were too small to bear the expenses of appearing before the emperor, and therefore, the names and surnames of their chiefs were sent into court by the great princes to whom they were *attached*, or perhaps they appeared in their train. See on Ana. XVI. i. 1.

5. 元士, 'head scholar,' could only be applied to the scholars of the first class in the emperor's immediate government. 6. 庶民在官 would be runners, clerks, and

大夫、大夫倍上士、上士倍中士、中士倍下士、下士與庶人在官者同祿、祿足以代其耕也。七節次國地方七十里、君十卿祿、卿祿三大夫、大夫倍上士、上士倍中士、中士倍下士、下士與庶人在官者同祿、祿足以代其耕也。八節小國地方五十里、君十卿祿、卿祿二大夫、大夫

a chief minister four times as much as a great officer; a great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

7. "In a State of the next order, where the territory was seventy le square, the sovereign had ten times as much revenue as the chief minister; a chief minister three times as much as a great officer; a great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

8. "In a small State, where the territory was fifty le square, the sovereign had ten times as much revenue as the chief minister; a chief minister had twice as much as a great officer; a great officer twice as much as a scholar of the highest class; a scholar of the highest class twice as much as one of the middle; a scholar of the

other subordinates, which appear in the Chow Le, as 府, 史, 胥, and 徒. Choo He gives his opinion, that, from the sovereign downwards, all who had lands received their incomes from them, as cultivated on the system of mutual aid, while the landless scholars and other subordinates received according to the income from the

倍上士、上士倍中士、中士倍下士、下士與庶人在官者同祿、祿足以代其耕也。九節耕者之所獲、一夫百畝、百畝之糞、上農夫食九人、上次食八人、中食七人、中次食六人、下食五人、庶人在官者、其祿以是爲差。

第三章 一節 萬章問曰、敢問友、孟子曰、不挾長、不挾貴、不挾兄弟而友、友也者、友其德也、不可以有挾也。

middle class twice as much as one of the lowest; scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

9. "As to those who tilled the fields, each husbandman received a hundred mow. When those mow were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six; while husbandmen of the lowest class only supported five. The salaries of the common people who were employed about the government offices were regulated according to these differences.

CHAPTER III. 1. Wan Chang asked *Mencius* saying, "I venture to ask *the principles of* friendship." Mencius replied, "Friendship should be maintained without any presumption on the ground of one's superior age, or station, *or the circumstances of his* relatives. Friendship *with a man* is friendship with his virtue, and does not admit of assumptions of superiority.

land. 9. 食,—read *tsze*. 差,—read *ts'ze*, 'uneven,' 'different.'

CH. 3. FRIENDSHIP MUST HAVE REFERENCE TO THE VIRTUE OF THE FRIEND. THERE MAY BE NO ASSUMPTION ON THE GROUND OF ONE'S OWN ADVANTAGES. 1. 問友=問交友之道. 長,—up. 2d tone, having reference to age. 兄弟,—'one's brethren,' in the widest acceptation of that term. Observe how

二節 孟獻子百乘之家也，有友五人焉，樂正裘，牧仲，其三人，則予忘之矣，獻子之與此五人者，友也，無獻子之家者也，此五人者，亦有獻子之家，則不與之友矣，三節 非惟百乘之家為然也，雖小國之君亦有之，費惠公曰，吾於子思，則師之矣，吾於顏般，則友之矣，王順長息，則事我者也，四節 非惟小國之君為然也，雖大國之君亦

2. "There was Mang Hëen, *chief of* a family of a hundred chariots. He had five friends, namely Yŏ-ching K'ew, Muh Chung, and three others *whose names* I have forgotten. With those five men Heen maintained a friendship, because they thought nothing about his family. If they had thought about his family, he would not have maintained his friendship with them.

3. "Not only has the *chief of* a family of a hundred chariots acted thus. The same thing was exemplified by the sovereign of a small State. The duke Hwûy of Pe said, 'I treat Tsze-sze as my master, and Yen Pan as my friend. As to Wang Shun and Ch'ang Seih, they serve me.'

4. "Not only has the sovereign of a small State acted thus. The same thing has been exemplified by the sovereign of a large State.

也者 takes up the preceding 友, and goes on to its explanation. 其 refers to the individual who is the object of the 友; friendship with him as virtuous will tend to help our virtue. 有挾,—'to have presumptions,' with reference of course to the three points mentioned, but as of those the second most readily comes into collision with friendship, it alone is dwelt upon in the sequel. 2. Mang Hëen,—see 'Great Learning,' Comm. x. 22. 3. 費, read Pe,—see Con. Ana. VI. vii. We must suppose that, after the time of Confucius, some chief had held this place and district with the title of Kung. 'The Kind (惠)' is the honorary epithet. Tsze-sze is Confucius' grandson. 般,—read *pan*. Yen Pan appears to have been the son of the sage's favourite disciple. 4. P'ing ('The Pacificator') was the honorary epithet of the duke 彪, B.C. 556—

諸民之不義也而以他辭無受不可乎。曰、其交也以道、其接也以禮、斯孔子受之矣。〇四節 萬章曰、今有禦人於國門之外者、其交也以道、其餽也以禮、斯可受禦與。曰、不可。康誥曰、殺越人於貨、閔不畏死、凡民罔不譈、是不待教而誅者也。殷受夏、周受殷、所不辭也。於今

his heart, saying, 'It was taken by him unrighteously from the people,' and then assigns some other reason for not receiving it;—is not this a proper course?" *Mencius* said, "When the donor offers it on a ground of reason, and his manner of doing so is according to propriety;—in such a case Confucius would have received it."

4. Wan Chang said, "Here now is one who stops and robs people outside the gates of the city. He offers his gift on a ground of reason, and does so in a manner according to propriety;—would the reception of it so acquired by robbery be proper?" Mencius replied, "It would not be proper. In 'The Announcement to K'ang' it is said, 'When men kill others, and roll over their bodies to take their property, being reckless and fearless of death, among all the people there are none but detest them:'—thus, such characters are to be put to death, without waiting to give them warning. Yin received *this rule* from Hea, and Chow received it from Yin. It cannot be

as indicating the hesitancy and delicacy of the scholar to whom a gift is offered. 其交也,以道,—其 still referring to 尊者, and 道 to the deservingness of the scholar, or something in his circumstances which renders the gift proper and seasonable. Comp. II. Pt. II. iii. 3, 4. The meaning of 接 is determined (contrary to Chaou K'e) by the 餽, which takes its place in the next par. 4. 國門之外,—國 as in IV. Pt. II. xxxiii.1. 斯可受之與,—斯, as in last par., adverbially, ='in this case.' 康誥曰,—see the Shoo-king, V. x. 15, tho' the text is somewhat altered in the quotation, and 閔 and 譈 take the place of 瞖 and 憝. 于='for the sake of,' *i.e.*, to take. 殷....列 is a passage of which the meaning is much disputed. Choo He supposes it a gloss that has crept into the text. I have given it what seemed the most likely translation. 其受之—其 is the

爲烈、如之何其受之。○五節曰、今之諸侯、取之於民也、猶禦也、苟善其禮際矣、斯君子受之、敢問何說也。曰、子以爲有王者作、將比今之諸侯而誅之乎、其教之、不改、而後誅之乎、夫謂非其有而取之者盜也、充類至義之盡也、孔子之仕於魯也、魯人獵較、孔子亦獵較、獵較猶可、而況受其賜乎。○六節曰、

questioned, and to the present day is clearly acknowledged. How can the gift *of a robber* be received?"

5. *Chang* said, "The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, then the superior man receives them. I venture to ask how you explain this." *Mencius* answered, "Do you think that, if there should arise a truly imperial sovereign, he would collect the princes of the present day, and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed, to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness. When Confucius was in office in Loo, the people struggled together for the game taken in hunting, and he also did the same. If that struggling for the captured game was proper, how much more may the gifts of the princes be received!"

party to whom the gift is offered, and 之, the fruit of robbery. 5. 斯,—as above. By 君子 Chang alludes to Mencius himself. 比,—lower 3d tone, 'to take together.' 充類至義之盡,—lit.. 'filling up a resemblance to the extremity of righteousness;' the meaning is as in the translation 獵較 (*koh*) is unintelligible to Choo He. I have given the not unlikely explanation of Chaou K'e. But to get rid of the declaration that Confucius himself joined in the struggling, the comm. all say it only means that he allowed the custom.—The introduction of this yielding on the part of Confucius to a vulgar practice is an adroit manœuvre by Mencius. The offence of the people against propriety in struggling for the game, and the offence of the princes in robbing their people, were things of a different class. Yet

然則孔子之仕也、非事道與。曰、事道也。事道、奚獵較也。曰、孔子先簿正祭器、不以四方之食供簿正。曰、奚不去也。曰、爲之兆也、兆足以行矣、而不行、而後去、是以未嘗有所終三年淹也。七節孔子有見行可之仕、有際可之仕、有公養之仕、於季桓子、見行可之仕也、於衞

6. *Chang* urged, "Then, are we to suppose that when Confucius held office, it was not with the view to carry his doctrines into practice?" "It was with that view," *Mencius* replied, and *Chang rejoined*, "If the practice of his doctrines was his business, what had he to do with that struggling for the captured game?" *Mencius* said, "Confucius first rectified his vessels of sacrifice according to the registers, and did not fill them so rectified with food gathered from every quarter." "But why did he not go away?" "He wished to make a trial *of carrying his doctrines into practice.* When that trial was sufficient to show they could be practised, and they were still not practised, then he went away, and thus it was that he never completed in any State a residence of three years.

7. "Confucius took office when he saw that the practice *of his doctrines* was likely; he took office when his reception was proper; he took office when he was supported by the State. In the case of his relation to Ke Hwan, he took office, seeing that the practice of

Mencius' defence of himself in the preceding part of the paragraph is ingenious. It shows that he was eminently a practical man, acting on the way of expediency. How far that way may be pursued will always depend on circumstances. 6. 非事道與 (low. 1st tone, interrog.)=非以行道爲事與. 事道奚獵較 is evidently question of Chang. 先簿正祭器 is unintelligible to Choo He. The translation is after the commentator Sǔu (徐氏) 'Food gathered from every quarter,'—*i.e.*, gathered without discrimination. It would appear that the practice of 獵較, had some connection with the offering of sacrifices, and that Conf. thought that if he only rectified the rules for sacrifice, the practice would fall into disuse. But the whole passage and its bearing on the struggling for game is obscure. 兆,—'a prognostic,' 'an omen,' used figuratively. 7. See the 'Life of Confucius,' though it is only here that we have mention of the sage's connection with the duke Heaou. Indeed no duke appears in the annals of Wei with such a posthumous title. Choo He

靈公、際可之仕也、於衞孝公、公養之仕也。

第五章 一節 孟子曰、仕、非爲貧也、而有時乎爲貧、娶妻、非爲養也、而有時乎爲養。○二節 爲貧者、辭尊居卑、辭富居貧。○三節 辭尊居卑、辭富居貧、惡乎宜乎、抱關擊柝。○四節 孔子嘗爲委吏矣、曰會計

his doctrines was likely. With the duke Ling of Wei he took office, because his reception was proper. With the duke Heaou of Wei he took office, because he was maintained by the State."

CHAPTER V. 1. Mencius said, "Office is not *sought* on account of poverty, yet there are times when one seeks office on that account. Marriage is not entered into for the sake of being attended to by the wife, yet there are times when one marries on that account.

2. "He who *takes office* on account of his poverty must decline an honourable situation and occupy a low one; he must decline riches and prefer to be poor.

3. "What office will be in harmony with this declining an honourable situation, and occupying a low one, this declining riches and preferring to be poor? *Such an one as* that of guarding the gates, or beating the watchman's stick.

4. "Confucius was once keeper of stores, and he then said, 'My calculations must all be right. That is all I have to care about.'

supposes that the duke Ch'uh (see Ana. VII. xiv., note) is intended, in which the author of the 四書摭餘說 acquiesces. The text mentions Ke Hwan, and not duke Ting, because the duke and his govt. were under the control of that nobleman.

CH. 5. HOW OFFICE MAY BE TAKEN ON ACCOUNT OF POVERTY, BUT ONLY ON CERTAIN CONDITIONS. 1. 仕 and 娶妻,—it is as well to translate here abstractly, 'office,' and 'marriage.' 爲,—low. 3d tone, 'for,' 'on account of.' The proper motive for taking office is supposed to be the carrying principles—the truth, and the right—into practice, and the proper motive for marriage is the begetting of children, or rather of a son, to continue one's line. 乎,—not interrog., but serving as a pause for the voice. 養,—low. 3d tone, 'the being supported,' but we may take it generally, as in the translation. 2. 尊,—*i.e.*, 尊位, 'an honourable situation,' and 富=富祿, 'rich emolument.' 3. 惡,—up. 1st tone, 'how.' The first 乎 as above, and helping the rhythm of the sentence. 抱關 (going round the barrier-gates, 'embracing' them, as it were,) 擊柝, are to be taken together, and not as two things, or offices; see the Yih-king, App. I. Pt. II. ii. 8. 4. In Sze-ma Ts'een's History of Confucius, for 委 (upper 3d tone) 吏 we have 季氏史, but in a case of this kind the

當而已矣、嘗爲乘田矣、曰、牛羊茁壯長而已矣。(五節)位卑而言高、罪也、立乎人之本朝、而道不行、恥也。

(一節)第六章 萬章曰、士之不託諸侯、何也。孟子曰、不敢也、諸侯失國、而後託於諸侯、禮也、士之託於諸侯、非禮也。(二節)萬

He was once in charge of the public fields, and he then said, 'The oxen and sheep must be fat and strong, and superior. That is all I have to care about.'

5. "When one is in a low situation, to speak of high matters is a crime. When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him."

CHAPTER VI. 1. Wan Chang said, "What is the reason that a scholar does not accept a stated support from a prince?" Mencius replied, "He does not presume to do so. When a prince loses his State, and then accepts a stated support from another prince, this is in accordance with propriety. But for a scholar to accept such support from any of the princes is not in accordance with propriety."

authority of Mencius is to be followed. 會,—read *kwae*, upper 2d tone, 'entries in a book.' Annual calculations of accounts are denominated 會, and monthly, 計, when a distinction is made between the terms. 當,—up. 3d tone. 乘 (low. 3d tone) 田=主苑囿芻牧之吏, but I don't understand the use of 乘 in this sense. Here again the history has 爲司職 (*yih*=檝) 吏. These were the first offices Confucius took, before the death of his mother, and while they were yet struggling with poverty. 5. 立乎(=于)人之本朝 (*ch'aou*, lower 1st tone),—it is difficult to express the force of the 本; 'to stand in a man's proper court,' *i.e.*, the court of the prince who has called him to office, and where he *ought* to develope and carry out his principles. It is said that this par. gives the reasons why he who takes office for poverty must be content with a low situation and small emolument, but the connection is somewhat difficult to trace The 四書味根錄 says:—'Why did Conf. confine himself to having his calculations exact, and his cattle sleek and fat? Because in his humble position he had nothing to do with business of the State, and he would not incur the crime of usurping a higher office. If making a pretence of poverty, a man keep long clinging to high office, he stands in his prince's court, but carries not principles into practice:—can he lay his hand on his heart, and not feel the shame of making his office of none effect? This is true, but it is not necessary that he who takes office because he is poor should continue to occupy it simply with the desire to get rich.

CH. 6. HOW A SCHOLAR MAY NOT BECOME A DEPENDENT BY ACCEPTING PAY WITHOUT OFFICE, AND HOW THE REPEATED PRESENTS OF A PRINCE TO A SCHOLAR MUST BE MADE. 1. 士 is here the scholar, the candidate for public office and use, still unemployed. 不託,—'does not depend on,' *i.e.*, assure himself of a regular support by receiving regular pay though not in office. On one prince, driven from his State,

章曰、君餽之粟、則受之乎。曰、受之。受之何義也。曰、君之於氓也、固周之。曰、周之則受、賜之則不受、何也。曰、不敢也。曰、敢問其不敢、何也。曰、抱關擊柝者、皆有常職、以食於上、無常職而賜於上者、以爲不恭也。曰、君餽之、則受之、不識可常繼乎。曰、繆公之於子思也、亟

2. Wan Chang said, "If the prince send him a present of grain *for instance*, does he accept it?" "He accepts it," answered *Mencius*. "On what principle of rightness does he accept it?" "Why—the prince ought to assist the people in their necessities."

3. *Chang* pursued, "Why is it that the scholar will *thus* accept the prince's help, but will not accept his pay?" The answer was, "He does not presume to do so." "I venture to ask why he does not presume to do so." "Even the keepers of the gates, with their watchmen's sticks, have their regular offices for which they can take their support from the prince. He who without a regular office should receive the pay of the prince must be deemed disrespectful."

4. Chang asked, "If the prince sends a scholar a present, he accepts it. I do not know whether this present may be constantly repeated." *Mencius* answered, "There was the conduct of the duke

finding an assured and regular support with another, see the Le-ke, IX. i. 13. It is only stated there, however, that a prince did not employ another refugee prince as a minister. We know only from Mencius, so far as I am aware, that a prince driven from his own dominions would find maintenance in another State, according to a sort of law. 2. 何義,—'what is the principle of righteousness?' or simply—'what is the explanation of?' 周=賙, 'to give alms,' and generally to help the needy. 氓,—see II. Pt. I. vi. 4. A scholar not in office is only one of the people. 3. 賜之, 'if he give him,' *i.e.*, 賜之祿, 'give him pay.' This brings out all the meaning that is in 託. 賜於上,—賜 is passive, or='to receive pay.' 不恭, 'disrespectful,' is to be taken in its implication of a want of humility in the scholar, who is only one of the people having no office, and yet is content to take pay, as if he had 4. 亟,—read *k'e*, up. 3d tone, (below, the same) 'frequently.' 鼎肉, 'caldron flesh,' *i.e.*, flesh cooked. 摽,—*peaou*, up. 1st tone, 'to motion with the hand.' 使者,—使, up. 3d tone. 伋 was Tsze-sze's name. To bow, raising the

問、亟餽鼎肉、子思不悅於卒也、摽使者出諸大門之外、北面稽首再拜而不受、曰、今而後知君之犬馬畜伋、蓋自是臺無餽也、悅賢不能舉、又不能養也、可謂悅賢乎。○五節 曰、敢問國君欲養君子、如何、斯可謂養矣。曰、以君命將之、再拜稽首而受、其後、廩人繼粟、庖人繼

Muh to Tsze-sze—He made frequent inquiries after Tsze-sze's health, and sent him frequent presents of cooked meat. Tsze-sze was displeased, and at last having motioned to the messenger to go outside the great door, he bowed his head to the ground with his face to the north, did obeisance twice, and declined the gift, saying, 'From this time forth I shall know that the prince supports me as a dog or a horse.' And from that time a servant was no more sent with the presents. When a prince professes to be pleased with a man of talents and virtue, and can neither promote him to office, nor support him *in the proper way*, can he be said to be pleased with him?"

5. Chang said, "I venture to ask how the sovereign of a State, when he wishes to support a superior man, must proceed, that he may be said to do so in the proper way?" Mencius answered, "*At first*, the present must be offered with the prince's commission, and the scholar making obeisance twice with his head bowed to the ground will receive it. But after this the store-keeper will continue

hands to the bent forehead, was called 拜手; lowering the hands in the first place to the ground, and then raising them to the forehead, was called 拜; bowing the head to the earth was called 稽首. Tsze-sze appears on this occasion to have first performed the most profound expression of homage, as if in the prince's presence, and then to have bowed twice, with his hands to the ground, in addition. All this he did, outside the gate, which was the appropriate place in the case of declining the gifts. If they were received, the party performed his obeisances inside. It is difficult to bring out the meaning of 'for,' that properly belongs to 蓋. 臺,—the designation of an officer or servant of a very low class. 5. 以君命將之,—將=奉. 君命,—'a message from the prince,' reminding of course the scholar of his obligation. 僕僕爾,—an adverb, 'the

肉、不以君命將之、子思以爲
鼎肉、使己僕僕爾亟拜也、非
養君子之道也。○六節堯之於舜也、
使其子九男事之、二女女焉、
百官牛羊倉廩備、以養舜於
畎畝之中、後舉而加諸上位、
故曰、王公之尊賢者也。

第七章一節萬章曰、敢問不見諸侯、何
義也。孟子曰、在國曰。市井之
臣、在野曰、草莽之臣、皆謂庶

to send grain, and the master of the kitchen to send meat, presenting it as if without the prince's express commission. Tsze-sze considered that the meat from the prince's caldron, giving him the annoyance of constantly doing obeisance, was not the way to support a superior man.

6. "There was Yaou's conduct to Shun:—He caused his nine sons to serve him, and gave him his two daughters in marriage; he caused the various officers, oxen and sheep, storehouses and granaries, *all* to be prepared to support Shun amid the channeled fields, and then he raised him to the most exalted situation. From this we have the expression—'The honouring of virtue and talents proper to a king or a duke.'"

CHAPTER VII. 1. Wan Chang said, "I venture to ask what principle of righteousness is involved in *a scholar's* not going to see the princes." Mencius replied, "A scholar residing in the city, is called 'a minister of the market-place and well,' and one residing in the country is called 'a minister of the grass and plants.' In both cases he is a common man, and it is the rule of propriety that common

appearance of being troubled.' 6. See Pt. I. i. 3. 二女女焉,—the second 女 is read *joo*, low. 3d tone.

CH. 7. WHY A SCHOLAR SHOULD DECLINE GOING TO SEE THE PRINCES, WHEN CALLED BY THEM. Comp. III. Pt. II. i. *et al.* 1. We supply 士 as the nominative to 見, and other verbs; Wan Chang evidently intends Mencius himself. 國,—'city,' as in ch. iv, par. 4. 莽,—here as a synonym, in apposition with 草. 臣 in 市井,草莽之臣 is difft. from the 爲臣 below. Every individual may be called a

人、庶人不傳質爲臣、不敢見於諸侯、禮也。○二節萬章曰、庶人召之役、則往役、君欲見之、召之、則不往見之、何也。曰、往役、義也、往見、不義也。○三節且君之欲見之也、何爲也哉、曰、爲其多聞也、爲其賢也。曰、爲其多聞也、則天子不召師、而況諸侯乎、爲其賢也、則吾未聞欲見賢而召之也。○四節繆公亟見於子思、

men, who have not presented the introductory present and become ministers, should not presume to have interviews with the prince."

2. Wan Chang said, "If a common man is called to perform any service, he goes and performs it;—how is it that a scholar, when the prince, wishing to see him, calls him to his presence, refuses to go?" Mencius replied, "It is right to go and perform the service; it would not be right to go and see the prince."

3. "And," *added Mencius*, "on what account is it that the prince wishes to see *the scholar?*" "Because of his extensive information, or because of his talents and virtue," was the reply. "If because of his extensive information," said Mencius, "such a person is a teacher, and the emperor would not call him;—how much less may any of the princes do so? If because of his talents and virtue, then I have not heard of any one wishing to see a person with those qualities, and calling him to his presence.

4. "During the frequent interviews of the duke Muh with Tsze-

臣, as being a subject, and bound to serve the sovereign, and this is the meaning of the term in those two phrases. In the other case it denotes one who is officially 'a minister.' 傳 = 通. 質,--*che*, up. 3d tone; see III. Pt. II. iii. 1, and notes. There is a force in the 於, in 見於諸侯, which it is difficult to indicate in another language. 2. 'It is right to go and perform the service,' *i.e.*, it is right in the common man, to perform service being his 職, or office. And so with the scholar. He will go when called as a scholar should be called, but only then. 3. The 爲, are all low. 3d tone. It must be borne in mind that the conversation is all about a scholar who is not in office: comp. par. 9. 4. 千乘 (low

曰、古千乘之國、以友士、何如。子思不悅、曰、古之人有言曰、事之云乎、豈曰友之云乎。子思之不悅也、豈不曰、以位、則子君也、我臣也、何敢與君友也、以德、則子事我者也、奚可以與我友、千乘之君、求與之友、而不可得也、而況可召與。○五節 齊景公田、招虞人以旌、不至、將殺之、志士不忘在溝壑、勇士不忘喪其元、孔子奚取

sze, he *one day* said to him, 'Anciently, princes of a thousand chariots have yet been on terms of friendship with scholars;—what do you think *of such an intercourse?*' Tsze-sze was displeased, and said, 'The ancients have said, *The scholar should be served:* how should they have merely said that *he should be made a friend of?*' When Tsze-sze was thus displeased, did he not say *within himself*,—'With regard to our stations, you are sovereign, and I am subject. How can I presume to be on terms of friendship with my sovereign? With regard to our virtue, you ought to make me your master. How may you be on terms of friendship with me?' *Thus*, when a prince of a thousand chariots sought to be on terms of friendship with a scholar, he could not obtain his wish:—how much less could he call him to his presence!

5. "The duke King of Ts'e, once, when he was hunting, called his forester to him by a flag. *The forester* would not come, *and the duke* was going to kill him. *With reference to this incident, Confucius said,* 'The determined officer never forgets that *his end may be* in a ditch or a stream; the brave officer never forgets that he

3d tone) 之國 = 千乘之君, below, 以 = with all his dignity, 'yet.' 云乎 = 云爾: IV. Pt. II. xxiv. 1, *et al*, but the second 乎 also responds to 豈. The paraphrase in the 日講 is:—古之人有言, 人君於士, 當師事之, 豈但如君所言友

焉、取非其招不往也。〇六節曰、敢問招虞人、何以。曰、以皮冠、庶人以旃、士以旂、大夫以旌。〇七節以大夫之招招虞人、虞人死不敢往、以士之招招庶人、庶人豈敢往哉、況乎以不賢人之招招賢人乎。〇八節欲見賢人而不以其道、猶欲其入而閉之門也、夫義、路也、禮、門也、惟君子能由

may lose his head.' What was it *in the forester* that Confucius thus approved? He approved his not going *to the duke*, when summoned by the article which was not appropriate to him."

6. Chang said, "May I ask with what a forester should be summoned?" Mencius replied, "With a skin cap. A common man *should be summoned* with a plain banner; a scholar *who has taken office*, with one having dragons embroidered on it; and a great officer, with one having feathers suspended from the top of the staff.

7. "When the forester was summoned with the article appropriate to the summoning of a great officer, he would have died rather than presume to go. If a commou man were summoned with the article appropriate to the summoning of a scholar, how could he presume to go? How much more may we expect this refusal to go, when a man of talents and virtue is summoned in a way which is inappropriate to his character!

8. "When a prince wishes to see a man of talents and virtue, and does not take the proper course *to get his wish*, it is as if he wished him to enter *his palace*, and shut the door against him. Now, right-

之云乎. 5. See III. Pt. II. i. 2. 6. The explanation of the various flags here is from Choo He, after the Chow Le. The Dict. may be consulted about them. 何以 = 何用. 7. A man of talents and virtue ought not to be called at all. The prince ought to go to *him*. 8. 閉之門,—this is another case of a verb followed by the pronoun and another objective;—lit., 'shut him the door.' 詩云,—see the She-king, II. v. Ode IX. st. 1. Julien condemns the translating 周道 'the way to Chow,' but that is the meaning of the terms in the ode; and, as the imperial highway, it is used to indicate figuratively the great way of righteousness. 底,—in the ode 砥, *che*, upper 2d tone. The ode is attributed to an officer of one of the eastern States, mourning over the

是路、出入是門也、詩云、周道如底、其直如矢、君子所履、小人所視。（九節）萬章曰、孔子君命召、不俟駕而行、然則孔子非與。曰、孔子當仕有官職、而以其官召之也。

（第八章）（一節）孟子謂萬章曰、一鄉之善士、斯友一鄉之善士、一國之善士、斯友一國之善士、天下之善士、斯友天下

eousness is the way, and propriety is the door, but it is only the superior man who can follow this way, and go out and in by this door. It is said in the Book of Poetry,

'The way to Chow is level like a whetstone,
And straight as an arrow.
The officers tread it,
And the lower people see it.'"

9. Wan Chang said, "When Confucius received the prince's message calling him, he went without waiting for his carriage. And so—did Confucius do wrong?" Mencius replied, "Confucius was in office, and had its appropriate duties. And moreover, he was summoned on the business of his office."

CHAPTER VIII. 1. Mencius said to Wan Chang, "The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a State shall make friends of all the virtuous scholars of that State. The scholar whose virtue is most distinguished throughout the empire shall make friends of all the virtuous scholars of the empire.

oppressive and exhausting labours which were required from the people. The 'royal highway' presents itself to him, formerly crowded by officers hastening to and from the capital, and the people hurrying to their labours, but now toiled slowly and painfully along. 9. See Con. Ana. X. xiii. 4.

CH. 8. THE REALIZATION OF THE GREATEST ADVANTAGES OF FRIENDSHIP, AND THAT IT IS DEPENDENT ON ONE'S-SELF. 1. 'The virtuous scholar of one village,—he shall make friends of the virtuous scholars of (that) one village':—the first 善 is in the superlative degree, and 友 is not only 'to be friends with,' but also 'to realize the uses of friendship.' The eminence attained by the individual attracts all the others to him, and he has thus the opportunity of learning from them, which no inflation be-

之善士。二節以友天下之善士、爲未足、又尙論古之人、頌其詩、讀其書、不知其人可乎、是以論其世也、是尙友也。

第九章一節齊宣王問卿。孟子曰、王何卿之問也。王曰、卿不同乎。曰、不同、有貴戚之卿、有異姓之卿。王曰、請問貴戚之卿。曰、君有大過、則諫、反覆之而不聽、則易位。二節王勃然變乎色。三節曰、王

2. "When a scholar feels that his friendship with all the virtuous scholars of the empire is not sufficient *to satisfy him*, he proceeds to ascend to consider the men of antiquity. He repeats their poems, and reads their books, and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends *of the men of antiquity*.

CHAPTER IX. 1. The king Seuen of Ts'e asked about *the office of* chief ministers. Mencius said, "Which chief ministers is your majesty asking about?" "Are there differences among them?" inquired the king. "There are," was the reply. "There are the chief ministers who are noble and relatives *of the prince*, and there are those who are of a different surname." The king said, "I beg to ask about the chief ministers who are noble and relatives of the prince." Mencius answered, "If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him."

2. The king on this looked moved, and changed countenance.

cause of his own general superiority prevents him from doing. 2. 尙=上. 又尙,—'he proceeds and ascends.' 頌=誦, 'to repeat,' 'croon over.' 可乎=可否, 'proper or not?' 其世, 'their age,' *i.e.*, what they were in their age.—We are hardly to understand the poetry and books here generally. Mencius seems to have had in his eye the Book of Poetry, and the Book of History.

CH. 9. THE DUTIES OF THE DIFFERENT CLASSES OF CHIEF MINISTERS. 1. 君有大過,—such ministers will overlook small faults. To animadvert on them would be inconsistent with their consanguinity. No distinction is made of faults, as great or small, when the other class of ministers is spoken of.

勿異也、王問臣、臣不敢不以正對。四節王色定、然後請問異姓之卿。曰、君有過則諫、反覆之而不聽、則去。

3. Mencius said, "Let not your Majesty be offended. You asked me, and I dare not answer but according to truth."

4. The king's countenance became composed, and he then begged to ask about chief ministers who were of a different surname *from the prince.* Mencius said, "When the prince has faults, they ought to remonstrate with him, and if he do not listen to them after they have done this again and again, they ought to leave *the State.*"

'Great faults,' are such as endanger the safety of the state. 3. 勿異.—'don't think it strange,' but='don't be offended.'—We may not wonder that duke Seuen should have been moved and surprised by the doctrines of Mencius as announced in this chapter. It is true that the members of the family of which the ruler is the head have the nearest interest in his ruling well, but to teach them that it belongs to them, in case of his not taking their advice, to proceed to dethrone him, is likely to produce the most disastrous effects. Choo He notices that the able and virtuous relatives of the tyrant Chow (紂) were not able to do their duty as here laid down, while Hoh Kwang, a minister of another surname, was able to do it in the case of the king of Ch'ang-yih (昌邑王), whom he dethroned. This last event took place, B.C. 73.

BOOK. VI.

KAOU TSZE. PART. I.

告子章句上

第一章 告子曰、性、猶杞柳也、義、猶桮棬也、以人性爲仁義、猶以杞柳爲桮棬。一節 孟子曰、子能順杞柳之性、而以爲桮棬乎、將戕賊杞柳、而後以爲桮棬二節

CHAPTER I. 1. The philosopher Kaou said, "*Man's* nature is like the *ke* willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the *ke* willow."

2. Mencius replied, "Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with

Kaou, from whom this book is named, is the same who is referred to in II. Pt. I. ii. His name was Puh-hae (不害), a speculatist of Mencius' day, who is said to have given himself equally to the study of the orthodox doctrines and those of the heresiarch Mih (III. Pt. I. v.; Pt. II. ix.) See the 四書摭餘說, on Mencius, vol. I., art. xxix. He appears from this book to have been much perplexed respecting the real character of human nature in its relations to good and evil. This is the principal subject discussed in this Book. For his views of human nature as here developed, Mencius is mainly indebted for his place among the sages of his country. 'In the first Part,' says the 四書味根錄, 'he treats first of *the nature*; then of *the heart*; and then of *instruction*, the whole being analogous to the lessons in the Doctrine of the Mean. The second Part continues to treat of the same subject, and a resemblance will generally be found between the views of the parties there combated, and those of the scholar Kaou.'

CH. 1. THAT BENEVOLENCE AND RIGHTEOUSNESS ARE NO UNNATURAL PRODUCT OF HUMAN NATURE. There underlies the words of Kaou here, says Choo He, the view of the philosopher Seun (荀) that human nature is evil (性惡). This is putting the case too strongly. It is an induction from his words, which Kaou would probably have disallowed. Seun (see the *prolegomena.*, and Morrison, under char. 子), accounted by many the most distinguished scholar of the Confucian school, appears to have maintained positively that all good was foreign to the nature of man;—人之性惡其善者僞也, 'man's nature is bad; his good is artificial.'

1. The 杞 and the 柳 are taken by some as two trees, but it is better to take them together, the first char. giving the species of the other. It is described as 'growing by the water-side, like a common willow, the leaf coarse and white, with the veins small and reddish.'

2. 順,—'according with,' 'following,' *i.e.*, 'leaving untouched,' 'doing no violence to.' 戕賊人,—人=人性, 'man's nature,' 'humanity.' Kaou had said that man's nature could be *made into* benevo. and right., and Mencius

也、如將戕賊杞柳而以爲桮棬、則亦將戕賊人以爲仁義與、率天下之人而禍仁義者、必子之言夫。

第二章 告子曰、性、猶湍水也、決諸東方則東流、決諸西方則西流、人性之無分於善不善也、猶水之無分於東西也。二節 孟子曰、水信無分於東西、無分於上下乎、人性

it. If you must do violence and injury to the willow in order to make cups and bowls with it, *on your principles* you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities."

CHAPTER II. 1. The philosopher Kaou said, "*Man's* nature is like water whirling round *in a corner*. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west."

2. Mencius replied, "Water indeed *will flow* indifferently to the east or west, but will it flow indifferently up or down? The ten-

exposes the error by here substituting 戕賊 for 爲, in doing which he is justified by the nature of the action that has to be put forth on the wood of the willow. 禍仁義,—'calamitize benevolence and righteousness.' I take the meaning to be as in the translation. If their nature must be hacked and bent to bring those virtues from it, men would certainly account them to be calamities.

CH. 2. MAN'S NATURE IS NOT INDIFFERENT TO GOOD AND EVIL. ITS PROPER TENDENCY IS TO GOOD. That man is indifferent to good and evil, or that the tendencies to these are both blended in his nature, was the doctrine of Yang Heung (揚雄), a philos. about the beginning of our era. We have the following sentence from him:—'In the nature of man good and evil are mixed. The cultivation of the good in it makes a good man; the cultivation of the evil makes a bad man. The passion-nature in its movements may be called the horse of good or evil.' (十子全書, 揚子, 修身篇.) 人無有不善 is the sum of the chapter on Mencius' part. His opponent's views were wrong, but neither did he have the whole truth. 1. 湍水 is explained in the Dict. 'water flowing rapidly,' and 'water rippling over the sand.' Chaou K'e, followed by Choo He, explains it as in the translation. which is certainly better adapted to the passage. 2. 信,—as an adverb, 'truly.' 人性之善,—

之善也、猶水之就下也、人無有不善、水無有不下。三節 今夫水、搏而躍之、可使過顙、激而行之、可使在山、是豈水之性哉、其勢則然也、人之可使爲不善、其性亦猶是也。

第三章 一節 告子曰、生之謂性。二節 孟子曰、生之謂性也、猶白之謂白與。曰、然。白羽之白也、猶

dency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, *just as* all water flows downwards.

3. "Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill;—but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way."

CHAPTER III. 1. The philosopher Kaou said, "Life is what is to be understood by nature."

2. Mencius asked him, "Do you say that by nature you mean life, just as you say that white is white?" "Yes, I do," was the reply. Mencius added, "Is the whiteness of a white feather like that of white

lit., 'the goodness of man's nature,' but we must take 善 as = 'tendency to good.' 3. 激, 'to provoke,' 'to fret,' the *consequence of a dam.* 激而行之,—'dam and walk it,' *i.e.*, by gradually leading it from dam to dam. Choo He says:—'This chapter tells us that the nature is properly good, and if we accord with it, we shall do nothing which is not good; that it is properly without evil, and we must violate it therefore, before we can do evil. It shows that the nature is not properly without a decided character, so that it may do good or evil indifferently.'

CH. 3. THE NATURE IS NOT TO BE CONFOUNDED WITH THE PHENOMENA OF LIFE. 1. 'By 生,' says Choo He, 'is intended that whereby men and animals perceive and move,' and the sentiment, he adds, is analogous to that of the Buddhists, who make 作用, 'doing and using,' to be the nature. We must understand by the term, I think, the phenomena of life, and Kaou's idea led to the ridiculous conclusion that wherever there were the phenomena of life, the nature of the subjects must be the same. At any rate, Mencius here makes him allow this. 2, 3. The 與, low. 3d tone, all

白雪之白、白雪之白、猶白玉之白與。曰、然。三節然則犬之性、猶牛之性、牛之性、猶人之性與。

第四章 告一節子曰、食、色、性也、仁、內也、非外也、義、外也、非內也。

二節孟子曰、何以謂仁內義外也。曰、彼長、而我長之、非有長於我也、猶彼白、而我白之、從其白於外也、故謂之

snow, and the whiteness of white snow like that of a white gem?" *Kaou again* said "Yes."

3. "Very well," *pursued Mencius*. "Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?"

CHAPTER IV. 1. The philosopher Kaou said, "*To enjoy* food and *delight in* colours is nature. Benevolence is internal and not external; righteousness is external and not internal."

2. Mencius asked him, "What is the ground of your saying that benevolence is internal and righteousness external?" He replied, "There is a man older than I, and I give honour to his age. It is not that there is *first* in me a principle of such reverence to age. It is just as when there is a white man, and I consider him white;—according as he is so externally to me. On this account, I pronounce *of righteousness* that it is external."

interrogative, and='you allow this, I suppose.'—We find it difficult to place ourselves in sympathy with Kaou in this conversation, or to follow Mencius in passing from the second par. to the third. His questions in par. 2 all refer to qualities, and then he jumps to others about the nature.

CH. 4. THAT THE BENEVOLENT AFFECTIONS AND THE DISCRIMINATIONS OF WHAT IS RIGHT ARE EQUALLY INTERNAL. 1. 食色=甘食悅色. We might suppose that 色 here denoted 'the appetite of sex.' But another view is preferred. Thus the commentator 熙周 observes:—'The infant knows to drink the breast, and to look at fire, which illustrates the text 食色性.' It is important to observe that by 義 is denoted 事物之宜, 'the determining what conduct in reference to them is required by men and things external to us, and giving it to them.' Kaou contends that as we are moved by our own internal impulse to food and colours, so we are also in the exercise of benevolence, but not in that of righteousness. 2. 長,—always up. 2d tone. In 彼長, it is the adjective, but in the other cases it is the verb. 非有長於我=非先有長之之心在我. The

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3. Mencius said, "There is no difference between our pronouncing of a white horse to be white and our pronouncing a white man to be white. But is there no difference between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man? And what is it which is called righteousness?—the fact of a man's being old? or the fact of our giving honour to his age?"

4. Kâu said, "There is my younger brother;—I love him. But the younger brother of a man of Ts'in I do not love: that is, the feeling is determined by myself, and therefore I say that benevolence is internal. On the other hand, I give honour to an old man of Ts'oo, and I also give honour to an old man of my own people: that is, the feeling is determined by the age, and therefore I say that righteousness is external."

second 白 is also a verb. 3. 異於, at the commencement, have crept by some oversight into the text. They must be disregarded. 白馬, 白人, 長馬, 長人,—白 and 長 are the verbs,=the 長之 below. 且謂云云, 'and do you say? &c.,' but the meaning comes out better by expanding the words a little. The 日講 says:—'The recognition of the whiteness of a horse is not different from the recognition of the whiteness of a man. So indeed it is. But when we acknowledge the age of a horse, we simply with the mouth pronounce that it is old. In acknowledging, however, the age of a man, there is at the same time the feeling of respect in the mind. The case is different from our recognition of the age of a horse.' 4. 秦人, 楚人,=indifferent people, strangers. 以我爲悅, 以長爲悅,—the meaning is, no doubt, as in the translation, but the use of 悅 in both cases occasions some difficulty. Here again I may translate from the 日講, which attempts to bring out the meaning of 悅:—'I love my younger brother and do not love the younger brother of a man of Ts'in; that is, the love depends on me. Him with whom my heart is pleased, I love (悅乎我之心則愛之), and him with whom my heart is not pleased, I do not love. But the reverence is in both cases determined by the

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之外也。五節曰、耆秦人之炙、無以異於耆吾炙、夫物、則亦有然者也、然則耆炙、亦有外與。

第五章 一節孟季子問公都子曰、何以謂義內也。二節曰、行吾敬、故謂之內也。三節鄉人長於伯兄一歲、則誰敬。曰、敬兄。酌則誰先。曰、先酌鄉人。所敬在此、所長在彼、果在外、非由

5. *Mencius* answered him, "Our enjoyment of meat roasted by a man of Ts'in does not differ from our enjoyment of meat roasted by ourselves. Thus, *what you insist on* takes place also in the case of such things, and will you say likewise that our enjoyment of a roast is external?"

CHAPTER V. 1. The disciple Măng Ke asked Kung-too, saying, "On what ground is it said that righteousness is internal?"

2. Kung-too replied, "We *therein* act out our feeling of respect, and therefore it is said to be internal."

3. *The other objected*, "Suppose the case of a villager older than your elder brother by one year, to which of them would you show the *greater* respect?" "To my brother," was the reply. "But for which of them would you first pour out wine *at a feast?*" "For the villager." *Măng Ke argued*, "*Now* your feeling of reverence rests on the one, and *now* the honour due to age is rendered to the other;—this is certainly determined by what is without, and does not proceed from within."

age. Wherever we meet with age, there we have the feeling of complacency (凡遇長皆在所悅), and it does not necessarily proceed from our own mind' After reading all this, a perplexity is still felt to attach to the use of 悅. 5. 耆=嗜.—Mencius silences his opponent by showing that the same difficulty would attach to the principle with which he himself started; namely, that the enjoyment of food was internal, sprang from the inner springs of our being.

CH. 5. THE SAME SUBJECT;—THE DISCRIMINATIONS OF WHAT IS RIGHT ARE FROM WITHIN. 1. Măng Ke was a younger brother of Măng Chung, mentioned II. Pt. II. ii. Their relation to each other in point of age is determined by the characters, 仲 and 季. Măng Ke had heard the previous conversation with Kaou, or heard of it, and feeling some doubts on the subject he applied to Kung-too (II. Pt. II. v.) for their solution. 'On what ground is it said?,'—*i.e.*, by our master, by Mencius.. 3. The questions here are evidently

內也。四節公都子不能答、以告孟子。孟子曰、敬叔父乎、敬弟乎。彼將曰、敬叔父。曰、弟爲尸、則誰敬。彼將曰、敬弟。子曰、惡在其敬叔父也。彼將曰、在位故也。子亦曰、在位故也、庸敬在兄、斯須之敬在鄉人。五節季子聞之曰、敬叔父則敬、敬弟則敬、果在外、非由內也。公都子曰、冬日、則飲湯、夏日、則飲水、然

4. Kung-too was unable to reply, and told the conversation to Mencius. Mencius said, "*You should ask him*, 'Which do you respect most,—your uncle, or your younger brother?' He will answer, 'My uncle.' Ask him *again*, 'If your younger brother be personating a dead ancestor, to which do you show the greater respect,—*to him or to your uncle?*' He will say, 'To my younger brother.' You can go on, 'But where is the respect due, as you said, to your uncle?' He will reply to this, '*I show the respect to my younger brother*, because of the position which he occupies,' and you can likewise say, '*So my respect to the villager is* because of the position which he occupies. Ordinarily, my respect is rendered to my elder brother; for a brief season, *on occasion*, it is rendered to the villager.'"

5. *Mang* Ke heard this and observed, "When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him;—the thing is certainly determined by what is without, and does not proceed from within." Kung-too replied, "In winter we drink things hot, in summer we drink things cold; and

by Măng Ke. 伯 is in the general sense of 長, 'elder.' 4. The translation needs to be supplemented, to show that Mencius gives his decision in the form of a dialogue between the two disciples. 叔父,—'a father's younger brother,' but used generally for 'an uncle.' 弟爲尸,—in sacrificing to the departed, some one—a certain one of the descendants, if possible,—was made the 尸, or 'corpse,' into whose body the spirit of the other was supposed to descend to receive the worship. 惡在其敬,—the 其='as you said.' 斯須=暫時; comp. the 'Doctrine of the Mean,' i. 2. 5. 湯, 水,—'hot water,' or 'soup'

則飲食亦在外也。

第六章 一節 公都子曰、告子曰、性無善、無不善也。二節 或曰、性、可以爲善、可以爲不善、是故文武興、則民好善、幽厲興、則民好暴。三節 或曰、有性善、有性不善、是故以堯爲君、而有象、以瞽瞍爲父、而有舜、以紂爲兄之子、且以爲君、而有微子啟、王子比干。四節 今曰、

so, *on your principle*, eating and drinking also depend on what is external!"

CHAPTER VI. 1. The disciple Kung-too said, "The philosopher Kaou says '*Man's* nature is neither good nor bad.'

2. "Some say, '*Man's* nature may be made to practise good, and it may be made to practise evil, and accordingly, under Wăn and Woo, the people loved what was good, *while* under Yew and Le, they loved what was cruel.'

3. "Some say, 'The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yaou there yet appeared Seang; that with such a father as Koo-sow there yet appeared Shun; and that with Chow for their sovereign, and the son of their elder brother besides, there were found K'e, the viscount of Wei, and the prince Pe-kan.

and 'water;' 水 must be taken as 'cold' water. Kung-too answers after the example of his master in the last paragraph of the preceding chapter.

CH. 6. EXPLANATION OF MENCIUS' OWN DOCTRINE THAT MAN'S NATURE IS GOOD. 1. Choo He says that the view of Kaou, as here affirmed, had been advocated by Soo Tung-po, (東坡) and Hoo, styled Wăn-ting Kung (胡文定公), near to his own times. 2. This is the view propounded by Kaou in the 2d chapter.' 爲 is explained by 習, and 可以爲=可以使爲. 3. 啟 was the name of the viscount of Wei; see Ana. XVIII. 1. Both he and Pe-kan are here made to be uncles of Chow, while K'e, according to the Shoo-king, was his half-brother. Choo He supposes some error to have crept into the text. For convenience in translating, I have changed the order of 爲兄之子, 且以爲君. 王子,—as the sons of the princes of States were called 公子.—This view of human nature found an advocate afterwards in the famous Han Wăn-kung (韓文公) of the T'ang dynasty. 4. 5. 乃若,='as to,' 'looking at.'

性善、然則彼皆非與。五節孟子曰、乃若其情、則可以爲善矣、乃所謂善也。六節若夫爲不善、非才之罪也。七節惻隱之心、人皆有之、羞惡之心、人皆有之、恭敬之心、人皆有之、是非之心、人皆有之、惻隱之心、仁也、羞惡之心、義也、恭敬之心、禮也、是非之心、

4. "And now you say, 'The nature is good.' Then are all those wrong?"

5. Mencius said, "From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that *the nature* is good.

6. "If men do what is not good, the blame cannot be imputed to their natural powers."

7. "The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration *implies the principle of* benevolence; that of shame and dislike, the principle of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and knowledge, are not infused into us from without. We are certainly

Choo He calls them an initial particle. The 其, of course, refers to 性 or 'nature,' which is the subject of the next clause—可以爲善. This being the amount of Mencius' doctrine, that by the study of our nature we may see that it is formed for goodness, there seems nothing to object to in it. By 情 is denoted 性之動, 'the movements of the nature,' *i.e.*, the inward feelings and tendencies, 'stirred up.'—Chaou K'e takes 若 here in the sense of 順, 'to obey,' 'to accord with,' on which the translation would be—'If it act in accordance with its feelings, or emotional tendencies.' The meaning, however, is the same on the whole. 可以爲善 is not so definite as we could wish. Choo He expands it:—人之情,本但可以爲善,而不可以爲惡, 'the feelings of man may properly be used only to do good, and may not be used to do evil.' This seems to be the meaning. 6. 才=材質,人之能也, 'man's ability,' 'his natural powers.' 若夫 (low. 1st tone),—'as to,' 'in the case of.' 7. Comp. II. Pt. I. iv. 4, 5. 恭敬之心, however takes the place of 辭讓之心 there. 弗思耳 is the *apodosis* of a sentence, and the *protasis* must be supplied

智也、仁、義、禮、智、非由外鑠我也、我固有之也、弗思耳矣、故曰、求則得之、舍則失之、或相倍蓰、而無算者、不能盡其才者也。八節 詩曰、天生蒸民、有物有則、民之秉夷、好是懿德。孔子曰、爲此詩者、其知道乎。故有物、必有則、民之秉夷也、故好是懿德。

furnished with them. *And a different view* is simply from want of reflection. Hence it is said 'Seek and you will find them. Neglect and you will lose them.' Men differ from one another in regard to them;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their *natural* powers.

8. "It is said in the Book of Poetry,

'Heaven in producing mankind,
Gave them their *various* faculties and relations with *their specific* laws.
These are the invariable rules of nature for all to hold,
And *all* love this admirable virtue.'

Confucius said, "The maker of this ode knew indeed the principle *of our nature!*' We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue."

as in the translation. 舍=捨, up. 2d tone. 或相倍云云,—與善相去,或一倍云云. They lose them till they depart from what is good, some as far again as others, &c.' 8. 詩曰,—see the Shoo-king, III. Pt. III. Ode VI. st. i. where we have 烝 for 蒸, and 彝 for 夷. 有物有則,—'have things, have laws,' but the things specially intended are our constitution with reference to the world of sense, and the various circles of relationship. The quotation is designed specially to illustrate par. 5. but the conclusion drawn is stronger than the statement there. It is said the people actually love (好, up. 3d tone), and are not merely constituted to love, the admirable virtue.

第七章 孟子曰、富歲子弟多賴、凶歲子弟多暴、非天之降才爾殊也、其所以陷溺其心者然也。一節 今夫麰麥、播種而耰之、其地同、樹之時、又同、浡然而生、至於日至之時皆熟矣、雖有不同、則地有肥磽、雨露之養、人事之不齊也。二節 故凡同類者、舉相

CHAPTER VII. 1. Mencius said, "In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to their natural powers conferred by Heaven that they are thus different. The abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned *in evil.*

2. "There now is barley.—Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Although there may be inequalities *of produce*, that is owing to the *difference of the* soil, as rich or poor, to the *unequal* nourishment afforded by the rains and dews, and to the different ways in which man has performed his business *in reference to it.*

3. "Thus all things which are the same in kind are like to one

CH. 7. ALL MEN ARE THE SAME IN MIND:—SAGES AND OTHERS. IT FOLLOWS THAT THE NATURE OF ALL MEN, LIKE THAT OF THE SAGES, IS GOOD. 1. 富歲,—'rich years,'=豐年, 'plentiful years.' 賴 is given by Chaou K'e as=善, 'good,' and 暴=惡, 'evil.' But 暴=the Mencian phrase—自暴, 'self-abandonment,' and there is the proper meaning of 賴, 'to depend on' also in that term. 'In rich years, 子弟 (sons and brothers, *i.e.*, the young whose characters are plastic,) *depend* on the plenty and are good.' Temptations do not lead them from their natural bent. 爾殊也,—the use of 爾 here is peculiar. Most take it as=如此, 'thus.' Some take it in its proper pronominal meaning, as if Mencius in a lively manner turned to the young.—'It is not from the powers conferred by Heaven that you are different.' 然, 'so,' referring specially to the self-abandonment. 2. 麰麥 go together='barley,' 播種, (up. 2d tone, the noun),—'sow the seeds.' 耰,—prop. 'a kind of harrow.' 日至, not 'the solstice,' but 'the days (*i.e.*, the time, harvest-time,) are come.' 3. 舉=皆, 'all.' 何獨云云,—

似也、何獨至於人而疑之、聖人與我同類者。四節故龍子曰、不知足而爲屨、我知其不爲蕢也、屨之相似、天下之足同也。五節口之於味、有同耆也、易牙先得我口之所耆者也、如使口之於味也、其性與人殊、若犬馬之與我不同類也、則天下何耆皆從易牙之於味也、至於味、天下期於易牙、是天下

another;—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind.

4. "In accordance with this the scholar Lung said, 'If a man make hempen sandals without knowing *the size of people's* feet, *yet* I know that he will not make *them like* baskets.' Sandals are all like one another, because all men's feet are like one another.

5. "*So* with the mouth and flavours;—all mouths have the same relishes. Yih-ya *only* apprehended before me what my mouth relishes. Suppose that his mouth in its relish for flavours differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yih-ya in their relishes? In the matter of tastes the whole empire models itself after Yih-ya; that is, the mouths of all men are like one another.

'why only come to man and doubt it?' 4. 故, illustrating, not inferring. So, below; except perhaps in the last instance of its use. Of the Lung who is quoted nothing seems to be known. 屨, see III. Pt. I. vi. 1. 5. 耆=嗜. 口之於味有同耆也,—lit., 'The relation of mouths to tastes is that they have the same relishes.' Yih-ya was the cook of the famous duke Hwan of Ts'e (B.C. 684—642), a worthless man, but great in his art. 先得云云, is better translated 'apprehended before me,' than 'was the first to apprehend,' &c., and *only* is evidently to be supplied. 如使口之於味,—the 口 here is to be understood with reference to Yih-ya. 其性, 'its nature,' *i.e.*, its likings and dislikings in the matter of tastes. 天下期於易牙,—期, 'to fix a limit,' or 'to aim at.'

之口相似也。○六節惟耳亦然、至於聲、天下期於師曠、是天下之耳相似也。○七節惟目亦然、至於子都、天下莫不知其姣也、不知子都之姣者、無目者也。○八節故曰、口之於味也、有同耆焉、耳之於聲也、有同聽焉、目之於色也、有同美焉、至於心、獨無所同然乎、心之所同然者、何也、謂理也、義也、聖人先得我心

6. "And so also it is with the ear. In the matter of sounds, the whole empire models itself after the music-master K'wang; that is, the ears of all men are like one another.

7. "And so also it is with the eye. In the case of Tsze-too, there is no man but would recognize that he was beautiful. Any one who would not recognize the beauty of Tsze-too must have no eyes.

8. "Therefore I say,—*Men's* mouths agree in having the same relishes; their ears agree in enjoying the same sounds; their eyes agree in recognizing the same beauty:—shall their minds alone be without that which they similarly approve? What is it then of which they similarly approve? It is, I say, the principles *of our nature*, and the determinations of righteousness. The sages only apprehended before me that of which my mind approves along with other men. Therefore the principles of our nature and the deter-

6. 惟耳亦然,—惟 is here in the sense of our *but*, from *botan*, the connective particle, though it often corresponds to our other *but*, a dlejunctive, or exceptive,=‘only.’ 師曠. see IV. Pt. I. i. 1. 7. Tsze-loo was the designation of Kung-sun Ŏ (公孫閼), an officer of Ching about B.C. 700, distinguished for his beauty. See his villany and death in the 7th chapter of the ‘History of the several States.’

8. 無所同然乎,—然 is to be taken as a verb, ‘to approve.’ 謂 merely indicates the answers to the precading question. It is not so much as ‘I say’ in the translation. 理=心之體, ‘the mental constitution,’ the moral nature, and 義=心之用, ‘that constitution or nature, acting outwardly.’ 芻 ‘hay,’ ‘fodder,’ used for ‘grass-fed animals.

之所同然耳、故理義之悅我心、猶芻豢之悅我口。

〔八章〕一節 孟子曰、牛山之木嘗美矣、以其郊於大國也、斧斤伐之、可以爲美乎、是其日夜之所息、雨露之所潤、非無萌蘗之生焉、牛羊又從而牧之、是以若彼濯濯也、人見其濯濯也、以爲未嘗有材焉、此豈山之性也哉。二節 雖存乎人者、豈無仁義之心哉、其所以放

minations of righteousness are agreeable to my mind, just as the flesh of grass and grain-fed animals is agreeable to my mouth."

CHAPTER VIII. 1. Mencius said, "The trees of the New mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats and browsed upon them. To these things is owing the bare and stript appearance *of the mountain*, which when people see, they think it was never finely wooded. But is this the nature of the mountain?

2. "And so *also of* what properly belongs to man;—shall it be said that the mind *of any man* was without benevolence and right-

such as sheep and oxen. 豢='corn or rice-fed animals,' such as dogs and pigs.

CH. 8. HOW IT IS THAT THE NATURE PROPERLY GOOD COMES TO APPEAR AS IF IT WERE NOT SO;—FROM NOT RECEIVING ITS PROPER NOURISHMENT. 1. The New mountain was in the south-east of Ts'e. It is referred to the present district of Lin-tsze (臨淄) in the department of Ts'ing-chow. 以其郊於大國=以其所生之郊在于大國. 可以爲美乎,—'could they be beautiful?' *i.e.*, 'could they retain their beauty?' 是其日夜之所息,—the 是 is difficult;—'there is what they grow day and night,' the 息 referring to the 氣化生物, what we may call 'vegetative life.' The use of 濯濯 here is peculiar. 材=材木, 'trees or materials,' fine trees. 2. The connection indicated by 雖, 'although,' may be thus traced:

其良心者、亦猶斧斤之於木也、旦旦而伐之、可以爲美乎、其日夜之所息、平旦之氣、其好惡與人相近也者、幾希、則其旦晝之所爲、有梏亡之矣、梏之反覆、則其夜氣不足以存、夜氣不足以存、則其違禽獸不遠矣、人見其禽獸也、而以爲未嘗有才焉者、是豈人

eousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it—*the mind*—retain its beauty? But there is a development of its life day and night, and in the *calm* air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again; the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind;* and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers *which I assert.* But does this condition represent the feelings proper to humanity?

—'Not only is such the case of the New mountain. Although we speak of what properly belongs to man (存=在), we shall find that the same thing obtains.' The next clause is to be translated in the past tense, the question having reference to a mind or nature, which has been allowed to run to waste. 其, 'he,'='a man.' 放=失. 良心,—'the good mental constitution or nature.' 平, 'even,' indicates the time that lies *evenly* between the night and day. It is difficult to catch the exact idea conveyed by 氣, in this clause, and where it occurs below, the calm of the air, the corresponding calm of the spirit, and the moral invigoration from the repose of the night, being blended in it. The next clause is difficult. Chaou K'e makes it:—'The mind is not far removed in its likings and dislikings (好, 惡, both upper 3d tone,) from those which are proper to humanity.' The more common interpretation is that which I have given. 幾希,—see IV. Pt. II.

之情也哉。三節 故苟得其養、無物不長、苟失其養、無物不消。四節 孔子曰、操則存、舍則亡、出入無時、莫知其鄉、惟心之謂與。

第九章 一節 孟子曰、無或乎王之不智也。二節 雖有天下易生之物也、一日暴之、十日寒之、未有能生者也、吾見亦罕矣、吾退而寒之

3. "Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.

4. "Confucius said, 'Hold it fast, and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place.' It is the mind of which this is said!"

CHAPTER IX. 1. Mencius said, "It is not to be wondered at that the king is not wise!

2. "Suppose the case of the most easily growing thing in the world;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come

xix. 1. 旦晝=日間. 3. 無物,—物 embraces both things in nature, and the nature of man. 4. This is a remark of Confucius for which we are indebted to Mencius. 舍=捨. 出入云云,—'its outgoings and incomings have no *set* time; no one knows its dissection.' 與, low. 1st tone,='is it not?' or an exclamation. This paragraph is thus expanded by Choo He:—Confucius said of the mind, *If you hold it fast, it is here; if you let it go, it is lost and gone: so without determinate time is its outgoing and incoming, and also without determinate place.* Mencius quoted his words to illustrate the unfathomableness of the spiritual and intelligent mind, how easy it is to have it or to lose it, and how difficult to preserve and keep it, and how it may not be left unnourished for an instant. Learners ought constantly to be exerting their strength to insure the pureness of its spirit, and the settledness of its passion-nature, as in the calm of the morning, then will the mind always be preserved, and everywhere and in all circumstances its manifestations will be those of benevolence and righteousness.'

CH. 9. ILLUSTRATING THE LAST CHAPTER.—HOW THE KING OF TS'E'S WANT OF WISDOM WAS OWING TO NEGLECT AND BAD ASSOCIATIONS. 1. 或 is used for 惑, 'to be perplexed.' 乎 is an exclamation. The king is understood to be the king Seuen of Ts'e; see I. ii. 2. 暴,—*pŭh*, often written 曝, 'to dry in the sun,' here =溫, 'to warm genially.' 未有,云云,—the 未, 'not yet,' 'never,' puts the general truth as an inference from the past. 見,—low. 3d tone, *heen*. Choo He points the last clause—吾,如有萌焉,何哉, 'though there may be sprouts of goodness, what can I do?' In

者至矣、吾如有萌焉、何哉、三節今夫弈之爲數、小數也、不專心致志、則不得也、弈秋、通國之善弈者也、使弈秋誨二人弈、其一人、專心致志、惟弈秋之爲聽、一人、雖聽之、一心以爲有鴻鵠將至、思援弓繳而射之、雖與之俱學、弗若之矣、爲是其智弗若與、曰、非然也。

all those who act upon him like the cold. Though I succeed in bringing out some buds *of goodness*, of what avail is it!

3. "Now chess-playing is but a small art, but without his whole mind being given, and his will bent to it, a man cannot succeed at it. Chess Ts'ew is the best chess-player in all the kingdom. Suppose that he is teaching two men to play.—The one gives to the subject his whole mind and bends to it all his will, doing nothing but listening to Chess Ts'ew. The other, although *he seems to be* listening to him, has his whole mind running on a swan which he thinks is approaching, and wishes to bend his bow, adjust the string to the arrow, and shoot it. Although he is learning along with the other, he does not come up to him. Why?—because his intelligence is not equal? Not so."

this way, 吾 and 何哉 are connected, and there is the intermediate clause between them, which is an unusual thing in Chinese. Feeling this difficulty, Chaou K'e makes 吾 the nominative to 有萌 and interprets,—'Although I wish to encourage the sprouting of his goodness, how can I do so?' I have followed this construction, taking the force of the terms, however, differently. 3. 今夫 (low. 1st tone), 云云,—now the character of chess-playing as an art, is that it is a small art.' 奕秋,—Ts'ew was the man's name and he was called *Chess* Ts'ew from his skill at the game. 鴻鵠, 'a great *kŭh*,' which is also called 'the heavenly goose'=the swan. 繳 (*chŏ*) 而射 (*shih*) 之,—see Ana. XII. xxvi 爲 (low. 3d tone) 是其智弗若與 (low. 1st tone),—'Is it because of this, the inferiority of his (*natural*) intelligence?' 是 and the following words being in apposition.

第十章 一節 孟子曰、魚我所欲也、熊掌、亦我所欲也、二者、不可得兼、舍魚而取熊掌者也、生、亦我所欲也、義、亦我所欲也、二者、不可得兼、舍生而取義者也。二節 生亦我所欲、所欲、有甚於生者、故不爲苟得也、死亦我所惡、所惡有甚於死者、故患有所不辟也。三節 如使人之所欲、莫甚於生、則凡可以得生者、何

CHAPTER X. 1. Mencius said, "I like fish and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's-paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness.

2. "I like life indeed, but there is that which I like more than life, and therefore, I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

3. "If among the things which man likes there were nothing which he liked more than life, why should he not use every means

CH. 10. THAT IT IS PROPER TO MAN'S NATURE TO LOVE RIGHTEOUSNESS MORE THAN LIFE, AND HOW IT IS THAT MANY ACT AS IF IT WERE NOT SO. 1. 'Bear's palms' have been a delicacy in China from the earliest times. They require a long time, it seems, to cook them thoroughly. The king Shing of Ts'oo, B.C. 625, being besieged in his palace, requested that he might have a dish of bear's-palms before he was put to death,—hoping that help would come while they were being cooked. 2. 生亦我所欲,—the 亦 is retained from the preceding par. We may render it by 'indeed.' 所欲·云云, is to be translated indicatively. It is explanatory of the conclusion of the last par.,—舍生而取義· 不爲 (emphatic) 苟得, 'I won't do improper getting,' *i.e.*, of life. The paraphrasts mostly say—不爲苟且以得生, 'I will not act improperly to get life.' 患, 'sorrow,' 'calamity,'= danger of death. 辟=避. It seems better to construe as I have done making 患 governed by 辟, than to make 患=a clause by itself, and suppose 死 as the object of 辟.

不用也、使人之所惡莫甚於死者、則凡可以辟患者、何不爲也。○四節由是則生、而有不用也、由是則可以辟患、而有不爲也。○五節是故所欲有甚於生者、所惡有甚於死者、非獨賢者有是心也。人皆有之、賢者能勿喪耳。○六節一簞食、一豆羹、得之則生、弗得則死、嘑爾而與之、行道

by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do every thing by which he could avoid danger?

4. "There are cases when men by a certain course might preserve life, and they do not employ it; when by certain things they might avoid danger, and they will not do them.

5. "Therefore, men have that which they like more than life, and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it; what belongs to such men is simply that they do not lose it.

6. "Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death;—if they are offered with an insulting

4. I translate here differently both from Chaou K'e and Choo He. They take 由是 to be='From this righteousness-loving nature so displayed,' as if the par. were merely an inference from the two preceding. I understand the par. to be a repetition of the two preceding, and introductory to the one which follows. 由是則生, 'by this course (any particular course) there is life,' 而有不用, 'and yet in cases it is not used.' This gives a much easier and more legitimate construction. 5. 能勿喪, (up. 3d tone),—stress must not be laid on the 能. 勿 is simply negative, not prohibitive. 6. 嘑,—low. 3d tone. 嘑爾 is explained 咄啐之貌, 'the appearance of reproachful clamour,' but the 蹴爾 shows that more than the idea of 'appearance,' or demonstration is intended. 行道之人=乞人, below, and not simply 'any ordinary man upon the way,' as Choo He makes it. 不屑, see II. Pt. I. ix. 1.—This par. is intended to illustrate the 人皆有之 of the preceding. Even

之人弗受、蹴爾而與之、乞人不屑也。○七節 萬鍾、則不辨禮義而受之、萬鍾於我何加焉、爲宮室之美、妻妾之奉、所識窮乏者得我與。○八節 鄉爲身死而不受、今爲宮室之美爲之、鄉爲身死而不受、今爲妻妾之奉爲之、鄉爲身死而不受、今爲所識窮

voice, even a tramper will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.

7. "*And yet* a man will accept of ten thousand chung, without any consideration of propriety or righteousness. What can the ten thousand chung add to him? *When he takes them*, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?

8. "In the former case *the offered bounty* was not received, though it would have saved from death, and now *the emolument* is taken for the sake of beautiful mansions. *The bounty* that would have preserved from death was not received, and *the emolument* is taken to get the service of wives and concubines. *The bounty* that would

in the poorest and most distressed of men, the 羞惡之心 will show itself. 7. 萬鍾,—see II. Pt. II. x. 4. 萬鍾於我何加焉,—'what do they add to me?' There is here a contrast with the case in the preced. par., which was one of life or death. The large emolument was not an absolute necessity. But also there is the lofty, and true, idea, that a man's personality is something independent of, and higher than, all external advantages. The meaning is better brought out in English by changing the person from the first to the third. 爲妻妾之奉,—'because of the services of wives and concubines.' 妻 is plural as well as 妾, though according to the law of China there could be only one *wife*, however many concubines there might be. 所識窮乏者得我=所知識窮乏之者感我之惠, 'that the poor of his acquaintance may be grateful for his kindness.' A gloss in the 四書味根錄 says:—'The thinking of the poor would seem to be a thought of kindly feeling, but the true nature of it is shown in the 得我, *may get* ME. The idea is not of benevolence, but selfishness.' 8. 鄉, up. 3d tone,=向. 爲, (low. 3d tone), 身死,—'for the body dying,' *i.e.*, to save from dying.

之者得我而爲之、是亦不可以已乎、此之謂失其本心。

〔十一章〕一節 孟子曰、仁、人心也、義、人路也。○二節 舍其路而弗由、放其心而不知求、哀哉。○三節 人有雞犬放、則知求之、有放心而不知求。○四節 學問之道無他、求其放心而已矣。

〔十二章〕一節 孟子曰、今有無名之指、

have saved from death was not received, and *the emolument* is taken that one's poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this? This is a case of what is called—'Losing the proper nature of one's mind.'"

CHAPTER XI. 1. Mencius said, "Benevolence is man's mind, and righteousness is man's path.

2. "How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!

3. "When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it.

4. "The great end of learning is nothing else but to seek for the lost mind."

CHAPTER XII. 1. Mencius said, "Here is a *man whose* fourth finger is bent and cannot be stretched out straight. It is not painful,

是亦不可以已乎,—是 is emphatic,=this large emolument, taken for such purposes.—For an example in point to illustrate par. 6, see the Le-ke, II. Pt. II. iii. 17.

CH. 11. HOW MEN HAVING LOST THE PROPER QUALITIES OF THEIR NATURE SHOULD SEEK TO RECOVER THEM. 1. 'Benevolence is man's mind, or heart,' *i.e.*, it is the proper and universal characteristic of man's nature, as the 正義 on Chaou K'e says,—人人有之, 'all men have it.' 'Benevolence' would seem to include here all the other moral qualities of humanity. Choo He says 仁者心之德; yet we have the usual Mencian specification of 'righteousness' along with it. 4. 學問之道,—道=切要, 'that which is most important in.'—The Chinese sages always end with the recovery of 'the old heart;' the idea of 'a new heart' is unknown to them. One of the Ch'ing says:—'The thousand words and ten thousand sayings of the sages and worthies are simply designed to lead men to get hold of their lost minds, and make them again enter their bodies. This accomplished, they can push their inquiries upwards, and from the lowest studies acquire the highest knowledge.'

CH. 12. HOW MEN ARE SENSIBLE OF BODILY, AND NOT OF MENTAL OR MORAL, DEFECTS. 1. 無名之指, 'the nameless finger,' *i.e.*,

屈而不信、非疾痛害事也、如有能信之者、則不遠秦楚之路、爲指之不若人也。

二 指不若人、則知惡之、心不若人、則不知惡、此之謂不知類也。

十三 孟子曰、拱把之桐梓、人苟欲生之、皆知所以養之者、至於身、而不知所以養之者、豈愛身不若桐梓哉、

nor does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ts'in to Ts'oo far *to go to him*;—because his finger is not like the finger of other people.

2. "When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called—'Ignorance of the relative *importance of things.*'"

CHAPTER XIII. Mencius said, "Anybody who wishes to cultivate the *t'ung* or the *tsze*, which may be grasped with both hands, *perhaps* with one, knows by what means to nourish them. In the case of their own persons, men do not know by what means to nourish them. Is it to be supposed that their regard of their own persons is inferior to their regard for a *t'ung* or a *tsze?* Their want of reflection is extreme."

the fourth, reckoning from the thumb as the first. It is so styled, as of less use than the others, and less needing a name. 信,—read as, and with the meaning of, 伸, *shin*. 不遠秦楚之路=雖越秦楚相去之路, 不以爲遠, 'though he should pass over all the way between Ts'in and Ts'oo, he will not think it far.' 2. 不知類,—'not knowing kinds,' or degrees. 類=等.

CH. 13. MEN'S EXTREME WANT OF THOUGHT IN REGARD TO THE CULTIVATION OF THEMSELVES. The *t'ung* and *tsze* resemble each other. The latter is called by the Chinese 'the king of trees,' and its wood is well adapted for their block-engraving. Of the *t'ung* there are various arrangements, some making three kinds of it, some four, and some seven. The wood of the first kind, or white *t'ung* (白桐) is the best for making musical instruments like the lute. Both the *t'ung* and the *tsze* belong probably to the *euphorbiæ*. 至於身,—身, 'the body,' but here 'the person,' the whole human being. 豈…哉='is it to be supposed?' A supple-

弗思甚也。

〔十四章〕一節孟子曰、人之於身也、兼所愛、兼所愛、則兼所養也、無尺寸之膚不愛焉、則無尺寸之膚不養也、所以考其善不善者、豈有他哉、於己取之而已矣。二節體有貴賤、有小大、無以小害大、無以賤害貴、養其小者爲小人、養其大者爲大人。三節今有場師、舍其梧檟、養其樲棘、

CHAPTER XIV. 1. Mencius said, "There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether *his way of nourishing* be good or not, what other rule is there but this, that he determine by *reflecting on* himself where it should be applied?

2. "Some parts of the body are noble, and some ignoble; some great, and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.

3. "Here is a plantation-keeper, who neglects his *woo* and *kea*, and cultivates his sour wild date-trees:—he is a poor plantation-keeper.

mentary note in the 備旨 says that 'by nourishing the 身 here is intended the ruling of the mind, to nourish our inner man, and paying careful attention to the body, to nourish our outer man.'

CH. 14. THE ATTENTION GIVEN BY MEN TO THE NOURISHMENT OF THE DIFFERENT PARTS OF THEIR NATURE MUST BE REGULATED BY THE RELATIVE IMPORTANCE OF THOSE PARTS. 1. 身,—as in the last ch., but with more special reference to the body. 兼所愛,—'unites what he loves,' *i.e.*, loves all. 尺寸,—'a cubit or an inch,' but the meaning is—the least bit of,=our 'an inch.' 所以考,云云, requires to be supplemented a good deal in translating. The meaning is plain:—A man is to determine for himself by reflection on his constitution, what parts are more important and should have the greater attention paid to them. Compare the two last parr. of Con. Ana. vi. 28. 2. 體,—'the members of the body,' but the character, like 身, is to be understood with a tacit reference to the mental part of our constitution as well. 3. The 場師 was an officer under the Chow dynasty, who had the superintendence of the sovereign's plantations and orchards. See the Chow Le XVI. xx. 1. The *woo* and the

則爲賤場師焉。四節養其一指而失其肩背、而不知也、則爲狼疾人也。五節飲食之人、則人賤之矣、爲其養小以失大也。六節飲食之人、無有失也、則口腹豈適爲尺寸之膚哉。

十五章 一節公都子問曰、鈞是人也、或爲大人、或爲小人、何也。孟子曰、從其大體爲大人、從其小體爲小人。二節曰、鈞是人也、或從

4. "He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing *that he is doing so*, is a man *who resembles* a hurried wolf.

5. "A man who *only* eats and drinks is counted mean by others;—because he nourishes what is little to the neglect of what is great.

6. "If a man, *fond of his* eating and drinking, were not to neglect *what is of more importance*, how should his mouth and belly be considered as no more than an inch of skin?"

CHAPTER XV. 1. The disciple Kung-too said, "All are equally men, but some are great men, and some are little men;—how is this?" Mencius replied, "Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men."

2. Kung-too pursued, "All are equally men, but some follow

kea are the *t'ung* and the *tsze* of the last chapter. 樲棘, go together, 樲 indicating the species. 棘 is generally used with the general meaning of thorns. But it here indicates a kind of small wild date tree. The date-tree proper is 棗; this wild tree, 棘, the difft. forms indicating the *high* tree and the *low bushy* shrub respectively. See the 集證, *in loc.* 4. 失=遺. 狼疾,—'a wolf hurried,' *i.e.*, chased, and so unable to exercise the quick sight for which it is famous. 6. The meaning is that the parts considered small and ignoble may have their due share of attention, if the more important parts are first cared for, as they ought to be.

CH. 15. HOW SOME ARE GREAT MEN, LORDS OF REASON, AND SOME ARE LITTLE MEN, SLAVES OF SENSE. 1. 鈞=均, 'all equally.' 體,—'the members,' but here, more evidently than in the last chapter, it is spoken of our whole constitution, mental as well as physical. 2. 耳目之官,—'the offices of the ears and eyes.' We might suppose that the senses are so styled, as being conceived to be subject to

其大體、或從其小體、何也。曰、耳目之官不思、而蔽於物、物交物、則引之而已矣、心之官則思、思則得之、不思、則不得也、此天之所與我者、先立乎其大者、則其小者不能奪也、此爲大人而已矣。

十六章 一節 孟子曰、有天爵者、有

that part of themselves which is great, and some follow that part which is little;—how is this?" Mencius answered, "The senses of hearing and seeing do not think, and are obscured by *external* things. When one thing comes into contact with another, as a matter of course it leads it away. To the mind belongs the office of thinking. By thinking, it gets *the right view of things*; by neglecting to think, it fails to do this. These—*the senses and the mind*—are what Heaven has given to us. Let a man first stand fast in *the supremacy of* the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man."

CHAPTER XVI. 1. Mencius said, "There is a nobility of Heaven,

the control of the ruling mind. We have below, however, the expression 心之官, and 官 is to be taken in both cases as='prerogative,' 'business.' Chaou K'e and his glossarist do not take 耳目之官 as the subject of 思 in 不思, but interpret thus:—'The senses, if there be not the exercise of thought by the mind, are obscured by external things.' But the view of Choo He, as in the translation, is preferable. It is very evident how 心 indicates our whole mental constitution. 物交物,—the first 物 is the external objects, what is heard and seen; the second denotes the senses themselves, which are only things. 引之而已,—而已='as a matter of course.' 得之,—之=事物之理, 'the mind apprehends the true nature of the objects of sense,' and of course can guard against their deluding influence. 其大者,—'his what is great,' the nobler part of his constitution i.e., the mind.—Kung-too might have gone on to inquire,—'All are equally men. Some stand fast in the nobler part of their constitution, and some allow its supremacy to be snatched away by the inferior part. How is this?' and Mencius would have tried to carry the difficulty a step farther back, and after all have left it where it originally was. His saying that the nature of man is good may be reconciled with the doctrines of evangelical Christianity, but his views of human nature as a whole are open to the three objections stated in the note to the 21st ch. of the *Chung Yung*.

CH. 16. THERE IS A NOBILITY THAT IS OF HEAVEN, AND A NOBILITY THAT IS OF MAN. THE NEGLECT OF THE FORMER LEADS TO THE LOSS OF THE LATTER. 1. 忠 is the *heart* true in itself, loyal to benevolence and righteousness.

人爵者、仁、義、忠、信、樂善不倦、此天爵也、公、卿、大夫、此人爵也、○二節古之人、修其天爵、而人爵從之、○三節今之人、修其天爵、以要人爵、既得人爵、而棄其天爵、則惑之甚者也、終亦必亡而已矣。

〔十七章〕一節孟子曰、欲貴者、人之同心也、人人有貴於己

and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in *these* virtues;—these constitute the nobility of Heaven. To be a kung, a k'ing, or a ta-foo;—this constitutes the nobility of man.

2. "The men of antiquity cultivated their nobility of Heaven, and the nobility of man came to them in its train.

3. "The men of the present day cultivate their nobility of Heaven in order to seek for the nobility of man, and when they have obtained that, they throw away the other:—their delusion is extreme. The issue is simply this that they must lose *that nobility of man* as well."

CHAPTER XVII. 1. Mencius said, "To desire to be honoured is the common mind of men. And all men have in themselves that which is *truly* honourable. Only they do not think of it.

信 is the *conduct* true to them. 公,卿,大夫,—see V. Pt. II. ii. 3—7. 3. 要,—up. 1st tone,=求. 'Their delusion is extreme,'—this is well set forth in the 日講:—夫修天爵以要人爵,是脩之之日,原先有棄之之心,已不免於惑矣,至得人爵而棄天爵,是得之之後,並不及要之之時,則惑之甚者也, 'Now when the nobility of Heaven is cultivated in order to seek for the nobility of man, at the very time it is cultivated, there is a previous mind to throw it away;—showing the existence of delusion. Then when the nobility of man has been got, to throw away the nobility of Heaven, exhibits conduct after attainment not equal to that in the time of search, so that the delusion is extreme.' 終亦必亡而已矣,—亡 has reference to the nobility of man, and is best translated as an active verb, to which the 亦 also points.—Many commentators observe that facts may be referred to, apparently inconsistent with the assertions in this chapter, and then go on to say that such inconsistency is but a lucky accident; the issue *should* always be as Mencius says. Yes; but all moral teachings must be imperfect where the thoughts are bounded by what is seen and temporal.

CH. 17. THE TRUE HONOUR WHICH MEN SHOULD DESIRE. 1. 爵 in the last ch. is the material dignity; 貴 in this is the honour,

者、弗思耳、〔二節〕人之所貴者、非良貴也、趙孟之所貴、趙孟能賤之。〔三節〕詩云、既醉以酒、既飽以德、言飽乎仁義也、所以不願人之膏粱之味也、令聞廣譽施於身、所以不願人之文繡也。

〔十八章〕〔一節〕孟子曰、仁之勝不仁也、猶水勝火、今之爲仁者、猶以一杯水、救一車薪之火

2. "The honour which men confer is not good honour. Those whom Chaou the Great ennobles he can make mean *again*.

3. "It is said in the Book of Poetry,

'He has filled us with his wine,
He has satiated us with his goodness.'

'*Satiated us with his goodness*,' that is, satiated us with benevolence and righteousness, and he who is so, consequently, does not wish for the fat meat and fine millet of men. A good reputation and far-reaching praise fall to him, and he does not desire the elegant embroidered garments of men."

CHAPTER XVIII. 1. Mencius said, "Benevolence subdues its opposite just as water subdues fire. Those, however, who now-a-days practise benevolence *do it* as if with one cup of water they could save a whole waggon-load of fuel which was on fire, and when

such as springs from such dignity. 2. 人之所貴,—人 here and in the next par., refers to those who confer dignities. It is not to be understood—'what men consider honour.' 趙孟, 'Chaou, the chief.' This title was borne by four ministers of the family of Chaou, who at different times held the chief sway in Tsin. They were a sort of 'king-making Warwicks.' In the time of Mencius, the title had become associated with the name of the house. 3. 詩云,—see the She-king, III. ii. Ode III. st. 1. The ode is one responsive from 'his fathers and brethren' to the emperor who has entertained them. Mencius' application of it is a mere accommodation.

CH. 18. IT IS NECESSARY TO PRACTISE BENEVOLENCE WITH ALL ONE'S MIGHT. THIS ONLY WILL PRESERVE IT. 1. 不熄則謂之,—謂之, 'were to say of it.' 與 is said by Choo He to=助, 'to aid.' The 甚 is joined to 與, and not to 不仁. Bad men seeing the ineffectiveness of feeble endeavours to do good are only encouraged in their own course. This meaning of 與 is found elsewhere. Chaou K'e interprets:—'This also is worse than the case of those who practise what

也、不熄、則謂之水不勝火、二節此又與於不仁之甚者也。亦終必亡而已矣。

十九章孟子曰、五穀者、種之美者也、苟爲不熟、不如荑稗、夫仁、亦在乎熟之而已矣。

二十章一節孟子曰、羿之教人射、必至於彀、學者亦必志於彀。二節大匠誨人、必以規矩、學者亦必以規矩。

the flames were not extinguished, were to say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent.

2. "The final issue will simply be this—the loss *of that small amount of benevolence*."

CHAPTER XIX. Mencius said, "Of all seeds the best are the five kinds of grain, yet if they be not ripe, they are not equal to the *t'e* or the *pae*. So, the value of benevolence depends entirely on its being brought to maturity."

CHAPTER XX. 1. Mencius said, "E, in teaching men to shoot, made it a rule to draw the bow to the full, and his pupils also did the same.

2. "A master workman, in teaching others, uses the compass and square, and his pupils do the same.

is not benevolent.' But both the sentiment and construction of this are more difficult than the other. 2. Comp. chapter xvi. 2.

CH. 19. BENEVOLENCE MUST BE MATURED. 1. 'The five kinds of grain;'—see III. Pt. I. iv. 7. The *t'e* and *pae* are two plants closely resembling one another. They are a kind of spurious grain, 'yielding a rice-like seed, but small. They are to be found at all times, in wet situations and dry, and when crushed and roasted, may satisfy the hunger in a time of famine.' One kind of *pae* is called in the north 鳥禾, 'bird-paddy.' Mencius' vivacity of mind and readiness at illustration lead him at times to broad unguarded statements, of which this seems to be one.

CH. 20. LEARNING MUST NOT BE BY HALVES. 1. E,—see IV. Pt. II. xxiv. 1. 志,—used as 期, in ch. vii. 5. 必志,—'found it necessary to,' or simply the past tense emphatic. So, in the next par. 2. 大匠=工師, 'a master-workman.' Choo He says:—'This ch. shows that affairs must be proceeded with according to their laws, and then they can be completed. But if a master neglect these, he cannot teach, and if a pupil neglect these, he cannot learn. In small arts it is so:—how much more with the principles of the sages!'

BOOK VI.

KAOU TSZE. PART II.

告子章句下

第一章 一節 任人有問屋廬子曰、禮與食孰重。曰、禮重。二節 色與禮孰重。曰、禮重。三節 曰、以禮食、則飢而死、不以禮食、則得食、必以禮乎、親迎、則不得妻、不親迎、則得妻、必親迎乎。四節 屋廬子

CHAPTER 1. A man of Jin asked the disciple Uh-loo, saying, "Is *an observance of* the rules of propriety *in regard to eating*, or the eating, the more important?" The answer was, "*The observance of* the rules of propriety is the more important."

2. "Is *the gratifying* the appetite of sex, or *the doing so only* according to the rules of propriety, the more important?" The answer *again* was, "*The observance of* the rules of propriety *in the matter* is the more important."

3. *The man* pursued, "If the result of eating only according to the rules of propriety will be death by starvation, while by disregarding those rules we may get food, must they *still* be observed *in such a case?* If according to the rule that he shall go in person to meet his wife a man cannot get married, while by disregarding that rule he may get married, must he *still* observe the rule *in such a case?*"

CH. 1. THE IMPORTANCE OF OBSERVING THE RULES OF PROPRIETY, AND, WHEN THEY MAY BE DISREGARDED, THE EXCEPTION WILL BE FOUND TO PROVE THE RULE. EXTREME CASES MAY NOT BE PRESSED TO INVALIDATE THE PRINCIPLE.

1. 任 (low. 1st tone) was a small State, referred to the present Tse-ning (濟寧) chow, of the department Yen-chow, in Shan-tung. It was not far from Mencius' native state of Tsow, the distance being only between twenty and thirty le. The disciple Uh-loo, who is said to have published books on the doctrines of Laou-tsze, was a native of the State of Tsin. His name was Leen (連). His questions are not to be understood of propriety in the abstract, but of the rules of propriety understood to regulate the other things which he mentions. 2. 色 is to be understood as in the translation, and this is its common signif. in Mencius. I include the 曰, 禮重, in this par. 3. 以禮食,—see the Le-ke, XXVII. 26; *et al.* 親迎 (lower 3d tone),—see the Le-ke, IX. iii. 8.

不能對、明日之鄒、以告孟子。孟子曰、於答是也何有。五節不揣其本、而齊其末、方寸之木、可使高於岑樓。六節金重於羽者、豈謂一鉤金、與一輿羽之謂哉。七節取食之重者、與禮之輕者、而比之、奚翅食重、取色之重者、與禮之輕者、而比之、奚翅色重。八節往應之曰、紾兄之臂、而奪之

4. Uh-loo was unable to reply to *these questions*, and the next day he went to Tsow, and told them to Mencius. Mencius said, "What difficulty is there in answering these inquiries?

5. "If you do not adjust them at their lower extremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building.

6. "Gold is heavier than feathers;—but does that saying have reference, on the one hand, to a single clasp of gold, and, on the other, to a waggon-load of feathers?

7. "If you take a case where the eating is of the utmost importance and the observing the rules of propriety is of little importance, and compare the things together, why stop with saying merely that the eating is more important? *So*, taking the case where the gratifying the appetite of sex is of the utmost importance and the observing the rules of propriety is of little importance, why stop with merely saying that the gratifying the appetite is the more important?

8. "Go and answer him thus, 'If, by twisting your elder bro-

4. 之鄒,—之=往. Chaou K'e reads 於 as 烏, *woo*, up. 1st tone, making it an exclamation—'oh!' 5. 揣,—'to measure, or feel with the hand.' 本 and 末 are used for 下 and 上. 岑 (*ts'in*),—'a high and pointed small hill.' Chaou K'e takes 岑樓 together as meaning 'a peaked ridge of a hill,' and the dictionary gives this signification to the phrase. The view of Choo He, which I have followed, is better. 6. 金....者,—者 indicates the clause to be a common saying, and carries us on to some explanation of it. 豈謂....之謂,—'How does it say (mean) the saying (meaning) of the gold of one hook, and the feathers of one waggon?' Comp. I. Pt. II. vii. 1. 7. 奚翅 (=啻)=何但. 8. 紾 (read *ch'in* or *t'een*, up. 2d tone), both

食、則得食、不紾、則不得食、則將紾之乎、踰東家牆、而摟其處子、則得妻、不摟、則不得妻、則將摟之乎。

第二章 一節 曹交問曰、人皆可以爲堯舜、有諸。孟子曰、然。二節 交聞文王十尺、湯九尺、今交九尺四寸以長、食粟而已、如何則可。三節 曰、奚

ther's arm, and snatching from him what he is eating, you can get food for yourself, while, if you do not do so, you will not get any thing to eat, will you so twist his arm? If by getting over your neighbour's wall, and dragging away his virgin daughter, you can get a wife, while if you do not do so, you will not be able to get a wife, will you so drag her away?'"

CHAPTER II. 1. Keaou of Tsaou asked *Mencius*, saying, "*It is said*, 'All men may be Yaous and Shuns;'—is it so?" Mencius replied, "It is."

2. *Keaou went on*, "I have heard that king Wăn was ten cubits *high*, and T'ang nine. Now I am nine cubits four inches in height. *But* I can do nothing but eat *my* millet. What am I to do to realize that saying?"

by Chaou K'e and Choo He, is explained by 戾, 'to bend.' I prefer the first meaning of the character given in the dictionary,—that of 轉, 'to turn,' here='to twist.' 而奪之食,—here 奪 is followed by two objectives, 之 being='from him.' Julien errs strangely in rendering—'*Si, rumpens fratris majoris brachium, rapias illud comedendum*.' 東家牆,—'the wall of the house on the east,' *i.e.*, a neighbour's wall. 東家 is a common designation for the master of a house, but the phrase is not to be traced to Mencius' expression. 處 (up. 2d tone) 子,—'a virgin daughter, one *dwelling* in the harem.' 子, as sometimes elsewhere, is feminine.

CH. 2. ALL MAY BECOME YAOUS AND SHUNS, AND TO BECOME SO, THEY HAVE ONLY SINCERELY, AND IN THEMSELVES, TO CULTIVATE YAOU AND SHUN'S PRINCIPLES AND WAYS. 1. Chaou K'e says that Keaou was a brother of the prince of Tsaou, but the principality of Tsaou had been extinguished before the time of Mencius. The descendants of the ruling house had probably taken their surname from their ancient patrimony. Tsaou is referred to the present district of Ting-t'aou (定陶) in the department of Tsaou-chow, in Shan-tung. 有諸—comp. I. Pt. II. ii. 1; *et al.* 2. On the heights mentioned her see Con. Ana., VIII. vi. 以長,—'for my height.' The 以, however, may be taken as simply euphonic. Keaou's idea is, that physically he was between Wăn and T'ang, who might be considered as having become Yaous or Shuns, and therefore he also might become such, if he were shown the right

有於是、亦爲之而已矣、有人於此、力不能勝一匹雛、則爲無力人矣、今曰、舉百鈞、則爲有力人矣、然則舉烏獲之任、是亦爲烏獲而已矣、夫人豈以不勝爲患哉、弗爲耳、○四節 徐行後長者、謂之弟、疾行先長者、謂之不弟、夫徐行者、豈人所不能哉、所不爲也、堯舜之道、孝

3. *Mencius* answered him, "What has this—*the question of size*—to do with the matter? It all lies simply in acting as such. Here is a man, whose strength was not equal to lift a duckling:—he was *then* a man of no strength. But to-day he says, 'I can lift 3,000 catties' weight,' and he is a man of strength. And so, he who can lift the weight which Woo Hwŏ lifted is just another Woo Hwŏ. Why should a man make a want of ability the subject of his grief? It is only that he will not do the thing.

4. "To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother. Now, is it what a man cannot do—to walk slowly? It is what he does not do. The course of Yaou and Shun was simply that of filial piety and fraternal duty.

way. 3. 於是,—是 referring to the height, or body generally. 爲之,—之 referring to Yaou and Shun. 匹, is said to be an abbreviation for 鳴 鶩, 'a wild duck.' I do not see why it should not be taken simply as a numeral or classifier, and —匹雛='a chicken.' Woo Hwŏ was a man noted for his strength. He is mentioned in connection with the king Woo of Ts'in (B.C. 309—306). Accounts go that he made light of 30,000 catties!

4. 後 and 先 (up. 3d tone) are verbs, 弟=悌. Choo He here quotes from the commen. Ch'in (陳氏):—'Filial piety and fraternal duty are the natural out-goings of the nature, of which man have an intuitive knowledge, and for which they have an intuitive ability (良知良能). Yaou and Shun showed the perfection of the human relations, but yet they simply acted in accordance with this nature. How could they add a hair's point to it?' He also quotes another (陽氏), who says:—'The way of Yaou and Shun was great, but the pursuit of it lay simply in the rapidity or slowness of their walking and stopping, and not in things that were very high and difficult. It is present to the common people in their

弟而已矣。○五節子服堯之服、誦堯之言、行堯之行、是堯而已矣、子服桀之服、誦桀之言、行桀之行、是桀而已矣。○六節曰、交得見於鄒君、可以假館、願留而受業於門。○七節曰、夫道、若大路然、豈難知哉、人病不求耳、子歸而求之、有餘師。

第三章 一節公孫丑問曰、高子曰、小弁、小人之詩也、孟子曰、何以言

5. "Do you wear the clothes of Yaou, repeat the words of Yaou, and do the actions of Yaou, and you will just be a Yaou. And, if you wear the clothes of Këë, repeat the words of Këë, and do the actions of Këë, you will just be a Këë."

6. Keaou said, "I shall be having an interview with the prince of Tsow, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate."

7. Mencius replied, "The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers."

CHAPTER III. 1. Kung-sun Ch'ow asked *about an opinion of the scholar Kaou*, saying, "Kaou observed, 'The Seaou P'wan is the ode of a little man.'" Mencius asked, "Why did he say so?" "Because of the murmuring *which it expresses*," was the reply.

daily usages, but they do not know it.' 5. The meaning is simply—Imitate the men, do what they they did, and you will be such as they were. 6. 交得見 (low. 3d tone),—it is better not to translate this conditionally, as it shows how Keaou was presuming on his nobility. 7. 夫道,—'Now, the way'—*i.e.*, the way of Yaou and Shun, or generally 'of truth.'

CH. 3. EXPLANATION OF THE ODES SEAOU P'WAN AND K'AE FUNG. DISSATISFACTION WITH A PARENT IS NOT NECESSARILY UNFILIAL. 1. Kaou appears to have been a disciple of Tsze-hea, and lived to Mencius' time. From the expression 高叟 in par. 2, it is plain, he is not to be confounded with Mencius' own disciple of the same surname, mentioned II. Pt. II xii. 2. 小弁,—see the She-king, II. v. Ode III 3. The ode is commonly understood to have been written by the master of E-k'ew (宜臼), the son and heir-apparent of the emperor Yew (B.C. 780—770). Led away by the arts of a mistress, the emperor degraded E-k'ew

之、曰、怨。○二節、曰、固哉、高叟之爲詩也、有人於此、越人關弓而射之、則己談笑而道之、無他、疏之也、其兄關弓而射之、則己垂涕泣而道之、無他、戚之也、小弁之怨、親親也、親親仁也、固矣夫、高叟之爲詩也。○三節、曰、凱風何以不怨。○四節、曰、凱風、親之過小者

2. *Mencius* answered, "How stupid was that old Kaou in dealing with the ode! There is a man here, and a native of Yuĕ bends his bow to shoot him. I will advise him *not to do so*, but speaking calmly and smilingly;—for no other reason but that he is not related to me. *But* if my own brother be bending his low to shoot the man, then I will advise him not to do so, weeping and crying the while;—for no other reason than that he is related to me. The dissatisfaetion expressed in the Seaou P'wan is the working of relative affection, and that affection shows benevolence. Stupid indeed was old Kaou's criticism on the ode."

3. *Ch'ow then said*, "How is it that there is no dissatisfaction expressed in the K'ae Fung?"

4. Mencius replied, "The parent's fault referred to in the K'ae

and his mother, and the ode expresses the sorrow and dissatisfaction which the son could not but feel in such circumstances. Chaou K'e, however, assigns it another authorship, but on this and other questions, connected with it, see the She-king, *in loc.* 2. 固 is explained by Chaou K'e by 陋, 'narrow,' and by Choo He by 執滯不通, 'bigoted and not penetrating.' 爲詩=治詩, 有人....戚之.—here 己 is to be understood of the speaker or beholder, and 其兄 of his—the speaker's—brother. In 道(=言, the verb,) 之, 疏之, 戚之, 之 refers to the shooter. 關, read *wan*,=彎. The paraphrast of Chaou K'e points, however, and understands differently—'Here is is a man of Yuĕ, who is about to be shot by another man. I see it and advise the man not to shoot, but coolly and smilingly, becuase I am not related to the man of Yuĕ. But if my brother is about to be shot, &c.' This is ingenious, but not so apt to the subject of the Seaou P'wan. When native scholars can construe a passage so differently, we may be sure it is not very difinitely expressed. 3. 凱風,—see the She-king, I. iii. Ode VII. The ode is supposed to be the production of seven sons, bewailing the conduct of their widowed mother, who could not live quietly and chastely at home, but they take all the blame to themselves, and express no dissatisfaction with her. 4. We must think there was room enough for dissatisfaction in both cases. And indeed, many commentators say that the received account of the subject of the K'ae Fung must be wrong, or that Mencius' decision on it

也、小弁、親之過大者也、親之過大而不怨、是愈疏也、親之過小、而怨、是不可磯也、愈疏、不孝也、不可磯、亦不孝也。○五節 孔子曰、舜其至孝矣、五十而慕。

第四章 一節 宋牼將之楚、孟子遇於石丘。○二節 曰、先生將何之。○三節 曰、吾聞秦楚構兵、我將見楚王、說而罷之、楚王不悅、我將

Fung is small; that referred to in the Seaon P'wan is great. Where the parent's fault was great, not to have murmured on account of it would have increased the want of natural affection. Where the parent's fault was small, to have murmured on account of it would have been to act like water which frets and foams about a stone that interrupts its course. To increase the want of natural affection would have been unfilial, and to fret and foam in such a manner would also have been unfilial.

5. "Confucius said, 'Shun was indeed perfectly filial! *And yet*, when he was fifty, he was full of longing desire about his parents.'"

CHAPTER IV. 1. Sung K'ang being about to go to Ts'oo, Mencius met him in Shih-k'ew.

2. "Master, where are you going?" asked *Mencius*.

3. *K'ang* replied, "I have heard that Ts in and Ts'oo are fighting together, and I am going to see the king of Ts'oo and persuade him to cease hostilities. If he shall not be pleased *with my advice*,

is absurd. But here again, see the She-king, *in loc.* 愈疏,—'mores' (if we had such a verb) 'the distance.' The father's act was unkind; if the son responded to it with indifference, that would increase the distance and alienation between them. 是不可磯也,—the three characters 不可磯 are to be taken together. The mother is compared to a rock or stone in a stream, and the sons to the water fretting about it. But the case in the text is one where the children's affections should flow on undisturbed. 5. Comp. V. Pt. I. i.

CH. 4. MENCIUS' WARNINGS TO SUNG K'ANG ON THE ERROR AND DANGER OF COUNSELLING THE PRINCES FROM THE GROUND OF PROFIT, THE PROPER GROUND BEING THAT OF BENEVOLENCE AND RIGHTEOUSNESS. Comp. I. Pt. I. i; *et al.* 1. K'ang was one of the travelling scholars of the times, who went from State to State, making it their business to counsel (說, *shwuy*, up. 3d tone) the princes, with a view for the most part, though not apparently with him, to exalt themselves. Shih-k'ew was in the State of Sung. Here, and also in the next par., 之 is the verb. 3. 搆(=構)兵='crossing weapons.'

見秦王、說而罷之、二王、我將有所遇焉。○四節 曰、軻也、請無問其詳、願聞其指、說之、將何如。曰、我將言其不利也。曰、先生之志則大矣、先生之號則不可。○五節 先生以利、說秦楚之王、秦楚之王、悅於利、以罷三軍之師、是三軍之士、樂罷而悅於利也、爲人臣者、懷利以事其君、爲人子者、懷利以事其父、爲人弟者、懷利以事其兄、是

I shall go to see the king of Ts'in, and persuade him in the same way. Of the two kings I shall *surely* find that I can succeed with one of them."

4. *Mencius* said, "I will not venture to ask about the particulars, but I should like to hear the scope of your plan. What course will you take to try to persuade them?" *K'ang* answered, "I will tell them how unprofitable their course is to them." "Master," said Mencius, "your aim is great, but your argument is not good.

5. "If you, starting from the point of profit, offer your persuasive counsels to the kings of Ts'in and Ts'oo, and if those kings are pleased with the consideration of profit so as to stop the movements of their armies, then all belonging to those armies will rejoice in the cessation *of war*, and find their pleasure in *the pursuit of* profit. Ministers will serve their sovereign for the profit of which they cherish the thought; sons will serve their fathers, and younger brothers will serve their elder brothers, from the same consideration:—and the issue will be, that, abandoning benevolence and righteousness,

罷之,—'make an end of it.' 所遇,—see I. Pt. II. xv. 3. 4. 請=our 'if you'll allow me.' Then follows—'not asking the particulars, I should like, &c. 其不利,—其 refers to the two States. 號,—I take the word 'argument' from Julien. The gloss in the 備旨 is —號是不利之名號 '號 is the name and title of *unprofitable*.' 5. 三軍

君臣、父子、兄弟、終去仁義、懷利以相接、然而不亡者、未之有也。六節先生以仁義、說秦楚之王、秦楚之王、悅於仁義、而罷三軍之師、是三軍之士、樂罷而悅於仁義也、爲人臣者、懷仁義以事其君、爲人子者、懷仁義以事其父、爲人弟者、懷仁義以事其兄、是君臣、父子、兄弟、去利、懷仁義以相接也、然而不王者、未之有也、何

sovereign and minister, father and son, younger brother and elder, will carry on all their intercourse with this thought of profit cherished in their breasts. But never has there been such a state *of society*, without ruin being the result of it.

6. "If you, starting from the ground of benevolence and righteousness, offer your counsels to the kings of Ts'in and Ts'oo, and if those kings are pleased with the consideration of benevolence and righteousness so as to stop the operations of their armies, then all belonging to those armies will rejoice in the stopping *from war*, and find their pleasure in benevolence and righteousness. Ministers will serve their sovereign, cherishing the principles of benevolence and righteousness; sons will serve their fathers, and younger brothers will serve their elder brothers, in the same way:—and so, sovereign and minister, father and son, elder brother and younger, abandoning *the thought of* profit, will cherish the principles of benevolence and righteousness, and carry on all their intercourse upon them. But never has there been such a state *of society*, without the State where it prevailed rising to imperial sway. Why must you use that word 'profit.'"

之師,— the multitudes of the three armies;' see Con. Ana., VII. x. 士 embraces both 'officers and soldiers.' 6. 然而不王 (low. 3d tone) 者未之有,—here the translation needs to be supplemented considerably.

必曰利。

第五章 一節 孟子居鄒、季任爲任處守、以幣交、受之而不報、處於平陸、儲子爲相、以幣交、受之而不報。二節 他日、由鄒之任、見季子、由平陸之齊、不見儲子、屋廬子喜曰、連得閒矣。三節 問曰、夫子之任、見季子、之齊、不見儲子、爲其爲相與。四節 曰、非也、書曰、享多儀、

CHAPTER V. 1. When Mencius was residing in Tsow, the younger brother of the chief of Jin, who was guardian of Jin at the time, paid his respects to him by *a present of* silks, which Mencius received, not *going* to acknowledge it. When he was sojourning in P'ing-luh, Ch'oo, who was prime minister of the State, sent him a similar present, which he received in the same way.

2. Subsequently, going from Tsow to Jin, he visited the guardian, but when he went from P'ing-luh to *the capital of* Ts'e, he did not visit the minister Ch'oo. The disciple Uh-loo was glad, and said, "I have got an opportunity *to obtain some instruction.*"

3. He asked *accordingly,* "Master, when you went to Jin, you visited the chief's brother, and when you went to Ts'e, you did not visit Ch'oo. Was it not because he is *only* the minister?"

4. *Mencius* replied, "No. It is said in the Book of History, 'In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal to

CH. 5. HOW MENCIUS REGULATED HIMSELF IN DIFFERENTLY ACKNOWLEDGING FAVOURS WHICH HE RECEIVED. 1. 季任, and 季子 below, look much as if the former were the surname and name of the individual spoken of; yet Chaou K'e's explanation of the terms, which is that followed in the translation, is no doubt correct. 任,—see ch. i. 以幣交,—see V. Pt. II. iv. 不報=不往報. 平陸,—see II. Pt. II. vi. 1. 2. The two 之 here. and in next par.=往. 之齊, 'went to Ts'e,' *i.e.,* to the capital of the State, as Ping-luh was in Ts'e. 閒,—*këen,* up. 3d tone. 連 (Uh-loo's name) 得閒=連得其閒隙而問, 'I have got an opportunity,' (lit. crevice, 'to ask.' 4. 書曰,—see the Shoo-king, V. xiv. 13, but in the classic the last clause 惟不役志于享. is not explanatory of the preceding, but is itself the first clause of

儀不及物、曰、不享、惟不役志于享。○五節爲其不成享也。○六節屋廬子悅、或問之、屋廬子曰、季子不得之鄒、儲子得之平陸。

第六章 淳于髡曰、一節先名實者、爲人也、後名實者、自爲也、夫子在三卿之中、名實未加於上下、而去之、仁者、固如此乎。○二節孟子曰、居下位、不以

the things offered, we say there is no offering, that is, there is no act of the will in presenting the offering.'

5. "*This is* because the things so offered do not constitute an offering to a superior."

6. Uh-loo was pleased, and when some one asked him *what Mencius meant*, he said, "The younger of Jin could not go to Tsow, but the minister Ch'oo might have gone to P'ing-luh.

CHAPTER VI. 1. Shun-yu K'wăn said, "He who makes fame and meritorious services his first objects, acts with a regard to others. He who makes them only secondary objects, acts with a regard to himself. You, master, were ranked among the three chief ministers *of the State*, but before your fame and services had reached either to the prince or the people, you have left your place. Is this indeed the way of the benevolent?"

2. Mencius replied, "There was Pih-e;—he abode in an inferior

a new sentence. See the Shoo-king, *in loc.* 5. 'This is Mencius' explanation of the passage quoted. 6. The guardian of a State could not leave it to pay a visit in another. There was no reason, however, why Ch'oo should not have paid his respects to Mencius in person.

CH. 6. HOW MENCIUS REPLIED TO THE INSINUATIONS OF SHUN-YU K'WAN, CONDEMNING HIM FOR LEAVINN OFFICE WITHOUT ACCOMPLISHING ANY THING. 1. Shun-yu K'wăn,—see IV. Pt. I. xvii. That chapter and the notes should be read along with this. 名 and 實 are not here opposed to each other, as often,—'name' and 'reality.' The 'name' here is the fau of the 'reality.' 爲人,—'with a regard to others,' *i.e.*, such a man's motive in public life is to benefit others. 自爲=爲己. 'with a regard to himself,' *i.e.*, such a man's motive is to cultivate his own good and excellence. 上 refers to the prince; 下 refers to the people. 仁者,—it is assumed that the fact of Mencius' being among the high ministers of the State took him out of the category of those who made themselves their aim in life, and the 仁者 therefore is a hit of the questioner. Throughout the ch., 仁 has perhaps more the idea of perfect virtue, free from all selfishness, than of benevolence. 2. Pih-e,

賢事不肖者、伯夷也、五就湯、五就桀者、伊尹也、不惡汙君、不辭小官者、柳下惠也、三子者、不同道、其趨一也、一者、何也、曰、仁也、君子亦仁而已矣、何必同、○三節曰、魯繆公之時、公儀子爲政、子柳子思爲臣、魯之削也滋甚、若是乎、賢者之無益於國也、○四節曰、虞不用百里奚而亡、秦穆公用之而霸、不用

situation, and would not, with his virtue, serve a degenerate prince. There was E Yin;—he five times went to T'ang, and five times went to Këë. There was Hwuy of Lew-hea;—he did not disdain to serve a vile prince, nor did he decline a small office. The courses pursued by those three worthies were different, but their aim was one. And what was their one aim? We must answer—'To be perfectly virtuous.' And so it is simply after this that superior men strive. Why must they all *pursue* the same *course*?"

3. *K'wăn* pursued, "In the time of the duke Mŭh of Loo, the government was in the hands of Kung-e, while Tsze-lew and Tsze-sze were ministers. *And yet*, the dismemberment of Loo then increased exceedingly. Such was the case, a specimen how your men of virtue are of no advantage to a kingdom!"

4. *Mencius* said, "*The prince of* Yu did not use Pih-le He, and thereby lost his State. The duke Muh of Ts'in used him, and became

&c., see V. Pt. II. i., with the other references there given. That E Yin went five times to T'ang, and five times to Këë is only mentioned here, however. He went to T'ang, it is said, in consequence of the pressing urgency of his solicitations, and then T'ang sent him to the tyrant to warn and advise him. Nothing could be farther at first from the wish of them both than to dethrone Këe. 趨,—'to run,' used figuratively, up. 3d tone. 3. In this par., K'wan advances in his condemnation of Mencius. At first he charged him with having left his office before he had accomplished any thing. Here he insinuates that tho' he had remained, he would not have served the State. Tsze-lew is the Sëë Lew of II. Pt. II. xi.; comp. that ch. with this. Kung-e (named 休) was prime-minister of Loo, a man of merit and principle. Mencius might have denied the fact alleged by K'wăn, of the increased dismemberment of Loo under duke Muh. 4. Pih-le He.—see V. Pt. I. ix. 用, 不用,—the 'using' means following the minister's counsels

賢則亡、削、何可得與。○五節曰、昔者、王豹處於淇、而河西善謳、緜駒處於高唐、而齊右善歌。華周杞梁之妻、善哭其夫、而變國俗。有諸內、必形諸外。爲其事、而無其功者、髡未嘗覩之也。是故無賢者也。有、則髡必識之。○六節曰、孔子爲魯司寇、不用。從而祭、燔肉不至。不稅冕而行。

chief of all the princes. Ruin is the consequence of not employing men of virtue and talents;—how can it rest with dismemberment *merely?*"

5. *K'wān* urged *again*, "Formerly, when Wang P'aou dwelt on the K'e, the people on the west of the *Yellow* River all became skilful at singing in *his* abrupt manner. When Mëen K'eu lived in Kaou-t'ang, the people in the parts of Ts'e on the west became skilful at singing in *his* prolonged manner. The wives of Hwa Chow and Ke Leang bewailed their husbands so skilfully, that they changed the manners of the State. When there is *the gift* within, it manifests itself without. I have never seen the man who could do the deeds *of a worthy*, and did not realize the work of one. Therefore there are *now* no men of talents and virtue. If there were, I should know them."

6. *Mencius* answered, "When Confucius was chief minister of Justice in Loo, the prince came not to follow *his counsels*. Soon after was the *solstitial* sacrifice, and when a part of the flesh presented

and plans. 削, 何可得與 (low. 1st tone),—before 削, we must understand 求,—'If you seek for dismemberment merely, as the consequence,' &c. 5. The individuals named here all belonged to Ts'e, excepting the first, who was of Wei. 歌 is the general name for singing, and 謳, a particular style, said to be 短聲, 'short,' 'abrupt.' 齊右, it is said, 㮣指齊西鄙而言, *i.e.*, 'The Right of Ts'e denotes all about the western borders of the State.' How Hwa (up. 3d tone.) and Ke Leang were officers slain in battle, whose wives bewailed their loss in so pitiful a manner, as to affect the whole State. Their cries, it is said, even rent the wall of the capital of Ts'e. See the 集證 and the 四書摭餘說, *in loc.*—The object of K'wan is simply to insinuate that Mencius was a pretender, for that wherever ability was, it was sure to come out. 6. Mencius shields himself behind Confucius, implying that he was beyond the

不知者、以爲爲肉也、其知者、以爲爲無禮也、乃孔子則欲以微罪行、不欲爲苟去、君子之所爲、衆人固不識也。

第七章 一節 孟子曰、五霸者、三王之罪人也、今之諸侯、五霸之罪人也、今之大夫、今之諸侯之罪人也。二節 天子適諸侯、曰巡狩、諸侯

in sacrifice was not sent to him, he went away even without taking off his cap of ceremony. Those who did not know him supposed it was on account of the flesh. Those who knew him supposed that it was on account *of the neglect* of the usual ceremony. The fact was, that Confucius wanted to go away on occasion of some small offence, not wishing to do so without some apparent cause. All men may not be expected to understand the conduct of a superior man."

CHAPTER VII. 1. Mencius said, "The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes.

2. "The emperor visited the princes, which was called 'A tour of inspection.' The princes attended at the court of the emperor,

knowledge of K'wăn.—The state of Ts'e, afraid of the influence of Confucius, who was acting as prime minister of Loo, sent to the duke a present of beautiful singing girls and horses. The duke accepted them, and abandoned himself to dissipation. Confucius determined to leave the State, but not wishing to expose the bad conduct of his prince, looked about for some other reason which he might assign for going away, and found it in the matter mentioned. The 祭 is the 郊祭. 稅,—used for 脫, 爲苟去,—'to do a disorderly going away.'

CH. 7. THE PROGRESS AND MANNER OF DEGENERACY FROM THE THREE KINGS TO THE FIVE CHIEFS OF THE PRINCES, AND FROM THE FIVE CHIEFS TO THE PRINCES AND OFFICERS OF MENCIUS' TIME. 1. The 'three kings' are the founders of the three dynasties of Hea, Shang, and Chow. The 'five chiefs of the princes' were the duke Hwan of Ts'e (B.C. 684—642), the duke Wăn of Tsin (635—627), the duke Muh of Ts'in (659—620), the duke Seang of Sung (650—636), and the king Chwang of Ts'oo (613—590). There are two enumerations of the 'five leading princes,' one called 三代之五伯, or chiefs of the three dynasties, and the other 春秋之五伯, or chiefs of the Ch'un-ts'ew. Only Hwan of Ts'e, and Wăn of Tsin are common to the two. But Mencius is speaking only of those included in the second enumeration, and though there is some difference of opinion in regard to some of the individuals in it, the above list is probably that which he held. 'Sinners against,'—*i.e.*, violating their principles and ways. 2. 天子....不給,—see I. Pt. II. iv. 5. 辟=闢; see I. Pt. I. vii. 16. 俊傑

朝於天子、曰述職、春省耕而補不足、秋省斂而助不給、入其疆、土地辟、田野治、養老尊賢、俊傑在位、則有慶、慶以地、入其疆、土地荒蕪、遺老失賢、掊克在位、則有讓、一不朝、則貶其爵、再不朝、則削其地、三不朝、則六師移之、是故天子討而不伐、諸侯伐而不討、五霸者、摟諸侯以伐諸侯者也、

which was called 'Giving a report of office.' It was a custom in the spring to examine the ploughing, and supply any deficiency *of seed*, and in autumn to examine the reaping, and assist where there was a deficiency of the crop. When *the emperor* entered the boundaries of a State, if the *new* ground was being reclaimed, and the *old* fields well cultivated; if the old were nourished and the worthy honoured; and if men of distinguished talents were placed in office: then *the prince* was rewarded,—rewarded with an addition to his territory. *On the other hand*, if, on entering a State, the ground was found left wild or overrun with weeds; if the old were neglected and the worthy unhonoured; and if the offices were filled with hard tax-gatherers: then *the prince* was reprimanded. If *a prince* once omitted his attendance at court, he was punished by degradation of rank; if he did so a second time, he was deprived of a portion of his territory; if he did so a third time, the imperial forces *were set in motion*, and he was removed *from his government*. Thus the emperor commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it. The five

在位,—see II. Pt. I. v. 1. 慶=賞, 'to reward.' 掊克=聚斂臣, 'impost-collecting ministers;' literally, perhaps, 'grasping and able men.' Down to 讓 is explicatory of 巡狩. What follows belongs to 述職. 六師 (=軍),—see Con. Ana. VII. x. 是故='in harmony with these things,' all power being lodged with the emperor, and the princes being dependent on him. 討=治, 'to superintend, or order, punishment;' 伐

故曰、五霸者、三王之罪人也。○三節五霸桓公爲盛、葵丘之會諸侯、束牲載書而不歃血、初命曰、誅不孝、無易樹子、無以妾爲妻、再命曰、尊賢育才、以彰有德、三命曰、敬老慈幼、無忘賓旅、四命曰、士無世官、官事無攝、取士必得、無專殺大夫、五命曰、無曲防、無遏糴、無有封

chiefs, *however*, dragged the princes to punish other princes, and hence I say that they were sinners against the three kings.

3. "Of the five chiefs the most powerful was the duke Hwan. At the assembly of the princes in K'wei-k'ew, he bound the victim and placed the writing upon it, but did not *slay it to* smear their mouths with the blood. The first injunction in their agreement was,—'Slay the unfilial; change not the son who has been appointed heir; exalt not a concubine to the rank of wife.' The second was,—'Honour the worthy, and maintain the talented, to give distinction to the virtuous.' The third was,—'Respect the old, and be kind to the young. Be not forgetful of strangers and travellers.' The fourth was,—'Let not offices be hereditary, nor let officers be pluralists. In the selection of officers let the object be to get the proper men. Let not a *ruler* take it on himself to put to death a great officer.' The

to inflict the punishment.' 3. The duke Hwan nine times brought together an assembly of the princes, the chief gathering being at K'wei-k'ew, B.C. 650. At those meetings, the usual custom was first to dig a square pit, over which the victim was slain. Its left ear was cut off, and its blood received in an ornamented vessel. The president then read the articles of agreement, with his face to the north, as in the presence of the spirits of the sun and moon, after which all the members of the meeting took the blood, and smeared the sides of their mouths with it. This was called 歃 *(shăh)* 血. The victim was then placed in the pit, the articles of agreement placed upon it, and the whole covered up. This was called 載書. See the 集證, *in loc.* On the occasion in the text, Hwan dispensed with some of those ceremonies. 命 was the term appropriated to the articles of agreement at such solemn assemblies, indicating that they were enjoined by the emperor. 樹子,—'the son who has been tree-ed,' *i.e.*, set up. 賓,—'guests, officers from other countries. 士無世官,—'officers no hereditary offices;' see I. Pt. II. v. 3. 取士必得=必得其人. 無曲防,—'no crooked embankments.' 曲 has

而不告、曰、凡我同盟之人、既盟之後、言歸于好。今之諸侯、皆犯此五禁、故曰、今之諸侯、五霸之罪人也。四節 長君之惡、其罪小、逢君之惡、其罪大、今之大夫、皆逢君之惡、故曰、今之大夫、今之諸侯之罪人也。

第八章 一節 魯欲使愼子爲將軍。二節 孟

fifth was,—'Follow no crooked policy in making embankments. Impose no restrictions on the sale of grain. Let there be no promotions without *first* announcing them *to the emperor*.' It was *then* said, 'All we who have united in this agreement shall hereafter maintain amicable relations.' The princes of the present day all violate these five prohibitions, and therefore I say that the princes of the present day are sinners against the five chiefs.

4. "The crime of him who connives at, and aids, the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns' *wickedness*, and therefore I say that the great officers of the present day are sinners against the princes."

CHAPTER VIII. 1. *The prince of* Loo wanted to make the minister Shin commander of his army.

a moral application. No embankments must be made selfishly to take the water from others, or to inundate them. 無遏糴,—'do not repress the sale of grain,' *i.e.*, to other states in famine or distress. 封,—'appointments,' to territory or to office. 4. 長君之惡,—'to lengthen the wickedness of the ruler,' *i.e.*, to connive at and to aid it. 逢君之惡,—'to meet the wickedness of the ruler,' *i.e.*, to anticipate and excite it.

CH. 8. MENCIUS' OPPOSITION TO THE WARLIKE AMBITION OF THE PRINCE OF LOO AND HIS MINISTER SHIN KUH-LE. 1. At this time Loo wanted to take advantage of difficulties in Ts'e, and get possession of Nan-yang. That was the name of the region on the South of mount T'ae, which had originally belonged to Loo. On the north of the mountain was the territory of Ts'e. Between the two States there had been frequent struggles for the district, which the duke P'ing of Loo (平公), now hoped to recover. Shin, below, calls himself Kuh-le, but some say that that was the name of a Mihist under whom he had studied. His proper name was Taou (到). He was a native of 趙, and not of Loo, but having a reputation for military skill, the duke of Loo wished to employ his services. 將軍, now the common term for general, appears to have come into vogue, about Mencius' time. In the text

子曰、不教民而用之、謂之殃民、殃民者、不容於堯舜之世、○三節 一戰勝齊、遂有南陽、然且不可、○四節 愼子勃然不悅、曰、此則滑釐所不識也、○五節 曰、吾明告子、天子之地、方千里、不千里、不足以待諸侯、諸侯之地、方百里、不百里、不足以守宗廟之典籍、○六節 周公之封於魯、爲方百里也、地非不足、而儉於百里、太公之封於齊也、亦爲方百

2. Mencius said, "To employ an uninstructed people *in war* may be said to be destroying the people. A destroyer of the people would not have been tolerated in the times of Yaou and Shun.

3. "Though by a single battle you should subdue Ts'e, and get possession of Nan-yang, the thing ought not to be done."

4. Shin changed countenance, and said in displeasure, "This is what I, Kŭh-le, do not understand."

5. *Mencius* said, "I will lay the case plainly before you. The territory appropriated to the emperor is 1,000 le square. Without a thousand le, he would not have sufficient for his entertainment of the princes. The territory appropriated to a How is 100 le square. Without 100 le, he would not have sufficient wherewith to observe the statutes kept in his ancestral temple.

6. "When Chow-kung was invested with *the principality of* Loo, it was a hundred le square. The territory was indeed enough, but it was not more than 100 le. When T'ae-kung was invested with the principality of Ts'e, it was 100 le square. The territory was indeed enough, but it was not more than 100 le.

it='commander-in-chief.' 3. Comp. Con. Ana., XIII. xxx.—We may infer from this par., that Shin had himself been the adviser of the projected enterprise. 5. 宗廟之典籍,—'the statute-records of the ancestral temple.' Those records prescribed every thing to be oberved in the public sacrifices, interviews with other princes, &c., and were kept in the temple. 6. Comp. Con. Ana., VI. xxii.

里也、地非不足也、而儉於百里。七節今魯方百里者、五、子以爲有王者作、則魯在所損乎、在所益乎。八節徒取諸彼以與此、然且仁者不爲、況於殺人以求之乎。九節君子之事君也、務引其君以當道、志於仁而已。

第九章 一節 孟子曰、今之事君者曰、我能爲君辟土地、充府庫、今之所謂良臣、古之所謂民賊也、君不鄉

7. "Now Loo is five times 100 le square. If a true imperial ruler were to arise, whether do you think that Loo would be diminished or increased by him?

8. "If it were merely taking the place from the one *State* to give it to the other, a benevolent man would not do it;—how much less will he do so, when the end is to be sought by the slaughter of men!

9. "The way in which a superior man serves his prince contemplates simply the leading him in the right path, and directing his mind to benevolence."

CHAPTER IX. 1. Mencius said, "Those who now-a-days serve their sovereigns say, 'We can for our sovereign enlarge the limits of the cultivated ground, and fill his treasuries and arsenals.' Such persons are now-a-days called 'Good ministers,' but anciently they were called 'Robbers of the people.' If a sovereign follows not the

儉,—'sparingly,'=only. 8. 徒,—'merely, *i.e.*, if there were no struggle and no slaughter in the matter. 9. 當道 here is quite diff. from the phrase 當路, in II. Pt. I. i. 1.

CH. 9. HOW THE MINISTERS OF MENCIUS' TIME PANDERED TO THEIR SOVEREIGNS' THIRST FOR WEALTH AND POWER. 辟=闢土地,—it is to be understood that this was to be done, at the expense of the people, taking their commons from them, and making them labour. Otherwise, it does not seem objectionable.—Chaou K'e however, gives the phrase another meaning, making it=侵小國, 'appropriate small States,' but this is contrary to analogous passages, and confounds this par. with

道、不志於仁、而求富之、是富桀也。○二節我能爲君約與國、戰必克、今之所謂良臣、古之所謂民賊也、君不鄉道、不志於仁、而求爲之强戰、是輔桀也。○三節由今之道、無變今之俗、雖與之天下、不能一朝居也。

第十章 ○一節白圭曰、吾欲二十而取一、何如。○二節孟子曰、子之道、貉

right way, nor has his mind bent on benevolence, to seek to enrich him is to enrich a Këĕ.

2. "*Or they will say*, 'We can for our sovereign form alliances with other states, so that our battles must be successful.' Such persons are now-a-days called 'Good ministers,' but anciently they were called 'Robbers of the people.' If a sovereign follows not the right way, nor has his mind directed to benevolence, to seek to enrich him is to enrich a Këĕ.

3. "Although a prince, pursuing the path of the present day, and not changing its practices, were to have the empire given to him, he could not retain it for a single morning."

CHAPTER X. 1. Pih Kwei said, "I want to take a twentieth *of the produce only as the tax*. What do you think of it?"

2. Mencius said, "Your way would be that of the Mih.

the next; compare IV. Pt. I. xv. 2. 約與國,—'ally with *other* States.' Here Chaou K'e differs again, making 約=期, 'to determine beforehand,' 'undertake,' and joining 與國戰, 'undertake in fighting with hostile countries to conquer.' This also is an inferior construction. 3. 朝居=朝居其位, 'occupy the position for a morning.'

CH. 10. AN ORDERED STATE CAN ONLY SUBSIST WITH A PROPER SYSTEM OF TAXATION, AND THAT ORIGINATING WITH YAOU AND SHUN IS THE PROPER ONE FOR CHINA. 1. Pih Kwei, styled Tan (see next ch.), was a man of Chow, ascetic in his own habits, and fond of innovations. Hence the suggestion in this chapter.—So, Chaou K'e, and Choo He has followed him. The author of the 四書摭餘說, however, contends that the Pih Kwei, described as above, on the authority of the 'Historical Records,' 列傳, lxix., was not the same here introduced. See that Work. *in loc.* 2. 貉 or 貊 was a common name for the barbarous tribes on the north. They were a pastoral people, and the climate of their country was cold. No doubt their civilization was inferior

道也。○三節萬室之國、一人陶、則可乎。曰、不可、器不足用也。○四節曰、夫貉五穀不生、惟黍生之、無城郭宮室宗廟祭祀之禮、無諸侯幣帛饔飧、無百官有司、故二十取一而足也。○五節今居中國、去人倫、無君子、如之何其可也。○六節陶以寡、且不可以爲國、況無君子乎。○七節欲輕之於堯舜之道者、大貉小貉也、欲重之於

3. "In a country of ten thousand families, would it do to have *only* one potter?" *Kwei* replied, "No. The vessels would not be enough to use."

4. *Mencius* went on, "In Mih *all* the five kinds of grain are not grown; it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice; there are no princes requiring presents and entertainments; there is no system of officers with their various subordinates. On these accounts a tax of one twentieth of the produce is sufficient *there*.

5. "But now it is the Middle kingdom that we live in. To banish the relationships of men, and have no superior men;—how can such a state of things be thought of?

6. "With but few potters a kingdom cannot subsist;—how much less can it subsist without men of a higher rank than others?

7. "If we wish to make the taxation ligher than the system of Yaou and Shun, we shall just have a great Mih and a small Mih.

to that of China, but Mencius' account of them must be taken with allowance. 4. 城郭,—see II. Pt. II. i. 2. 宮室 go together as a general designation of edifices, called 宮, as 'four-walled and roofed,' and 室 (實) as 'furnished.' So 祭祀 go together as synonymous, and also 幣帛, 'pieces of silk, given as presents.' 饔,—'the morning meal;' 飧,—'the evening meal:' together='entertainments.' 5, 6. 君子,—referring to the 百官有司. 7. The meaning is, that, under such systems, China would become in the one case a copy of the Mih, and in the other of its state under the tyrant Këë.

堯舜之道者、大桀小桀也。

十一章 一節 白圭曰、丹之治水也、愈於禹。二節 孟子曰、子過矣、禹之治水、水之道也。三節 是故禹以四海爲壑、今吾子以鄰國爲壑。四節 水逆行、謂之洚水、洚水者、洪水也、仁人之所惡也、吾子過矣。

十二章 孟子曰、君子不亮、惡乎執。

十三章 一節 魯欲使樂正子爲政、孟子曰、吾聞之、喜而不寐。二節 公孫丑

If we wish to make it heavier, we shall just have the great Këë and the small Këë."

CHAPTER XI. 1. Pih Kwei said, "My management of the waters is superior to that of Yu."

2. Mencius replied, "You are wrong, Sir. Yu's regulation of the waters was according to the laws of water.

3. "He therefore made the four seas their receptacle, while you make the neighbouring States their receptale.

4. "Water flowing out of its channels is called an inundation. Inundating waters are a vast *waste* of water, and what a benevolent man detests. You are wrong, my good Sir."

CHAPTER XII. Mencius said, "If a scholar have not faith, how shall he take a firm hold *of things?*"

CHAPTER XIII. 1. *The prince of* Loo wanting to commit the administration of his government to the disciple Yŏ-ching, Mencius said, "When I heard of it, I was so glad that I could not sleep."

CH. 11. PIH KWEI'S PRESUMPTUOUS IDEA THAT HE COULD REGULATE THE WATERS BETTER THAN YU DID. 1. There had been some partial inundations, where the services of Pih Kwei were called in, and he had reduced them by turning the waters into other States, saving one at the expense of injuring others. 2. 水之道=順水之性 4. See III. Pt. II. ix. 3, but 洪水 has there a particular application.

CH. 12. FAITH IN PRINCIPLES NECESSARY TO FIRMNESS IN ACTION. 亮 used as 諒. Choo He explains it by 信.

CH. 13. OF WHAT IMPORTANCE TO A MINISTER—TO GOVERNMENT—IT IS TO LOVE WHAT IS GOOD. 1. 爲政,—'to administer the

曰、樂正子強乎。曰、否。有知慮乎。曰、否。多聞識乎。曰、否。○三節然則奚爲喜而不寐。○四節曰、其爲人也、好善。○五節好善足乎。○六節曰、好善優於天下、而況魯國乎。○七節夫苟好善、則四海之內、皆將輕千里而來、告之以善。○八節夫苟不好善、則人將曰、訑訑、予既已知之矣、訑訑之聲音顏色、距人於千里之外、士止於千里之外、則

2. Kung-sun Ch'ow asked, "Is Yŏ-ching a man of vigour?" and was answered, "No." "Is he wise in council?" "No." "Is he possessed of much information?" "No."

3. "What then made you so glad that you could not sleep?"

4. "He is a man who loves what is good."

5. "Is the love of what is good sufficient?"

6. "The love of what is good is more than a sufficient qualification for the government of the empire;—how much more is it so for the state of Loo!

7. "If *a minister* love what is good, all within the four seas will count 1,000 le but a small distance, and will come and lay their good thoughts before him.

8. "If he do not love what is good, men will say, 'How self-conceited he looks? *He is saying to himself*, I know it.' The language and looks of that self-conceit will keep men off at a distance of 1,000 le. When good men stop 1,000 le off, calumniators, flatterers, and sycophants, will make their appearance. When a minister

government,' as in ch. vi. 3. 2. 有知慮乎,—知 is in the low. 3d tone;—'has he wisdom and deliberation?'—The three gifts mentioned here were those considered most important to government in that age, and Kung-sun Ch'ow knowing Yŏ-ching to be deficient in them, put his questions accordingly. 4. On this par. it is said in the 日講 in the administration of govt., the most excellent quality is without prejudice and dispassionately (虛中) to receive what is good. Now in regard to all good words and good actions, Yŏ-ching in his heart sincerely loves them.' 5. 足 is what is simply sufficient. 優 is what is sufficient and more. 8. 訑訑 as

讒諂面諛之人至矣、與讒
諂面諛之人居、國欲治、可
得乎。

〔十四章〕一節陳子曰、古之君子、何如
則仕。孟子曰、所就三、所去
三。二節迎之致敬以有禮、言將
行其言也、則就之、禮貌未
衰、言弗行也、則去之。三節其次、
雖未行其言也、迎之致敬
以有禮、則就之、禮貌衰、則

lives among calumniators, flatterers, and sycophants, though he may wish the State to be well governed, is it possible for it to be so?"

CHAPTER XIV. 1. The disciple Ch'in said, "What were the principles on which superior men of old took office?" Mencius replied, "There were three cases in which they accepted office, and three in which they left it.

2. "If received with the utmost respect and all polite observances, and they could say *to themselves* that the prince would carry their words into practice, then they took office with him. *Afterwards,* although there might be no remission in the polite demeanour of the prince, if their words were not carried into practice, they would leave him.

3. "The second case was that in which, though *the prince could not be expected* at once to carry their words into practice, yet being received by him with the utmost respect, they took office with him. But afterwards, if there was a remission in his polite demeanour, they would leave him.

defined by Choo He, is—自足其智,不嗜善言之貌, 'the appearance of being satisfied with one's own knowledge, and having no relish for good words.' 士=善人.

CH. 14. GROUNDS OF TAKING AND LEAVING OFFICE. Comp. V. Pt. II. iv. The three cases mentioned here are respectively the 行可之仕, the 際可, and the 公養 of that place. 1. The Ch'in is the Ch'in Tsin, II. Pt. II. iii. 2. 迎 is simply=接待, not 'to go out to meet.' 3. 雖未行其言 is to be understood as thought in the scholar's mind, corresponding to 言將行其言 in the prec. par. In the 日講 indeed, the 言 there is made to be the language of the ruler, but see the gloss of the 備旨, in loc.

1.

去之。四節其下、朝不食、夕不食、饑餓不能出門戶、君聞之、曰、吾大者、不能行其道、又不能從其言也、使饑餓於我土地、吾恥之、周之、亦可受也、免死而已矣。

孟子曰、舜發於畎畝之中、傅說舉於版築之間、膠鬲舉於魚鹽之中、管夷吾舉於士、孫叔敖舉於海、百

4. "The last case was that of *the superior man* who had nothing to eat, either morning or evening, and was so famished that he could not move out of his door. If the prince, on hearing of his state, said, 'I must fail in the great point,—that of carrying his doctrines into practice, neither am I able to follow his words, but I am ashamed to allow him to die of want in my country.' The assistance offered in such a case might be received, but not beyond what was sufficient to avert death."

CHAPTER XV. 1. Mencius said, "Shun rose from among the channeled fields. Foo Yuĕ was called to office from the midst of his building frames; Kaou-kih from his fish and salt; Kwan E-woo from the hands of his gaoler; Sun-shuh Gaou from *his hiding by* the sea-shore; and Pih-le He from the market-place.

The assistance is in the shape of employment offered. If not, then 不可受 would not be a case of 就仕.

CH. 15. TRIALS AND HARDSHIPS THE WAY IN WHICH HEAVEN PREPARES MEN FOR GREAT SERVICES. 1. With Shun, Kwan E-woo, and Pih-le He, the student must be familiar. Foo Yuĕ,—see the Shoo-king, Pt. IV. Bk. viii, where it is related that the emperor Kaou-tsung having 'dreamt that God gave him a good assistant,' caused a picture of the man he had seen in his dream to be made, and search made for him through the empire, when he was found dwelling in the wilderness of Foo-yen (傅巖之野). In the 'Historical Records,' it is said the surname was given in the dream as 傅, and the name as 悅. Kaou-kih is mentioned II. Pt. I. i. 8, where it is said in the notes that his worth, when living in retirement, was discovered by king Wăn. He was then selling fish and salt, and on Wăn's recommendation was raised to office by the last emperor of Yin, to whose fortunes he continued faithful. Sun-shuh Gaou was prime minister to Ch'wang of Ts'oo, the last of the five chiefs of the princes. So much is beyond dispute, but the circumstances of his elevation, and the family to which he belonged, are uncertain. See the 四書摭餘說, *in loc.* 版築,—'planks and building.' Most of the houses in China are built of earth and mortar beaten together within a moveable frame, in

里奚、舉於市。○二節故天將降大任於是人也、必先苦其心志、勞其筋骨、餓其體膚、空乏其身、行拂亂其所爲、所以動心忍性、曾益其所不能。○三節人恆過、然後能改、困於心、衡於慮、而後作、徵於色發於聲、而後喻。○四節入則無法家拂士、出則無敵國外患者、國恆亡。○五節然後知生於憂

2. "Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

3. "Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in mens looks, and set forth in their words, then they understand them.

4. "If a prince have not about his court families attached to the laws and worthy counsellors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin.

5. "From these things we see how life springs from sorrow and calamity, and death from ease and pleasure."

which the walls are formed. 舉士—士 is the officer who was in charge of him. 2. 餓其體膚,—'hunger his members and skin.' 空乏其身,— empty his person. 行佛,云云— as to his doings, confound what he is doing. 行 is taken as 行事, and 爲 as 心所謀爲. 曾,—used for 增. 3. The same thing holds true of ordinary men. They are improved by difficulties. 衡,—used for 橫. 徵於色云云,—the meaning is, that, though most men are not quick of apprehension, yet when things are clearly before them, they can lay hold of them. 4. The same thing is true of a State. 法家,—'law families,' *i.e.*, old families to whom the laws of the State are familiar and dear. 拂 is used for 弼. Such families and officers will stimulate

患而死於安樂也。

[十六章] 孟子曰、教亦多術矣、予不屑之教誨也者、是亦教誨之而已矣。

CHAPTER. XVI. Mencius said. "There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, bnt I am only thereby still teaching him."

the prince's mind by their lessons and remonstrances, and foreign danger will rouse him to carefulness and exertion.

CH. 16. HOW A REFUSAL TO TEACH MAY BE TEACHING. The 亦 in 亦教 is not without its force, but we can hardly express it in a translation. 予不屑之教誨=予不屑教誨之 The 者 carries us on to the next clause for an explanation of what has been said.

BOOK VII.

TSIN SIN. PART I.

盡心章句上

[第一章] 孟子[一節]曰、盡其心者、知其性也、知其性、則知天矣。[二節]存其

CHAPTER I. 1. Mencius said, "He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven.

TITLE OF THIS BOOK.—Like the previous books, this is named from the commencing words —盡心, 'The exhausting of all the mental constitution.' It contains many more chapters than any of them, being, for the most part, brief enigmatical sentences, conveying Mencius' views of human nature. It is more abstruse also, and the student will have much difficulty in satisfying himself that he has really hit the exact meaning of the philosopher. The author of the 四書味根錄, says:—'This book was made by Mencius in his old age. Its style is terse, and its meaning deep, and we cannot discover an order of subjects in its chapters. He had completed the previous six Books, and this grew up under his pencil, as his mind was affected, and he was prompted to give expression to his thoughts. The first chapter may be regarded, however, as a compendium of the whole.'

CH. 1. BY THE STUDY OF OURSELVES WE COME TO THE KNOWLEDGE OF HEAVEN, AND HEAVEN IS SERVED BY OUR OBEYING OUR NATURE.

1. 盡其心 is, I conceive, to make one's-self acquainted with all his mind, to arrest his consciousness, and ascertain what he is. This of course gives a man the knowledge of his nature, and as he is the creature of Heaven, its attributes must be corresponding. It is much to be wished that instead of the term Heaven, vague and indefinite, Mencius had simply said 'God.' I can get no other meaning from this par. Choo He however, and all his school, say that there

心、養其性、所以事天也。三節 殀壽不貳、修身以俟之、所以立命也。

第二章 一節 孟子曰、莫非命也、順受其正。

2. "To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven.

3. "When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character *for whatever issue*;—this is the way in which he establishes his *Heaven*-ordained being."

CHAPTER II. 1. Mencius said, "There is an appointment for every thing. A man should receive submissively what may be correctly ascribed thereto.

is no work or labour in 盡其心; that it is the 知至 of the Confucian chapter in the 'Superior Learning,' according to their view of it; that all the labour is in 知其性, which is the 物格 of that chapter. If this be correct, we should translate:—'He who completely developes his mental constitution, has known (come to know) his nature,' but I cannot construe the words so. 2. The 'preservation,' is the holding fast what we have from Heaven, and the 'nourishing,' is the acting in harmony therewith, so that the 'serving Heaven' is just being and doing what it has intimated in our constitution to be its will concerning us. 3. 命 is our nature, according to the opening words of the *Chung Yung*,—天命之謂性. 立 is to be a taken as an active verb. 不貳=不疑, 'causes no doubts,' *i.e.*, no doubts as to what is to be done. 俟之,—之 referring to 殀壽.—It may be well to give the views of Chaou K'e on this chapter. On the first paragraph he says:—'To the nature there belong the principles of benevolence, righteousness, propriety, and knowledge. The mind is designed to regulate them (心以制之), and having the distinction of being correct, a man can put forth all his mind to think of doing good, and then he may be said to know his nature. When he knows his nature, he knows that the way of Heaven considers what is good to be excellent.' On the second par. he says:—'When one is able to preserve his mind, and to nourish his correct nature, he may be called a man of perfect virtue (仁人). The way of Heaven loves life, and the perfect man also loves life. The way of Heaven is without partiality, and only approves of the virtuous. Thus the acting *of the perfect man* agrees with Heaven, and hence it is said,—this is the way by which he serves Heaven.' On the third par. he says:—'The perfect man in his conduct is guided by one law. Although he sees that some who have gone before him have been short-lived, and some long-lived, he never has two minds, or changes his way. Let life be short as that of Yen Yuen, or long as that of the duke of Shaou, he refers either case equally to the appointment of Heaven, and cultivates and rectifies his own person to wait for that. It is in this way he establishes the root *of Heaven's* appointments (此所以立命之本).' These explanations do not throw light upon the text, but they show how that may be treated independently of the school of Choo He. And the equal unsatisfactoriness of his interpretation may well lead the student—the foreign student especially—to put forth his strength on the study of the text more than on the commentaries.

CH. 2. MAN'S DUTY AS AFFECTED BY THE DECREES OR APPOINTMENTS OF HEAVEN. WHAT MAY BE CORRECTLY ASCRIBED THERETO AND WHAT NOT. Choo He says this is a continuation of the last chapter, developing the meaning of the last paragraph. There is a connection between the chapters, but 命 is here taken more widely, as extending not only to man's nature, but all the events that befall him. 正命,—'the correct appointment,' *i.e.*, that which is directly the will of Heaven. No consequence flowing from evil or careless conduct is to be understood as being so. Choo He's definition is—莫之致而至者乃爲正命, 'that which comes without being brought on is the correct appointment.'—Chaou K'e says there are three ways of speaking about the

二節是故知命者、不立乎巖牆之下。三節盡其道而死者、正命也。四節桎梏死者、非正命也。

第三章 一節孟子曰、求、則得之、舍、則失之、是求有益於得也、求在我者也。二節求之有道、得之有命、是求無益於得也、求在外者也。

第四章 一節孟子曰、萬物皆備於

2. "Therefore, he who has the true idea of what is *Heaven's* appointment will not stand beneath a precipitous wall.

3. "Death sustained in the discharge of one's duties may correctly be ascribed to the appointment *of Heaven*.

4. "Death under handcuffs and fetters cannot correctly be so ascribed."

CHAPTER III. 1. Mencius said, "When we get by our seeking and lose by our neglecting;—in that case seeking is of use to getting, and the things sought for are those which are in ourselves.

2. "When the seeking is according to the proper course, and the getting is *only* as appointed;—in that case the seeking is of no use to getting, and the things sought are without ourselves."

CHAPTER IV. 1. Mencius said, "All things are already complete in us.

appointments or decrees of Heaven. Doing good and getting good is called 受命, 'receiving what is appointed.' Doing good and getting evil is called 遭命, 'encountering what is appointed.' Doing evil and getting evil is called 隨命, 'following after what is appointed.' It is only the first of these cases that is spoken of in the text. It must be borne in mind, however, that by 命 here Ch'aou understands death, and that only, and we should acquiesce in this, if there did not seem to be a connection between this chapter and the preceding. 2. 知命者,—he who knows, or has the true notion of, &c. 巖, 'precipitous' and likely to fall. 4. The fetters are understood to be those of an evil doer. 桎 are fetters for the hands, and 梏 those for the feet.

CH. 3. VIRTUE IS SURE TO BE GAINED BY SEEKING IT, BUT RICHES AND OTHER EXTERNAL THINGS NOT. This general sentiment is correct, but truth is sacrificed to the point of the antithesis, when it is said in the second case that seeking is of *no* use to getting. The things 'in ourselves' are benevolence, righteousness, propriety, and knowledge, the endowments proper of our nature. The things 'without ourselves' are riches and dignities. The 'proper course' to seek these is that ascribed to Confucius, *advancing according to propriety, and retiring according to righteousness*, but yet they are not at our command and control.

CH. 4. MAN IS FITTED FOR, AND HAPPY IN, DOING GOOD, AND MAY PERFECT HIMSELF THEREIN. 1. This par. is quite mystical. The all things are taken only as the *principles* of all things, which all things moreover are only the

我矣。二節反身而誠、樂莫大焉。三節彊恕而行、求仁莫近焉。

第五章 一節 孟子曰、行之而不著焉、習矣而不察焉、終身由之而不知其道者、衆也。

第六章 一節 孟子曰、人不可以無恥、無恥之恥、無恥矣。

第七章 一節 孟子曰、恥之於人大

2. "There is no greater delight than to be conscious of sincerity on self-examination.

3. "If one acts with a vigorous effort at the law of reciprocity, when he seeks for *the realization of* perfect virtue, nothing can be closer than his approximation to it."

CHAPTER V. 1. Mencius said, "To act without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature;—this is the way of multitudes."

CHAPTER VI. Mencius said, "A man may not be without shame. When one is ashamed of having been without shame, he will *afterwards* not have *occasion for* shame."

CHAPTER VII. 1. Mencius said, "The sense of shame is to a man of great importance.

relations of society. If we extend them farther, we only get embarrassed. 2. The 誠 here is that so largely treated of in the Chung Yung. 3. 恕 is the judging of others by ourselves, and acting accordingly. Comp. the Doctrine of the Mean, xiii. 3.

CH. 5. HOW MANY ACT WITHOUT THOUGHT. Comp. Conf. Ana., VIII. ix. 行之, 由之, 之 is to be understood of 道, but 其道 ='its nature,' its propriety, which is the object of 著, and its grounds, which is the object of 察. Choo He defines 著 as 知之明, 'knowing clearly,' and 察 as 識之精, 'knowing minutely and exactly.' 'There is much activity,' says the 備旨, 'in the two verbs.' This use is of 著 is not common.

CH. 6. THE VALUE OF THE FEELING OF SHAME. The last 恥=shameful conduct.

CH. 7. THE SAME SUBJECT. The former ch., it is said, was by way of exhortation (以勸); this is by way of warning (以戒). The sec. par. is aimed at the wandering scholars of Mencius' time, who were full of plots and schemes to unite and disunite the various princes. 機,—'springs of motion,' 'machinery.' The third par. may also be translated, 'If a man be not ashamed at his being not like other men,' &c.

矣。二節為機變之巧者、無所用恥
焉。三節不恥不若人、何若人有。
第八章 一節孟子曰、古之賢王、好善而
忘勢、古之賢士、何獨不然。樂
其道、而忘人之勢、故王公不
致敬盡禮、則不得亟見之、見
且猶不得亟、而況得而臣之
乎。
第九章 一節孟子謂宋句踐曰、子好遊

2. "Those who form contrivances and versatile schemes distinguished for their artfulness, do not allow their sense of shame to come into action.

3. "When one differs from other men in not having this sense of shame, what will he have in common with them?"

CHAPTER VIII. 1. Mencius said, "The able and virtuous monarchs of antiquity loved virtue and forgot power. And shall an exception be made of the able and virtuous scholars of antiquity, that they did not do the same? They delighted in their own principles, and were oblivious of the power of princes. Therefore, if kings and dukes did not show the utmost respect, and observe all forms of ceremony, they were not permitted to come frequently and visit them. If they thus found it not in their power to pay them frequent visits, how much less could they get to employ them as ministers?"

CHAPTER IX. 1. Mencius said to Sung Kow-ts'een, "Are you fond, Sir, of travelling *to the different courts?* I will tell you about such travelling.

CH. 8. HOW THE ANCIENT SCHOLARS MAINTAINED THE DIGNITY OF THEIR CHARACTER AND PRINCIPLES. 善 is not virtue in the abstract, but the good which they saw in others, in the scholars namely. 勢 is their own 'power.' As applied to the scholars, however, these things have to be reversed. They loved their own virtue (其道), and forgot the power of men, *i.e.*, of the princes.

CH. 9. HOW A PROFESSIONAL ADVISER OF THE PRINCES MIGHT BE ALWAYS PERFECTLY SATISFIED. THE EXAMPLE OF ANTIQUITY. 1. Some make the party spoken to in this ch. to be Kow (句 read as 鉤)-ts'een of Sung

乎、吾語子遊。○二節人知之、亦囂囂、人不知、亦囂囂。○三節曰、何如、斯可以囂囂矣。曰、尊德樂義、則可以囂囂矣。○四節故士窮不失義、達不離道。○五節窮不失義、故士得己焉、達不離道、故民不失望焉、○六節古之人、得志、澤加於民、不得志、修身見於世、窮、則獨善其身、達、則兼善天下。

2. "If a prince acknowledge you and follow your counsels, be perfectly satisfied. If no one do so, be the same."

3. *Kow-ts'een* said, "What is to be done to secure this perfect satisfaction?" Mencius replied, "Honour virtue and delight in righteousness, and so you may *always* be perfectly satisfied.

4. "Therefore, a scholar, though poor, does not let go *his* righteousness; though prosperous, he does not leave *his own* path.

5. "Poor and not letting righteousness go;—it is thus that the scholar holds possession of himself. Prosperous and not leaving the *proper* path;—it is thus that the expectations of the people are not disappointed.

6. "When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated their personal character, and became illustrious in the world. If poor, they attended to their own virtue in solitude; if advanced to dignity, they made the whole empire virtuous as well."

Nothing is known of him, but that he was one of the adventurers, who travelled about tendering their advice to the different princes. 2. To translate 知之 as I have done here, can hardly be called a paraphrase. Choo He, after Chaou K'e, explains 囂囂 as 'the appearance of self-possession and freedom from desire.' 'Perfectly satisfied,' conveys the idea of the phrase. 3. It is to be understood that the 'virtue' is that which the scholar has in himself, and the 'righteousness' is the course which he pursues. 4. 窮=人不知之; 達 is the reverse. 5. 'Holds possession of himself,'—*i.e.*, has what he chiefly loves and seeks. 6. 古之人,—人=士. —Choo He observes:—'This chapter shows how the scholar, attaching weight to what is internal, and holding what is external light, will approve himself good in all places and circumstances.'

第十章 孟子曰、待文王而後興者、凡民也、若夫豪傑之士、雖無文王猶興。

十一章 孟子曰、附之以韓魏之家、如其自視欿然、則過人遠矣。

十二章 孟子曰、以佚道使民、雖勞不怨、以生道殺民、雖死不怨殺者。

十三章 一節 孟子曰、霸者之民、驩

CHAPTER X. Mencius said, "The mass of men wait for a king Wăn, and then they will receive a rousing impulse. Scholars distinguished *from the mass*, without a king Wăn, rouse themselves."

CHAPTER XI. Mencius said, "Add to a man the families of Han and Wei. If he then look upon himself without being elated, he is far beyond *the mass of* men."

CHAPTER XII. Mencius said, "Let the people be employed in the way which is intended to secure their ease, and though they be toiled, they will not murmur. Let them be put to death in the way which is intended to preserve their lives, and though they die, they will not murmur at him who puts them to death."

CHAPTER XIII. 1. Mencius said, "Under a chief, leading all the princes, the people look brisk and cheerful. Under a true sovereign, they have an air of deep contentment.

CH. 10. HOW PEOPLE SHOULD GET THEIR INSPIRATION TO GOOD IN THEMSELVES. 凡民,—'all the people,' *i.e.*, ordinary people. 豪傑=俊傑, in II. Pt. I. v. 1. When a distinction is made between the characters, he who in wisdom is the first of 10,000 men, is called 英; the first of 1,000 is called 俊; the first of 100 is called 豪; the first of 10 is called 傑.

CH. 11. NOT TO BE ELATED BY RICHES IS A PROOF OF SUPERIORITY. Han and Wei,—see I. Pt. I. i. 1, notes. 'The families of Han and Wei,'—*i.e.*, the wealth and power of those families. 附, used for 益, 'to increase,' indicates the externality of the additions. 欿然 is defined —不自滿足意, 'not being full of and satisfied with one's-self.'

CH. 12. WHEN A RULER'S AIM IS EVIDENTLY THE PEOPLE'S GOOD, THEY WILL NOT MURMUR AT HIS HARSHEST MEASURES. The first part is explained rightly of toils in agriculture, road-making, bridge-making &c., and the second of the administration of justice, where I should prefer thinking that Mencius had the idea of a just war before him. Comp. Ana., XX. ii. 2. 佚道,—'a way of ease;' 生道,—'a way of life.'

CH. 13. THE DIFFERENT INFLUENCE EXERCISED BY A CHIEF AMONG THE PRINCES, AND BY A TRUE SOVEREIGN. 1. 虞, is explained in the dict., with reference to this passage, by 樂. It is the same as 娛 and 驩虞=歡娛 皞皞 is 廣大自得之貌 'the

虞如也、王者之民、皞皞如也。〇二節殺之而不怨、利之而不庸、民日遷善而不知爲之者。〇三節夫君子所過者化、所存者神、上下與天地同流、豈曰小補之哉。

〔十四章〕孟子曰、〇一節仁言、不如仁聲之入人深也。〇二節善政、不如善教之得民也。〇三節善政、

2. "Though he slay them, they do not murmur. When he benefits them, they do not think of his merit. From day to day they make progress towards what is good, without knowing who makes them do so.

3. "Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!"

CHAPTER XIV. 1. Mencius said, "Kindly words do not enter so deeply into men as a reputation for kindness.

2. "Good government does not lay hold of the people so much as good instructions.

appearance of enlargement and self-possession.' In illustration of the condition of the people under a true sovereign, commentators generally quote a tradition of their state in the golden age of Yaou, when 'entire harmony reigned under heaven, and the lives of the people passed easily away.' Then the old men smote the clods, and sang,—日出而作,日入而息,鑿井而飲,耕田而食,帝力於我何有哉, 'At sunrise we rise, and at sunset we rest. We dig our wells and drink; we cultivate our fields and eat.—What is the strength of the emperor to us?'

2. 庸 is used in the sense of 功, 'merit,' or meritorious work, and the analogy of the other clauses determines the meaning of 不庸, as in the translation. 3. 君子 has reference to the 王者, par. 1. It is used here in its highest application,=' the sage.' 所過,所存,—the latter phrase is interpreted morally, being=' when he has fixed his mind to produce a result.' This is unnecessary. 神,—'spiritual,' 'mysterious:'—the effects are sure and visible, but the operation is hidden. In the influence of Shun in the time of his obscurity, when the ploughmen yielded the furrow, and the potters made their vessels all sound, we have an example, it is said, of the 所過者化. In what it is presumed would have been the influence of Confucius, had he been in the position of a ruler, as described, Ana. XIX. xxv., we have an example of the 所存者神. 補之,—as an object for 之, I supply 'society.' It is understood that a leader of the princes only helps the people in a small way.

CH. 14. THE VALUE TO A RULER OF REPUTATION AND MORAL INFLUENCES. Kindly words are but brief, and on an occasion. A reputation for kindness must be the growth of time

民畏之、善教、民愛之、善政、得民財、善教、得民心。

〔十五章〕孟子曰、人之所不學而〔一節〕能者、其良能也、所不慮而知者、其良知也。〔二節〕孩提之童、無不知愛其親也、及其長也、無不知敬其兄也。〔三節〕親親、仁也、敬長、義也、無他、達之天下也。

〔十六章〕孟子曰、舜之居深山之

3. "Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts."

CHAPTER XV. 1. Mencius said, "The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge.

2. "Children carried in the arms all know to love their parents, and when they are grown *a little*, they all know to love their elder brothers.

3. "Filial affection for parents is *the working of* benevolence. Respect for elders is *the working of* righteousness. There is no other reason *for those feelings*;—they belong to all under heaven."

CHAPTER XVI. Mencius said, "When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and

and of many evidences. With the whole chapter, compare Ana., II. iii.

CH. 15, BENEVOLENCE AND RIGHTEOUSNESS ARE NATURAL TO MAN, PARTS OF HIS CONSTITUTION. 1. I translate 良 by 'intuitive,' but it serves also to denote the 'goodness' of the nature of man. Choo He so defines it:—良者本然之善也. 2. 孩 is defined in the dict. by 小兒笑, 'an infant smiling.' When an infant has reached to this, then it is 人所提挈, 'taken by people in their arms.' 3. 達之天下 must be supplemented by 無不同, 'extend them (carry the inquiry about them) to all under heaven, and they are the same.' This is just laying down universality as a test that those feelings are intuitive to us. Chaou K'e, however, explains differently:—'Those who wish to do good, have nothing else to do but to extend these ways of children to all under heaven.'

CH. 16. HOW WHAT SHUN WAS DISCOVERED ITSELF IN HIS GREATEST OBSCURITY. 決江河,—the 決 is the water itself bursting its banks; the agency of man in the matter is not to be supposed. So in the 備旨—決江

中、與木石居、與鹿豕遊、其所以異於深山之野人者幾希、及其聞一善言、見一善行、若決江河、沛然莫之能禦也。

〔十七章〕孟子曰、無爲其所不爲、無欲其所不欲、如此而已矣。

〔十八章〕一節 孟子曰、人之有德慧術知者、恆存乎疢疾。〇二節 獨孤臣

wandering among the deer and swine; the difference between him and the rude inhabitants of those remote hills appeared very small. But when he heard a single good word, or saw a single good action, he was like a stream or a river bursting its banks, and flowing out in an irresistible flood."

CHAPTER XVII. Mencius said, "Let a man not do what *his own sense of righteousness tells him* not to do, and let him not desire what his *sense of righteousness tells him not* to desire;—to act thus is all he has to do."

CHAPTER XVIII. 1. Mencius said, "Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles.

2. "They are the friendless minister and concubine's son, who keep their hearts under a sense of peril, and use deep precautions against calamity. On this account they become distinguished for their intelligence."

河謂江之決也, 非人決之也. 江 河 may be take generally, or with special reference to the Yang-tsze and Yellow river. I prefer the former.

CH. 17. A MAN HAS BUT TO OBEY THE LAW IN HIMSELF. The text is literally—'Not doing what he does not do,' &c. Much must be supplied to make it intelligible in a translation. Chaou K'e interprets and supplies quite differently :—'Let a man not make another do what he does not do himself,' &c.

CH. 18. THE BENEFITS OF TROUBLE AND AFFLICTION. Comp. VI. Pt. II. xv. 德 and 慧, 術 and 知 (up. 3d tone) go together,—'intelligence of virtue, and wisdom of arts.' 存 retains its proper meaning of 在, 'to be in.' 疢 means properly 'fever,' 'any feverish disease,' but here 疢 疾=distresses generally.

2. 惟,—not joined with 孤, but qualifying the whole sentence. 獨=孤, 'father-

孽子、其操心也危、其慮患也深、故達。

〔十九章〕〔一節〕孟子曰、有事君人者、事是君則爲容悅者也。〔二節〕有安社稷臣者、以安社稷爲悅者也。〔三節〕有天民者、達可行於天下、而後行之者也。〔四節〕有大人者、正己而物正者也。

〔二十章〕〔一節〕孟子曰、君子有三樂

CHAPTER XIX. 1. Mencius said, "There are persons who serve the prince;—they serve the prince, that is, for the sake of his countenance and favour.

2. "There are ministers who seek the tranquillity of the State, and find their pleasure in securing that tranquillity.

3. "There are those who are the people of Heaven. They, *judging that*, if they were in office, they could carry out *their principles*, throughout the empire, proceed *so* to carry them out.

4. "There are those who are great men. They rectify themselves and others are rectified."

CHAPTER XX. 1. Mencius said, "The superior man has three

less,' friendless, not having favour with the sovereign. 孽子 is not the child of one who is a concubine merely, but a concubine in disgrace, or one of a very low rank. 孽 is taken as if it were 櫱, the shooting forth of a tree after it has been cut down.

CH. 19. FOUR DIFFERENT CLASSES OF MINISTERS. 1. 有事君人者,=the 人 is joined with 有, and not to be taken with 君. Mencius speaks of 人, 'persons,' and not 臣 'ministers,' to indicate his contempt. 爲容悅 is difficult. The common view is what I have given. 容是使君容我, 悅是使君悅我, '*yung* is to cause the prince to bear with—countenance—them;—*yuĕ* is to cause the prince to be pleased with them.' In this case, 爲 should be read in low. 3d tone. It is said, however, to have 專務意, 'the idea of aiming exclusively.' 2. 社稷臣, see Con. Ana., XVI. i. 2. 悅, it will be seen, is not used here, as in the last par. 3. 天民,—'Heaven's people,' those who seem dearer to Heaven and more favoured by it. Comp. V. I. Pt. I. vii. 5. 4. 'The great men' are the sages, the highest style of men. 物 is to be understood of persons=君民, 'the sovereign and the people.'—The first class of ministers may be styled the mercenary; the second, the loyal; the third have no selfishness, and they embrace the whole empire in their regards, but they have their defined aims to be attained by systematic effort, while the fourth, unconciously but surely, produce the grandest results.

CH. 20. THE THINGS WHICH THE SUPERIOR MAN DELIGHTS IN. IMPERIAL SWAY IS NOT AMONG THEM. 1. 王天下 is to be

而王天下不與存焉。○二節父母俱存、兄弟無故、一樂也。○三節仰不愧於天、俯不怍於人、二樂也。○四節得天下英才而教育之、三樂也。○五節君子有三樂、而王天下不與存焉。

【二十一章】一節孟子曰、廣土衆民、君子欲之、所樂不存焉。○二節中天下而立、定四海之民、君子樂之、所性不存焉。○三節君子所性、

things in which he delights, and to be ruler over the empire is not one of them.

2. "That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety;—this is one delight.

3. "That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men;—this is a second delight.

4. "That he can get from the whole empire the most talented individuals, and teach and nourish them;—this is the third delight.

5. "The superior man has three things in which he delights, and to be ruler over the empire is not one of them."

CHAPTER XXI. 1. Mencius said, "Wide territory and a numerous people are desired by the superior man, but what he delights in is not here.

2. "To stand in the centre of the empire, and tranquillize the people within the four seas;—the superior man delights in this, but the highest enjoyment of his nature is not here.

taken as simply=有天下. The possession of the sovereign sway is indicated, and not the carrying out of the true imperial principles.

2. 兄弟無故 may be understood of every painful thing in the condition of his brothers, which would distress him. 3. We cannot but attach a personal meaning to 'Heaven' here.

CH. 21. MAN'S OWN NATURE THE MOST IMPORTANT THING TO HIM, AND THE SOURCE OF HIS TRUE ENJOYMENT. 1. This describes the condition of the prince of a large State, who has thereby many opportunities of doing good. 2. This advances on the meaning of the first par. The individual indicated is the emperor, who by his position can benefit the myriads of the people, and therein he feels delight. 所性—what belongs to him by

雖大行不加焉、雖窮居不損焉、分定故也。[四節] 君子所性、仁、義、禮、智、根於心、其生色也、睟然見於面、盎於背、施於四體、四體不言而喻。[一節]

[二十二章] 孟子曰、伯夷辟紂、居北海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者、太公辟紂、居

3. "What belongs by his nature to the superior man cannot be increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement;— for this reason that it is determinately apportioned to him *by Heaven.*

4. "What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance, a rich fulness in the back, and the character imparted to the four limbs. Those limbs understand *to arrange themselves*, without being told."

CHAPTER XXII. Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea when he heard of the rise of king Wăn. He roused himself and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' T'ae-kung, to avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of

nature. 3. 君子 is not to be interpreted only of the prince of a State or the emperor. Indeed in the two preceding paragraphs, though the individuals indicated are in those positions, the phrase, as well as here, has its moral significancy. 分 (low. 3d tone) 定故也,—the nature is complete as given by Heaven. It can only be developed from within. Nothing can be added to it from without. This seems to be the idea. 4. 其生色也 extend over all the rest of the par. 生 and 色 are in apposition; 色 is not to be taken as under the government of 生. The meaning is simply that moral and intellectual qualities indicate themselves in the general appearance and bearing. 睟然 is explained as 清和潤澤之貌, 'the appearance of what is pure, harmonious, moistening and rich,' and 盎 as 豐厚盈溢之意, 'meaning what is affluent, generous, full and overflowing.'—The whole description is rather strained.

CH. 22. THE GOVERNMENT OF KING WAN BY WHICH THE AGED WERE NOURISHED. 1. Comp. IV. Pt. I. xiii. 1. 2. This is to be

東海之濱、聞文王作、興曰、盍歸乎來、吾聞西伯善養老者、天下有善養老、則仁人以爲己歸矣。○二節五畝之宅、樹牆下以桑、匹婦蠶之、則老者足以衣帛矣、五母雞、二母彘、無失其時、老者、足以無失肉矣、百畝之田、匹夫耕之、八口之家、可以無飢矣。○三節所謂西伯善養老者、制其田里、教之樹畜、導其

king Wăn, he said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' If there were a prince in the empire, who knew well how to nourish the old, all men of virtue would feel that he was the proper object for them to gather to.

2. "Around the homestead with its five mow, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear. *Each family* had five brood hens and two brood sows, which were kept to their *breeding* seasons, and thus the old were able to have flesh to eat. The husbandmen cultivated their farms of 100 mow, and thus their families of eight mouths were secured against want.

3. "The expression, 'The chief of the West knows well how to nourish the old,' refers to his regulation of the fields and dwellings, his teaching them to plant *the mulberry* and nourish those animals, and his instructing the wives and children, so as to make them nourish

translated historically, as it describes king Wăn's government. Comp. I. Pt. I. iii. 4. 匹婦, corresponding to 匹夫, below;—'the private woman,' 'the private man.' 蠶之,—'silkwormed them,' *i.e.*, nourished silkworms with them. It is observed by 淮南子—'The silkworm eats and does not drink, going through its transformations in 27 days. The wife of the Yellow emperor (B.C. 2697—2597), whose surname was Se-ling (西陵氏), first taught the people to keep silkworms, and to manage their silk, in order to provide clothes. Future ages sacrifice to her as the 先蠶.' Mencius has not mentioned before the number of brood sows and hens apportioned to a family.

3. 此之謂 responds to 所謂....者, at the beginning. The whole paragraph is the

妻子、使養其老、五十、非帛不煖、七十、非肉不飽、不煖不飽、謂之凍餒、文王之民、無凍餒之老者、此之謂也。

[二十三]一節 孟子曰、易其田疇、薄其稅斂、民可使富也。二節 食之以時、用之以禮、財不可勝用也。三節 民非水火、不生活、昏暮叩人之門戶、求水火、無弗

their aged. At fifty, warmth cannot be maintained without silks, and at seventy flesh is necessary to satisfy the appetite. Persons not kept warm nor supplied with food are said to be starved and famished but among the people of king Wăn, there were no aged who were starved or famished. This is the meaning of the expression in question."

CHAPTER XXIII. 1. Mencius said, "Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light;—so the people may be made rich.

2. "Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

3. "The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the empire so as to cause pulse

explanation of that expression. 田里,—里 is the dwelling place, the 5 *mow* allotted for buildings.

CH. 23. TO PROMOTE THE VIRTUE OF THE PEOPLE, THE FIRST CARE OF A GOVERNMENT SHOULD BE TO CONSULT FOR THEIR BEING WELL OFF. 1. 易, é—low. 3d tone, as I. Pt. I. v. 3, *et al.* 田,—'grain fields.' 疇,—'flax fields.' 易 and 薄 are both in the imper., indicating the work of the ruler or government. So 食 and 用 in par. 2, where 之 may be referred to 財, or the resources arising from the govt. just indicated. 以時 may be best explained from I. Pt. I. iii. 3, 4. 以禮,—the 禮 are the festive occasions of capping, marriage, &c., excepting on which a strict economy should be enforced. 3. Comp. I. Pt. I. vii. 19. 昏 properly denotes half an hour after sunset, or thereabouts. 暮 is 日晚 'the evening

與者、至足矣、聖人治天下、使有菽粟如水火、菽粟如水火、而民焉有不仁者乎。

〔二十四章〕〔一節〕孟子曰、孔子登東山而小魯、登太山而小天下、故觀於海者難爲水、遊於聖人之門者、難爲言。〔二節〕觀水有術、必觀其瀾、日月有明、容光必照焉。〔三節〕流水之爲物也、不盈科不行、君子之志於

and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?"

CHAPTER XXIV. 1. Mencius said, "Confucius ascended the eastern hill, and Loo appeared to him small. He ascended the T'ae mountain, and all beneath the heavens appeared to him small. So, he who has contemplated the sea, finds it difficult to think anything of *other* waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of *others*.

2. "There is an art in the contemplation of water.—It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted *even* through an orifice illuminates.

3. "Flowing water is a thing which does not proceed till it has filled the hollows *in its course*. The student who has set his mind

of the day.' The time of the request is inopportune, and the manner of it not according to propriety;—and yet it is granted. 菽 is the general name for all kinds of peas and beans. 粟,—as in Ana, XII. xi. 3.

CH. 24. HOW THE GREAT DOCTRINES OF THE SAGES ARE TO BE ADVANCED TO BY SUCCESSIVE STEPS. 1. This par. illustrates the greatness of the sage's doctrines. The eastern hill was on the east of the capital of Loo. Some identify it with a small hill, called Fang (防), in the district of K'euh-fow (曲阜), at the foot of which Confucius' parents were buried; others with a hill named Mung (蒙), in the district of Pe in the department of E-chow. The T'ae mountain is the chief of the five great mountains of China. It lay on the extreme east of Ts'e, in the present district of T'ae-ngan, in the department of the same name. In 難爲水 爲 is used as in 爲衆, IV. Pt. I. vii. 5.

2. This illustrates how the very greatness of the sages' doctrines leads to the thought of their elementary principles. Who can look at the foaming waves and suppose they are fortuitous and sourceless? So light penetrating every cranny assures us of its source in the great luminaries.

3. 君子 is here the aspiring student

道也、不成章不達。
〔二十五章〕孟子曰、一節鷄鳴而起、
孳孳爲善者、舜之徒
也。二節鷄鳴而起、孳孳爲
利者、蹠之徒也。三節欲知
舜與蹠之分、無他、利
與善之閒也。
〔二十六章〕孟子曰、一節楊子取爲
我、拔一毛而利天下
不爲也。二節墨子兼愛、摩

on the doctrines *of the sage*, does not advance to them but by completing one lesson after another."

CHAPTER XXV. 1. Mencius said, "He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun.

2. "He who rises at cock-crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.

3. "If you want to know what separates Shun from Chih, it is simply this,—the interval between *the thought of* gain and *the thought of* virtue."

CHAPTER XXVI. 1. Mencius said, "The principle of the philosopher Yang was—'Each one for himself.' Though he might have benefited the whole empire by plucking out a single hair, he would not have done it.

2. "The philosopher Mih loves all equally. If by rubbing *smooth* his whole body from the crown to the heel, he could have benefited the empire, he would have done it.

章,—'an elegant piece,' here for 'one lesson,' 'one truth.'

CH. 25. THE DIFFERENT RESULTS TO WHICH THE LOVE OF GOOD AND THE LOVE OF GAIN LEAD. 1. 'A disciple of Shun,'—*i.e.* although such a man may not himself attain to be a sage, he is treading in the steps of one. 2. Chih, (蹠 being used for 跖), is the robber Chih; see III. Pt. II. x. 3. 爲利,—爲 is used here as in ch. xix. 1. I should prefer myself to read it in the low. 3d tone. It is observed by the scholar Ch'ing that 'by *good* and *gain*' are intended the public mind and the selfish mind 公私而已.' 3. 利與善之閒 is intended to represent the slightness of the separation between them, in its initial principles, and I therefore supply 'the thought of.'

CH. 26. THE ERRORS OF YANG, MIH, AND TSZE-MOH. OBSTINATE ADHERENCE TO A COURSE WHICH WE MAY DEEM ABSTRACTLY RIGHT IS PERILOUS. 1. 'The philosopher Yang,'—see III. Pt. II. ix. 9, 10, 14. Choo He says:—取者僅足之意, '取 conveys the idea of what is barely sufficient.' This is not correct. 楊子取=楊子所取, 'that which the philosopher Yang chose, was'...In the writings of the scholar Lëë (列子), Bk. VII., we find Yang Choo speaking of Pih-shing Tsze-kaou (伯成子高) that 'he would not pull out one of his hairs to benefit others,' and when questioned himself 'if he would pull out a hair to help an age,' declining to reply. 2. The

項放踵、利天下爲之。○三節子莫執中、執中爲近之、執中無權、猶執一也。○四節所惡執一者、爲其賊道也、舉一而廢百也。

〔廿七章〕○一節孟子曰、飢者甘食、渴者甘飲、是未得飲食之正也、飢渴害之也、豈惟口腹有飢渴之害、人心亦皆有害。○二節人能無以飢

3. 'Tsze-mŏh holds a mĕdium *between these.* By holding that medium, he is nearer the right. But by holding it without leaving room for the exigency of circumstances, it becomes like their holding their one point.

4. "The reason why I hate that holding to one point is the injury it does to the way *of right principle.* It takes up one point and disregards a hundred others."

CHAPTER XXVII. 1. Mencius said, "The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure *their palate.* And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

2. "If a man can prevent the evils of hunger and thirst from

philosopher Mih,—see III. Pt I. v. 1; Pt. II. ix. 9, 10, 14. We are not to understand the rubbing the body smooth as an isolated act which somehow would benefit the empire. The smoothness would arise from labours undergone for the empire, like those of the great Yu, who wrought and waded till he had worn away all the hair on his legs. See the 集證, *in loc.* 3. Of Tsze-moh nothing seems to be known, but that he belonged to Loo. 執中, must be clearly understood as referring to a Mean between the selfishness of Yang Choo and the transcendentalism of Mih Teih. 近之=近道, the 道 mentioned in par. 4. The necessity of attending to the exigency of circumstances is illustrated by saying that a case may be conceived when it would be duty to deny a single hair to save the empire, and a case when it would be duty to rub the whole body smooth to do so. The orthodox way (道) of China is to do what is right with reference to the whole circumstances of every case and time.

CH. 27. THE IMPORTANCE OF NOT ALLOWING THE MIND TO BE INJURED BY POVERTY AND A MEAN CONDITION. 1. 甘 perhaps is used adverbially,='readily;' comp. II. Pt. I. i. 11. The two clauses 是未 and 飢渴 run parallel to each other, the latter being explanatory of the former. 害之,—之=口腹. With reference to the mind, hunger and thirst stand for poverty and a mean condition. 2. 能無以.....爲=can

渴之害、爲心害、則不及人不爲憂矣。

二十八章 一節 孟子曰、柳下惠不以三公易其介。

二十九章 一節 孟子曰、有爲者、辟若掘井、掘井九軔、而不及泉、猶爲棄井也。

三十章 一節 孟子曰、堯舜、性之也、湯武、身之也、五霸、假之也。二節 久假而不歸、

being any evils to his mind, he need not have any sorrow about not being up with other men."

CHAPTER XXVIII. Mencius said, "Hwuy of Lew-hea would not for the three highest offices of state have changed his firm purpose of life."

CHAPTER XXIX. Mencius said, "A man with definite aims to be accomplished may be compared to one digging a well. To dig the well to a depth of seventy-two cubits, *and stop* without reaching the spring, is after all throwing away the well."

CHAPTER XXX. 1. Mencius said, "*Benevolence and righteousness* were natural to Yaou and Shun. T'ang and Woo made them their own. The five chiefs of the princes feigned them.

2. "Having borrowed them long and not returned them, how could it be known they did not own them?"

prevent being,' 無 being emphatic. 不及人,—人 refers to great men, sages, and worthies. Such a man has himself really advanced far in the path of greatness.

CH. 28. HWUY OF LEW-HEA'S FIRMNESS. 1. 'Hwuy of Lew-hea,—see II. Pt. I. ix. 2, 3: IV. Pt. II. i. 3, 5: VI. Pt II. vi. 2. 和, 'mildness,' 'friendly impressibleness,' was a characteristic of Hwuy, and Mencius, therefore, notices how it was associated with firmness of mind. The 'three *kung*,' are the three highest officers about the imperial court, each equal in dignity to the highest rank of nobility.

CH. 29. THAT LABOUR ONLY IS TO BE PRIZED WHICH ACCOMPLISHES ITS OBJECT. 辟,—used for 譬. 軔=仞, 'eight cubits.' In the Ana., XIX. xxiii. 3, it is said, in the note, that the 仞 was seven cubits, while here its length is given as eight. Its exact length is a moot point. See the 集證, *in loc.* 有爲者,—'one who has that which he is doing.' The application may be very wide.

CH. 30. THE DIFFERENCE BETWEEN YAOU, SHUN, T'ANG AND WOO, ON THE ONE HAND, AND THE FIVE CHIEFS, ON THE OTHER, IN RELATION TO BENEVOLENCE AND RIGHTEOUSNESS. 1. 之 no doubt refers to 仁義, 'benevolence and righteousness,' and a translation can hardly be made without supplying those terms. Though Yaou and Shun stood on a higher platform than T'ang and Woo, they agreed in sincerity, which is the common point of contrast between them and the chiefs. 身之,—'incorporated them'=made them their own. 2. Choo He explains 歸 by 還, 'returned.' Admitting this, the meaning of 假 passes from 'feigning' to 'borrowing.' He seems to prefer viewing 惡知 as='how could they them-

惡知其非有也。

〔三十一〕一節 公孫丑曰、伊尹曰、予不狎于不順、放太甲于桐、民大悅、太甲賢、又反之、民大悅。二節 賢者之爲人臣也、其君不賢、則固可放與。三節 孟子曰、有伊尹之志、則可、無伊尹之志、則篡也。

〔三十二〕一節 公孫丑曰、詩曰、不素餐兮、君子之不耕而食、何也、

CHAPTER XXXI. 1. Kung-sun Ch'ow said, "E Yin said, 'I cannot be near *and see him so* disobedient *to reason*,' and therewith he banished T'ae-këă to T'ung. The people were much pleased. When T'ae-këă became virtuous, he brought him back, and the people were *again* much pleased.

2. "When worthies are ministers, may they indeed banish their sovereigns *in this way*, when they are not virtuous?"

3. Mencius replied, "If they have the same purpose as E Yin, they may. If they have not the same purpose, it would be usurpation."

CHAPTER XXXII. 1. Kung-sun Ch'ow said, "It is said, in the Book of Poetry,

'He will not eat the bread of idleness!'

How is it that *we see* superior men eating without labouring?" Mencius replied, "When a superior man resides in a country, if its

selves know?' but I much prefer the view in the translation.

CH. 31. THE END MAY JUSTIFY THE MEANS, BUT THE PRINCIPLE MAY NOT BE EASILY APPLIED. Comp. V. Pt. I. vi. 5. 伊尹曰,—see the Shoo-king, Pt. IV. v. Bk. I. 9. The words are taken somewhat differently in the comm. on the *king*, but I have followed what seems the most likely meaning of them. 志 is the purpose, not suddenly formed on an emergency, but the determination and object of the whole life. It is said—志以其素定者言

CH. 32. THE SERVICES WHICH A SUPERIOR MAN RENDERS TO A COUNTRY ENTITLE HIM, WITHOUT HIS DOING OFFICIAL DUTY, TO SUPPORT. This is an instance of the oft-repeated insinuation against Mencius, that he was content to be supported by the princes, while he would not take office; comp. III. Pt. I. iv.; Pt. II. iv. 詩曰,—see the She-king, I. ix. Ode VIII. 素 =空, 'empty,' without doing service. The old comm. and the new differ somewhat in their interpretations of the ode, but they agree in understanding its great lesson to be that people should not be receiving emolument, who do

孟子曰、君子居是國也、其君用之、則安、富、尊、榮、其子弟從之、則孝、悌、忠、信、不素餐兮、孰大於是。

王子墊問曰、士何事。孟子曰、尚志。曰、何謂尚志。曰、仁義而已矣、殺一無罪、非仁也、非其有而取之、非義也、居惡在、仁是也、路惡在、義是也、居仁由義、大人之事備矣。

sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there be than this of not eating the bread of idleness?"

CHAPTER XXXIII. 1. The king's son, Teen, asked *Mencius*, saying, "What is the business of the *unemployed* scholar?"

2. Mencius replied, "To exalt his aim."

3. *Teen* asked *again*, "What do you mean by exalting the aim?" The answer was, "*Setting it* simply on benevolence and righteousness. *He thinks* how to put a single innocent person to death is contrary to benevolence; how to take what one has not *a right to* is contrary to righteousness; that one's dwelling should be benevolence; and one's path should be righteousness. When benevolence is the dwelling-place *of the heart*, and righteousness the path *of the life*, the business of a great man is complete."

not actively serve their country. 耕,—'ploughing' labouring. This term is suggested from the ode, where it occurs, 用之,—'use him,' *i.e.*, his counsels, not as a minister.

CH. 33. HOW A SCHOLAR PREPARES HIMSELF FOR THE DUTIES TO WHICH HE ASPIRES. 1. Teen was the son of the king of Ts'e. His question probably had reference to the wandering scholars of the time, whose ways he disliked. They were no favourites with Mencius, but he prefers to reply to the prince according to his ideal of the scholar. 3. 仁....義是也 represent the scholar's thoughts, his nursing his aim. 居惡在,—'the dwelling—what is it?' but in translating we are obliged to drop the direct interrogation. We can hardly take 大人 as in ch. xxx. 4, where it denotes the sages, the very highest style of men. Here it denotes rather the individuals in the various grades of official employment, to which 'the scholar' may attain.

〔卅四章〕孟子曰、仲子、不義、與之齊國而弗受、人皆信之、是舍簞食豆羹之義也、人莫大焉亡親戚君臣上下、以其小者、信其大者、奚可哉。

〔卅五章〕一節 桃應問曰、舜為天子、皐陶為士、瞽瞍殺人、則如之何。〇二節 孟子曰、執之而

CHAPTER XXXIV. Mencius said, "Supposing that the kingdom of Ts'e were offered, contrary to righteousness, to *Ch'in* Chung, he would not receive it, and all people believe in him, *as a man of the highest worth.* But this is *only* the righteousness which declines a dish of rice or a platter of soup. A man can have no greater *crimes* than to disown his parents and relatives, and the relations of sovereign and minister, superiors and inferiors. How can it be allowed to give a man credit for the great *excellencies* because he possesses a small one?"

CHAPTER XXXV. 1. T'aou Ying asked, saying, "Shun being emperor, and Kaou-yaou chief minister of justice, if Koo-sow had murdered a man, what would have been done in the case?"

2. Mencius said, "*Kaou-yaou* would simply have apprehended him."

CH. 34. HOW MEN JUDGE WRONGLY OF CHARACTER, OVERLOOKING, IN THEIR ADMIRATION OF ONE STRIKING EXCELLENCE, GREAT FAILURES AND DEFICIENCIES. 1. 仲子 is the Ch'in Chung of III. Pt. II. x., which see. I substitute the surname to avoid translating 子. In the translation of 人莫大焉, 焉 is taken as used for 乎, and what follows is under the regimen of 大, as if we were to complete the construction in this way:—人之罪莫大乎亡親, 云云. Chaou K'e interprets quite differently:—'But what a man should exalt is the greatest virtues, the propriety and righteousness in the great relations of life. He, however, denies them, &c.' Perhaps the solecism of taking 焉 for 乎 is better than this. 亡,—used for 無, but as a verb.

CH. 35. WHAT SHUN AND HIS MINISTER OF CRIME WOULD HAVE DONE, IF SHUN'S FATHER HAD COMMITTED A MURDER. 1. T'aou Ying was a disciple of Mencius. This is all that is known of him. 士 is not to be understood here as merely = 士師, Ana., XVIII. ii.; XIX. xix. The 士 of Shun's time was the same as the 大司寇 of the Chow dynasty, the officer of Crime, under whom were the 士師, and other subordinates. See the 集證, *in loc.* 2. We must understand Kaou-yaou as the nominative to 執. 之 must refer to Koo-sow though common. now understand 法 as the antecedent. No doubt the

已矣。○三節然則舜不禁與。○四節曰、夫舜惡得而禁之、夫有所受之也。○五節然則舜如之何。○六節曰、舜視棄天下、猶棄敝蹝也、竊負而逃、遵海濱而處、終身訢然樂而忘天下。

三十六章 一節 孟子自范之齊、望見齊王之子、喟然歎曰、居移氣、養移體、大哉居乎、夫非盡人之子與。○二節孟子曰、王子宮

3. "But would not Shun have forbidden such a thing?"

4. "Indeed, how could Shun have forbidden it? *Kaou-yaou* had received *the law* from *a proper* source."

5. "In that case what would Shun have done?"

6. "Shun would have regarded abandoning the empire as throwing away a worn out sandal. He would privately have taken *his father* on his back, and retired into concealment, living somewhere along the sea-coast. There he would have been all his life, cheerful and happy, forgetting the empire."

CHAPTER XXXVI. 1. Mencius, going from Fan to Ts'e, saw the king of Ts'e's son at a distance, and said with a sigh, "One's position alters the air, *just as* the nurture affects the body. Great is the influence of position! Are not *we* all men's sons?"

meaning is, 'He would simply have observed the law, and dealt with Koo-sow accordingly.' 3. 有所受之,—comp. III. Pt. I. ii. 3. It is here implied that the law of death for murder was the will of Heaven, that being the source to which a reference is made. Kaou-yaou again must be understood as the nominative to 有. He, as minister of Crime, had to maintain its authority superior to the imperial will.

CH. 36. HOW ONE'S MATERIAL POSITION AFFECTS HIS AIR, AND MUCH MORE MAY MORAL CHARACTER BE EXPECTED TO DO SO. 1. Fan was a city of Ts'e, a considerable distance from the Capital, to which we must understand Mencius was proceeding. It still gives its name to a district of Puh-chow (濮州), in the department of Tung-ch'ang (東昌). Chaou K'e says that Fan was a city of Ts'e, the appanage of the king's sons by his concubines. On this view we should translate 王子 in the plural, but it proceeds from supposing that it was in Fan that Mencius saw the 王子, which the text does not at all necessitate. In 之齊, and 之宋 (p. 3), 之=往. 養=奉養, 'revenues.' 夫非盡人之子與,—some understand 王子 in the phrase between 夫 and 非, 'now, are not king's sons all, &c. But I prefer to understand with Chaou K'e, 凡人與王子, and in English

室、車馬、衣服、多與人同、而王子若彼者、其居使之然也、況居天下之廣居者乎。三節魯君之宋、呼於垤澤之門、守者曰、此非吾君也、何其聲之似我君也、此無他、居相似也。

卅七章一節孟子曰、食而弗愛、豕交之也、愛而不敬、獸畜之也。二節恭敬者、幣之未將者也。三節恭

2. Mencius said, "The residence, the carriages and horses, and the dress of the king's son, are mostly the same as those of other men. That he looks so is occasioned by his position. How much more *should* a *peculiar air distinguish* him whose position is in the wide house of the world!

3. "When the prince of Loo went to Sung, he called out at the T'ëĕ-chih gate, and the keeper said, 'This is not our prince. How is it that his voice is so like that of our prince?' This was occasioned by nothing but the correspondence of their positions."

CHAPTER XXXVII. 1. Mencius said, "To feed *a scholar* and not love him, is to treat him as a pig. To love him and not respect him, is to keep him as a domestic animal.

2. "Honouring and respecting are what exist before any offering of gifts.

3. "If there be honouring and respecting without the reality of them, a superior man may not be retained by such empty *demonstrations*."

to supply *we* rather than *they*. 2. 孟子曰 seem here to be superfluous. 天下之廣居,—see III. Pt. II. ii. 3. 垤澤, 'ant-hill marsh,' was simply the name of a gate in the capital of Sung.

CH. 37. THAT HE BE RESPECTED IS ESSENTIAL TO A SCHOLAR'S ENGAGING IN THE SERVICE OF A PRINCE. 1. 豕交之,—'having pig intercourse with him.' 交 = 接 or 待. 獸 as distinguished from 豕 leads us to think of dogs or horses, animals to which we entertain a sentiment higher than to those which we keep and fatten merely for our eating. 2. 恭敬者 = 所謂恭敬者. The paragraph is an explanation of what is meant by those terms. 將 = 奉, 'presented,' 'offered.' 3. 拘 = 留.

敬而無實、君子不可虛拘。

卅八章 孟子曰、形色、天性也、惟聖人、然後可以踐形。

卅九章 一節 齊宣王欲短喪、公孫丑曰、爲朞之喪、猶愈於已乎。二節 孟子曰、是猶或紾其兄之臂、子謂之姑徐徐云爾、亦教之孝弟而已矣。三節 王子有其母死者、其傅爲之請數月之喪、公孫丑曰、若此者

CHAPTER XXXVIII. Mencius said, "The bodily organs with their functions belong to our Heaven-conferred nature. But a man must be a sage before he can satisfy the design of his bodily organization."

CHAPTER XXXIX. 1. The King Seuen of Ts'e wanted to shorten the period of mourning. Kung-sun Ch'ow said, "To have one whole year's mourning is better than doing away with it altogether."

2. Mencius said, "That is just as if there were one twisting the arm of his elder brother, and you were merely to say to him—'Gently, gently, if you please.' Your only course should be to teach such an one filial piety and fraternal duty."

3. *At that time*, the mother of one of the king's sons had died, and his tutor asked for him that he might be allowed to observe a

CH. 38. ONLY WITH A SAGE DOES THE BODY ACT ACCORDING TO ITS DESIGN. This is translated according to the consenting view of the modern commentators, but perhaps not correctly. 形 is taken for the bodily organs,—the ears, eyes, hands, feet, &c.; and 色 for their manifested operations,—hearing, seeing, handling, &c. 踐 is used as in the phrase 踐言, 'to tread upon the words,' that is, to fulfil them, to walk, act, according to them. The use of 色 in ch. xxi., 4, is analogous to this use of it here. One critic says:—形色天性, 言形色皆天性所在非指形色爲天性也, 'The bodily organs with their operations belong to our Heaven conferred nature; the meaning is that in these is our Heavenly nature, not that they are that nature.'

CH. 39. REPROOF OF KUNG-SUN CH'OW FOR ASSENTING TO THE PROPOSAL TO SHORTEN THE PERIOD OF MOURNING. Comp. Con. Ana. XVII. xxi.. 1. The mourning is to be understood as that of three years for a parent. 3. The king's son here must have been a son by a concubine. Choo He, after Chaou K'e, supposes that he was not permitted to mourn the three years, though the jealous or other opposition of the full queen. In this case the son was anxious to prolong his mourning as much as he could. This explanation, bringing in the opposition of the full queen or wife, seems to be incorrect. See the 集證 *in loc.* While the

何如也。四節曰、是欲終之而不可得也、雖加一日、愈於已、謂夫莫之禁而弗爲者也。

〔四十〕一節孟子曰、君子之所以教者五。二節有如時雨化之者。三節有成德者、有達財者。四節有答問者。五節有私淑艾者。六節此五者、君子之所以教也。

few months' mourning. Kung-sun Ch'ow asked, "What do you say of this?"

4. *Mencius* replied, "This is a case where the party wishes to complete the whole period, but finds it impossible to do so. The addition of even a single day is better than not mourning at all. I spoke of the case where there was no hindrance, and the party neglected the thing himself."

CHAPTER XL. 1. Mencius said, "There are five ways in which the superior man effects his teaching.

2. "There are some on whom his influence descends like seasonable rain.

3. "There are some whose virtue he perfects, and some of whose talents he assists the development.

4. "There are some whose inquiries he answers.

5. "There are some who privately cultivate and correct themselves.

6. "These five ways are the methods in which the superior man effects his teaching."

father was alive, a son shortened the period of mourning for his mother. 4. 謂夫,—夫 has a pronominal force.

CH. 40. HOW THE LESSONS OF THE SAGE REACH TO ALL DIFFERENT CLASSES. 1. The wish of the superior man is in all cases one and the same,—to teach. His methods are modified, however, by the different characters of men. 2. This class only want his influence, like plants which only need the dew of heaven. So was it, it is said, with Confucius and his disciples Yen Yuen and Tsăng Sin. 3. 成德者=成其德者. So a 其 is to be understood before 財 (=材), and 間. So was it with Confucius and the disciples Yen and Min. 4. So was it with Mencius and Wan Chang 5. This is a class, who never come into actual contact with their teacher, but hear of his doctrines, and learn them. His teachings though not delivered by himself in person, do notwithstanding reach to them.

一節 四十一章 公孫丑曰、道則高矣、美矣、宜若登天然、似不可及也、何不使彼爲可幾及、而日孳孳也。二節 孟子曰、大匠不爲拙工改廢繩墨、羿不爲拙射變其彀率。三節 君子引而不發、躍如也、中道而立、能者從之。

一節 四十二章 孟子曰、天下有道、以道殉身、天下無道、以身殉道。

CHAPTER XLI. 1. Kung-sun Ch'ow said, "Lofty are your principles and admirable, but *to learn them* may well be likened to ascending the heavens, something which cannot be reached. Why not *adapt your teaching so as to* cause learners to consider them attainable, and so daily exert themselves."

2. Mencius said, "A great artificer does not, for the sake of a stupid workman, alter or do away with the marking line. E did not, for the sake of a stupid archer, charge his rule for drawing the bow.

3. "The superior man draws the bow, but does not discharge the arrow. *The whole thing* seems to leap *before the learner*. Such is his standing exactly in the middle of the right path. Those who are able, follow him."

CHAPTER XLII. 1. Mencius said, "When right principles prevail thoughout the empire, one's principles must appear along with one's person. When right principles disappear from the empire, one's person must vanish along with one's principles.

CH. 41. THE TEACHER OF TRUTH MAY NOT LOWER HIS LESSONS TO SUIT HIS LEARNERS. 1. 何不使彼,—彼, 'those' refers to learners, which antecedent has been implied in the words 宜若,云云, 'it is right they should be considered,' &c. 爲可幾及,—爲=以爲, 'to consider,' 'regard.' 2. 繩墨,—'string and ink,' a carpenters' marking-line. 彀率 (read *leuh*),—'the limit to which a bow should be drawn.' 3. The difficulty here is with the words 躍如也, lit. 'leaping-like.' They belong, I think to the superior man in all the action which is represented. No man can be taught how to hit. That is his own act. He is taught to shoot, and that in so lively a manner that the hitting also is, as it were, set forth before him. So with the teacher and learner of truth. As the learner tries to do as he is taught, he will be found laying hold of what he thought unapproachable.

CH. 42. ONE MUST LIVE OR DIE WITH HIS PRINCIPLES, ACTING FROM HIMSELF, NOT WITH REGARD TO OTHER MEN. 殉 means 'to bury along with the dead,' to associate with in

二節 未聞以道殉乎人者也。

四十三章 一節 公都子曰、滕更之在門也、若在所禮、而不答、何也。二節 孟子曰、挾貴而問、挾賢而問、挾長而問、挾有勳勞而問、挾故而問、皆所不答也。滕更有二焉。

四十四章 一節 孟子曰、於不可已而已者、無所不已、於所厚者薄、無所不薄也。二節 其進銳者其退速。

2. "I have not heard of one's principles being dependent for their manifestation on other men."

CHAPTER XLIII. 1. The disciple Kung-too said, "When Kăng of T'ăng made his appearance in your school, it seemed proper that a polite consideration should be paid to him, and yet you did not answer him. Why was that?"

2. Mencius replied, "I do not answer him who questions me presuming on his nobility, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kăng of T'ăng."

CHAPTER XLIV. 1. Mencius said, "He who stops short where stopping is not allowable, will stop short in every thing. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.

2. "He who advances with precipitation will retire with speed."

death as in life. Another meaning is 以身從物, 'with the person to follow after things,' =to pursue. The first 道 is right principles in general. The other 道 are those principles as held by individual men.

CH. 43. HOW MENCIUS REQUIRED THE SIMPLE PURSUIT OF TRUTH IN THOSE WHOM HE TAUGHT. Kăng was a younger brother of the prince of T'ăng. His rank made Kung-too think that more than ordinary respect should have been shown to him, and yet it was no doubt one of the things which made Mencius jealously watch his spirit. Comp. VI. Pt. II. ii. 6, 7.

CH. 44. WHERE VIRTUES ARE WANTING, DECENCIES MAY NOT BE EXPECTED. PRECIPITATE ADVANCES ARE FOLLOWED BY SPEEDY RETREATS. The first par., it is said, has reference to errors of defect (不及者之弊), and the second to those of excess (有過).

〔四十五章〕孟子曰、君子之於物也、
愛之而弗仁、於民也、仁之
而弗親、親親而仁民、仁民
而愛物。

〔四十六章〕一節 孟子曰、知者無不知也、
當務之爲急、仁者無不愛
也、急親賢之爲務、堯舜之
知、而不偏物、急先務也、堯
舜之仁、不偏愛人、急親賢

CHAPTER XLV. Mencius said, "In regard to *inferior* creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people *generally*. He is lovingly disposed to people *generally*, and kind to creatures."

CHAPTER XLVI. 1. Mencius said, "The wise embrace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is to cultivate an earnest affection for the virtuous. Even the wisdom of Yaou Shun did not extend to every thing, but they attended earnestly to what was important. Their benevolence did not show itself in acts of kindness to every man, but they earnestly cultivated an affection for the virtuous.

CH. 45. THE SUPERIOR MAN IS KIND TO CREATURES, LOVING TO OTHER MEN, AND AFFECTIONATE TO HIS RELATIVES. This was intended, no doubt, against the Mihist doctrine of loving all equally. 物=animals. The second 親 is not to be understood only of parents. Compare 親親, D.M., xx. 12.

CH. 46. AGAINST THE PRINCES OF HIS TIME WHO OCCUPIED THEMSELVES WITH THE KNOWLEDGE OF, AND REGARD FOR, WHAT WAS OF LITTLE IMPORTANCE. 1. 無不知, 無不愛 are not our 'omniscient,' and 'all-loving,' but show the tendency and adaptation of the wise and the benevolent. The clauses that follow,—當務之爲急, 急親賢之爲務, show in what way truly great rulers come to an administration which appears to possess those characters. The use of the 之 in those clauses is idiomatic. To reduce it to the ordinary usages of the particle, we must take the first as=惟當務之事爲急, 'but only are they earnest about the things which it is most important *to know*,' and 惟急于親賢之當務, 'but only are they earnest about what is most important, the cultivating affection for the virtuous.' The teaching of the chapter is substantially the same as that of Confucius, Ana., XII. xxII

也。二節不能三年之喪、而緦小功之察、放飯流歠、而問無齒決、是之謂不知務。

2. "Not to be able to keep the three years' mourning, and to be very particular about that of three months, or that of five months; to eat immoderately and swill down the soup, and at the same time to inquire about *the precept* not to tear the meat with the teeth;—such things show what I call an ignorance of what is most important."

2. 緦,—'coarse, unbleached, hempen cloth,' worn in mourning the period of three months for distant relatives. 小功 is the name applied in the case of mourning which extends for five months. 放飯云云,—see the Book of Rites, I. Pt. I. iii. 54, 55.—These are cases adduced in illustration of what is insisted on in the previous paragraph;—the folly of attending to what is comparatively trivial, while overlooking what is important.

BOOK VII.

TSIN SIN. PART II.

盡心章句下

第一章

孟子曰、一節不仁哉、梁惠王也、仁者、以其所愛、及其所不愛、不仁者、以其所不愛、及其

Chapter I. 1. Mencius said, "The opposite indeed of benevolent was the king Hwŭy of Leang! The benevolent, beginning with what they care for, proceed to what they do not care for. Those who are the opposite of benevolent, beginning with what they do not care for, proceed to what they care for."

Ch. 1. A strong condemnation of king Hwuy of Leang, for sacrificing to his ambition his people and even his son. Comp. I. Pt. I. v., and other conversations with king Hwuy. 1. 不仁 is more than 'unbenevolent' would mean, if we had such a term. It is nearly = 'cruel,' 'oppressive.' 仁者云云,—comp. Pt. I. 45. Only 愛, being there opposed to 仁, is used with reference to animals, while here it expresses the feeling towards children and people and animals, and I have rendered it by 'to care for.' In the first case in the text, the progress is from one degree of love to another; in the second, from one degree

所愛。二節公孫丑曰、何謂也。梁惠王以土地之故、糜爛其民而戰之、大敗、將復之、恐不能勝、故驅其所愛子弟以殉之、是之謂以其所不愛、及其所愛也。

第二章 一節 孟子曰、春秋、無義戰、彼善於此、則有之矣。二節 征者、上伐下也、敵國、不相征也。

2. Kung-sun Ch'ow said, "What do you mean?" *Mencius answered*, "The king Hwuy of Leang, for the matter of territory, tore and destroyed his people, leading them to battle. Sustaining a great defeat, he would engage again, and afraid lest they should not be able to secure the victory, urged his son whom he loved till he sacrificed him with them. This is what I call—'beginning with what they do not care for, and proceeding to what they care for.'"

CHAPTER II. 1. Mencius said, "In the 'Spring and Autumn' there are no righteous wars. Instances indeed there are of one war better than another

2. "'Correction' is when the supreme authority punishes its subjects by force of arms. Hostile States do not correct one another."

of infliction to another. 2 糜, 'to boil rice till it is 糜爛, reduced to a pulpy mass.' So did Hwuy seem to deal with the bodies of his subjects. 所愛子弟 refers to Hwuy's eldest son (I. Pt. I. v. 1). He is called a 子弟, as being one of the youth of the kingdom. 殉之,—comp. Pt. I. 45.

CH. 2. HOW ALL THE FIGHTINGS RECORDED IN THE CH'UN-TS'EW WERE UNRIGHTEOUS:—A WARNING TO THE CONTENDING STATES OF MENCIUS' TIME. 1. 無義戰,—'no righteous battles.' Both Chaou K'e, and Choo He make 戰=戰伐之事, 'the affairs of fighting and smiting,' *i.e.*, all the operations of war detailed in the Ch'un Ts'ew. And rightly; for Mencius himself uses the term 伐 in the 3d par. In the Ch'un Ts'ew itself there are mentioned of 'fightings' (戰) only 23, while the 'smitings,' (伐) amount to 213. There are specified in it also 'invasions' (侵); 'sieges' (圍); 'carryings away' (遷); 'extinguishings' (滅); 'defeats' (敗); 'takings' (取); 'surprises' (襲); 'pursuits' (追); and 'defences' (戍); all of which may likewise be comprehended under the term 戰. 3. Explains the assertion in the first. In the wars recorded by Confucius. one State or chief was said to 征 another, which could not be according to the

第三章 一節 孟子曰、盡信書、則不如無書。○二節 吾於武城、取二三策而已矣。○三節 仁人無敵於天下、以至仁伐至不仁、而何其血之流杵也、

第四章 一節 孟子曰、有人曰、我善爲陳、我善爲戰、大罪也。○二節 國君好仁、天下無敵焉。○三節 南面而征、北

CHAPTER III. 1. Mencius said, "It would be better to be without the Book of History than to give entire credit to it.

2. "In the 'Completion of the War', I select two or three passages only, which I believe.

3. "The benevolent man has no enemy under heaven. When *the prince* the most benevolent was engaged against him who was the most the opposite, how could the blood *of the people* have flowed till it floated the pestles of the mortars?"

CHAPTER IV. 1. Mencius said, "There are men who say—'I am skilful at marshalling troops, I am skilful at conducting a battle!'—They are great criminals.

2. "If the sovereign of a state love benevolence, he will have no enemy in the empire.

3. "When *T'ang* was executing his work of correction in the

meaning of the term. By 上 is intended the emperor; by 下 the princes. Comp. VI. Pt. II. vii. 2.

CH. 3. WITH WHAT RESERVATION MENCIUS READ THE SHOO-KING. This is a difficult chapter for Chinese commentators. Chaou K'e takes 書 of the Shoo-king, which is the only fair interpretation. Others understand it of books in general. Thus Julien translates—'*Si omnino fidem adhibeas libris.*' Many say that Mencius had in view only the portion of the Shoo-king to which he refers in the next par., but such a restriction of his language is entirely arbitrary. The strangest view is that of the author of the 四書摭餘說, whose judgments generally are sound and sensible. But he says here that Mencius is anticipating the attempts that would be made in after ages to corrupt the Classics, and testifying against them. We can see how the remarks were directed against the propensity to warfare which characterized his contemporaries. 2. 武成 is the title of the third Book in the 5th Part of the Shoo-king, professing to be an account by king Woo of his enterprise against the tyrant Chow. The words quoted in the next par. are found in par. 8. For 杵 there are diff. readings; see the 集證, *in loc.* Doubtless there is much exaggeration in the language, but Mencius misinterprets the whole passage. The bloodshed was not done by the troops of king Woo, but by the forces of the tyrant turning against one another.

CH. 4. COUNSEL TO PRINCES NOT TO ALLOW THEMSELVES TO BE DECEIVED BY MEN WHO WOULD ADVISE THEM TO WAR. 1. Comp. IV. Pt. I. xiv. 3. 2. Comp. I. Pt. II. xi. 2. It is spoken of T'ang. 3. 革車,—'leathern carriages, or chariots,' said by some to be baggage waggons, but, more probably, by

狄怨、東面而征、西夷怨、曰、奚爲後我。四節 武王之伐殷也、革車三百兩、虎賁三千人。五節 王曰、無畏、寧爾也、非敵百姓也、若崩厥角、稽首。六節 征之爲言正也、各欲正己也、焉用戰。

第五章 孟子曰、梓匠輪輿、能與人規矩、不能使人巧。

第六章 孟子曰、舜之飯糗茹草

soir: the rude tribes on the north murmured. When he was executing it in the east, the rude tribes on the west murmured. Their cry was—'Why does he make us last?'

4. "When king Woo punished Yin, he had *only* three hundred chariots of war, and three thousand life-guards.

"The king said, 'Do not fear. Let me give you repose. I am no enemy to the people!' *On this*, they bowed their heads to the earth, like the horns of animals falling off.'

6. "'Imperial correction' is but another word for rectifying. Each State wishing itself to be corrected, what need is there for fighting?"

CHAPTER V. Mencius said, "A carpenter or a carriage-maker may give a man the circle and square, but cannot make him skilful *in the use of them*."

CHAPTER VI. Mencius said, "Shun's manner of eating *his* parched grain and herbs was as if he were to be doing so all his life.

others, chariots of war, each one of which had 72 foot soldiers attached to it, so that Woo's army would number 21,600, few as compared with the forces of his opponent. 兩 used for 輛, low. 2d tone, a numeral for carriages. 虎賁 (*pun*)—these appear to have been of the character of life-guards, named from their tiger-like courage and bearing. 4. See the Shoo-king, Pt. V. i. Sect. II. 9. But the text of the Classic is hardly recognizable in Mencius' version of it. The original is;—'Rouse ye my heroes. Do not think that he is not to be feared, but rather hold that he cannot be withstood. The people are full of awe, as if their horns were falling from their heads.' 5. Perhaps it would be well to retain the sound of 征 in the translation, and say—'Now *ching* means to rectify.' 各欲正己, 'each people wishes the *ching-er* to correct itself.

CH. 5. REAL ATTAINMENT MUST BE MADE BY THE LEARNER FOR HIMSELF. Comp. Pt. I. iv 41. 梓匠論輿, see III. Pt. II. 3.

CH. 6. THE EQUANIMITY OF SHUN IN POVERTY AND AS EMPEROR. 草 must be taken as=菜

也、若將終身焉、及其爲天子也、被袗衣、鼓琴、二女果、若固有之。

第七章 孟子曰、吾今而後知殺人親之重也、殺人之父、人亦殺其父、殺人之兄、人亦殺其兄、然則非自殺之也、一閒耳。

第八章 一節 孟子曰、古之爲關也、將以禦暴。二節 今之爲關也、將以爲暴。

When he became emperor, and had the enbroidered robes to wear, the lute to play, and the two daughters *of Yaou* to wait on him, he was as if those things belonged to him as a matter of course."

CHAPTER VII. Mencius said, "From this time forth I know the heavy consequences of killing a man's near relations. When a man kills another's father, that other will kill his father; when a man kills another's elder brother, that other will kill his elder brother. So he does not himself indeed do the act, but there is only an interval *between him and it*."

CHAPTER VIII. 1. Mencius said, "Anciently, the establishment of the frontier-gates was to guard against violence.

2. "Now-a-days, it is to exercise violence."

茹 is a word used for 食, applied to eating herbs. 飯=食, 'to eat.' The 'embroidered robes' are the imperial dress. On Shun's lute, see V. Pt. I. ii. 3. 果 used for 婐 *wo*, 'a female attendant.'

CH. 7. HOW THE THOUGHT OF ITS CONSEQUENCES SHOULD MAKE MEN CAREFUL OF THEIR CONDUCT. Choo He observes that this remark must have been made with some special reference,—吾今而後. It is a maxim of Chinese society, that 'a man may not live under the same heaven with the slayer of his father, nor in the same State with the slayer of his elder brother,' but the remark does not seem to regard that so much as to take occasion from it to warn rulers to make their government firm in the attachment of their subjects, and not provoke their animosity by oppressive acts. —閒耳,—'there is only one interval;' that is, the death of a man's father or brother is the consequence of his previous conduct, the slayer only intervening.

CH. 8. THE BENEVOLENCE AND SELFISHNESS OF ANCIENT AND MODERN RULE CONTRASTED. Comp. I. Pt. II. v. 3; II. Pt. I. v. 3. But one does not see exactly how the ancient rule of examining the person, and not taking the goods, guarded against violence. Here, as elsewhere, Mencius is led away by his fondness for antithesis.

第九章 孟子曰、身不行道、不行於妻子、使人不以道、不能行於妻子。

第十章 孟子曰、周于利者、凶年不能殺、周于德者、邪世不能亂。

第十一章 孟子曰、好名之人、能讓千乘之國、苟非其人、簞食豆羹見於色、

第十二章 一節 孟子曰、不信仁賢、則國

CHAPTER IX. Mencius said, "If a man himself do not walk in the *right* path. it will not be walked in *even* by his wife and children. If he do not order men according to the *right* way, he will not be able to get the obedience of *even* his wife and children."

CHAPTER X. Mencius said, "A bad year cannot prove the cause of death to him, whose stores of gain are large; an age of corruption cannot confound him whose equipment of virtue is complete."

CHAPTER XI. Mencius said, "A man who loves fame may be able to decline a kingdom of a thousand chariots, but if he be not *really* the man *to do such a thing*, it will appear in his countenance, in the matter of a dish of rice or a platter of soup."

CHAPTER XII. 1. Mencius said, "If men of virtue and ability be not confided in, a State will become empty and void.

CH. 9. A MAN'S INFLUENCE DEPENDS ON HIS PERSONAL EXAMPLE AND CONDUCT. To the second 行 we are to suppose 道 as the nominative, while the third is like a verb in the *hiphil* conjugation. The 人 is not so much 他人, 'other men.' The whole 使人不以道 simply=出令不當理, 'if his orders are not according to reason.'

CH. 10. CORRUPT TIMES ARE PROVIDED AGAINST BY ESTABLISHED VIRTUE. 不能殺, 不能亂, may be taken either actively or passively. 周于利者,—'he who is complete in gain,' *i.e.*, he who has gained much, and laid much by.

CH. 11. A MAN'S TRUE DISPOSITION WILL OFTEN APPEAR IN SMALL MATTERS, WHEN A LOVE OF FAME MAY HAVE CARRIED HIM OVER GREAT DIFFICULTIES. Choo He here expounds well:—觀人不於其所勉, 而於其所忽, 然後可以見其所安之實, 'A man is seen not so much in things which require an effort, as in things which he might easily despise. By bearing this in mind when we observe him, we can see what he really rests in.'

CH. 12. THREE THINGS IMPORTANT IN THE ADMINISTRATION OF A STATE. 1. 不信, 'be not confided to;' perhaps rather 'confided in.' 'Will become empty and void,'—Chaou K'e supplements thus, 'If the prince do not

空虛。二節無禮義、則上下亂。三節無政事、則財用不足。

十三章 孟子曰、不仁而得國者、有之矣、不仁而得天下、未之有也。

十四章 一節孟子曰、民爲貴、社稷次之、君爲輕。二節是故得乎丘民、而

2. "Without the rules of propriety and distinctions of right, the high and the low will be thrown into confusion.

3. "Without *the great principles of* government and their various business, there will not be wealth sufficient for the expenditure."

CHAPTER XIII. Mencius said, "There are instances of individuals without benevolence, who have got possession of a *single* State, but there has been no instance of the whole empire's being got possession of by one without benevolence."

CHAPTER XIV. 1. Mencius said, "The people are the most important element *in a nation*; the spirits of the land and grain are the next; the sovereign is the lightest.

2. "Therefore to gain the peasantry is the way to become em-

consort with and confide in the virtuous and able, then they will go away, and a country without such persons is said to be empty and void.' 2. 'The high and the low,'—that is, the distinction of ranks. 禮義 may be considered a hendiadys, and so 政事 in the next paragraph. 義 is the right, or *rightness*, on which the rules of propriety are founded, and 事 is the various business that flows from the right principles of government.

CH. 13. ONLY BY BENEVOLENCE CAN THE EMPIRE BE GOT. Many comm. put 有之 in the potential mood, as if it were 或有之. This is not allowable. Facts may be alleged that seem to be in opposition to the concluding statement. The commentator Tsow (鄒) says:—'From the dynasty of Ts'in downwards, there have been cases, when the empire was got by men without benevolence, but in such cases, it has been lost again after one or two reigns.'

CH. 14. THE DIFFERENT ELEMENTS OF A NATION—THE PEOPLE, TUTELARY SPIRITS, AND SOVEREIGN, IN RESPECT OF THEIR IMPORTANCE. 1. 社 is properly the altar, or resting place of the spirit or spirits of the ground, and then used for the sacrifice to that spirit or those spirits. 稷,—'pannicled millet,' and then generally the spirit or spirits presiding over grain. Together, the characters, 社稷 denote the 'tutelary spirits of a country,' on whom its prosperity depends, and to sacrifice to whom was the prerogative of its sovereign.—It is often said that the 社 was 'to sacrifice to the spirits of the five kinds of ground, and the 稷 to sacrifice to those of the five kinds of grain.' But this is merely one of the numerical fancies of which Chinese writers are fond. The five kinds of ground are mountains and forests (山林), rivers and marshes (川澤), mounds (丘陵), places of tombs (墳衍), and plains (原濕). But it would be easy to make another division, just as we have six, eight, and other ways of speaking about the kinds of grain. The regular sacrifices to these tutelary spirits were three:—one in spring to pray for a good harvest; one in autumn, to give thanks for the harvest; and a third in the first month of winter. On occasions of calamity there were special services. 2. 丘民=田

爲天子、得乎天子、爲諸侯、得乎諸侯、爲大夫。〔三節〕諸侯危社稷、則變置。〔四節〕犧牲既成、粢盛既潔、祭祀以時、然而旱乾水溢、則變置社稷。

〔十五章〕孟子曰、聖人、百世之師也、伯夷、柳下惠是也、故聞伯夷之風者、頑夫廉、懦夫有立志、聞柳下

peror; to gain the emperor is the way to become a prince of a State; to gain the prince of a State is the way to become a great offieer.

3. "When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place.

4. "When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place.'

CHAPTER XV. Mencius said, "A sage is the teacher of a hundred generations:—this is true of Pih-e and Hwuy of Lew-hea. Therefore when men now hear the character of Pih-e, the corrupt become pure, and the weak acquire determination. When they hear the character of Hwuy of Lew-hea, the mean become generous, and the

野之民, 'the people of the fields and wilds,' the peasantry. According to the Chow Le, nine husbandmen, heads of families, formed a *tsing* (井); four *tsing* formed a *yih* (邑); and four *yih* formed a *k'ew* (丘), which would thus contain 144 families. But the phrase 丘人, signifying the peasantry, is yet equivalent to 'the people.' Mencius uses it, his discourse being of the spirits of the land and grain.

4. The change of the 社稷 is taken by most commentators as merely a destroying of the altars and building others. This is Choo He's interpretation:—土穀之神, 不能爲民禦災捍患, 則毀其壇壝而更置之, 'when the spirits of the ground and grain cannot ward off calamities and evils from the people, then their altars and fences are thrown down and others in different places erected.' Chaou K'e is more brief. He simply says that in such a case 毀社稷而更置之, which may mean that they destroyed the altars or displaced the spirits themselves. A changing of the altars merely does not supply a parallel to the removal of the princes in the preceding paragraph. And there are traces of deposing the spirits in such a case, and appointing others in their places. See the 四書摭餘說, *in loc.*

CH. 15. THAT PIH-E AND HWUY OF LEW-HEA WERE SAGES PROVED BY THE PERMANENCE OF THEIR INFLUENCE. Comp. V. Pt. II. i: *et al.* 'A hundred generations' is spoken generally. Between the two worthies themselves, several hundred years intervened.

惠之風者、薄夫敦、鄙夫寬、奮乎百世之上、百世之下、聞者莫不興起也、非聖人而能若是乎、而況於親炙之者乎。

十六章 孟子曰、仁也者、人也、合而言之、道也。

十七章 孟子曰、孔子之去魯、曰、遲遲吾行也、去父母國之道也、去齊、接淅而行、去他國之道也、

niggardly become liberal. *Those two* made themselves distinguished a hundred generations ago, and after a hundred generations, those who hear of them, are all aroused *in this manner*. Could such effects be produced by them, if they had not been sages? And how much more did they affect those who were in contiguity with them, and were warmed by them!"

CHAPTER XVI. Mencius said, "Benevolence is *the distinguishing characteristic of* man. As embodied in man's conduct, it is called the path *of duty*."

CHAPTER XVII. Mencius said, "When Confucius was leaving Loo, he said, 'I will set out by-and-by;'—this was the way for him to leave the State of his parents. When he was leaving Ts'e, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away;—this was the way for him to leave a strange State."

CH. 16. THE RELATION OF BENEVOLENCE TO MAN. This chapter is quite enigmatic. 合 is taken as=合仁于人身, 'unite benevolence with man's person,' and 道 as the 率性之道 of the Chang-yung. The glossarist of Chaou K'e refers to Con. Ana. XV. xxviii., which is very good. Choo He, however, mentions that in an edition of Mencius found in Corea, after 人也, there follow accounts of 'righteousness,' 'propriety,' and 'wisdom;'—義也者宜也, 云云. If that was the original reading, the final clause would be:—'These, all united and named, are the path of reason.'

CH. 17. HOW CONFUCIUS' LEAVING LOO AND TS'E WAS DIFFERENT. Comp. V. Pt. II. i. 4.

〔十八章〕孟子曰、君子之戹於陳蔡之閒、無上下之交也。

〔十九章〕貉一節稽曰、稽大不理於口。二節孟子曰、無傷也、士憎兹多口。三節詩云、憂心悄悄、慍于群小、孔子也、肆不殄厥慍、亦不隕厥問、文王也。

CHAPTER XVIII. Mencius said, "The reason why the superior man was reduced to straits between Ch'in and Ts'ae was because neither the princes *of the time* nor their ministers communicated with him."

CHAPTER XIX. 1. Mih K'e said, "Greatly am I from anything to depend upon from the mouths *of men*."

2. Mencius observed, "There is no harm in that. Scholars are more exposed than others to suffer from the mouths *of men*.

3. "It is said, in the Book of Poetry,

'My heart is disquieted and grieved,
I am hated by the crowd of mean creatures.

This might have been said by Confucius. And again,

'Though he did not remove their wrath,
He did not let fall his own fame.'

This might be said of king Wăn."

CH. 18. THE REASON OF CONFUCIUS' BEING IN STRAITS BETWEEN CH'IN AND TS'AE. See Con. Ana. XI. ii. The speaking of Confucius simply by the term 君子 is to be noted; comp. Ana. X. vi. 1, *et al.* Chaou K'e observes that Confucius, in his exceeding modesty, said that he was not equal to the three-fold way of the superior man (Ana. XIV. xxx.), and therefore he might be spoken of as a superior man. It is difficult to see the point of this observation, nor does it meet the difficulty which arises from the use of the designation in the text. 上=君, 'the sovereigns,' and 下=臣, 'their ministers." The princes did not honour him and seek his services. Their ministers did not honour him, and recommend him to employment. This is the meaning of 無上下之交. The commentators, in their quest for profound meanings, make out the lesson to be that though a sage may be reduced to straits, the way of truth cannot be so reduced.

CH. 19. MENCIUS COMFORTS MIH K'E UNDER CALUMNY BY THE REFLECTION THAT IT WAS THE ORDINARY LOT OF DISTINGUISHED MEN. 1. Of Mih K'e, nothing is known beyond what is here intimated. 理 is used in the sense of 賴, 'to depend on.' This is given to it in the dict., with a reference to this passage. The meaning is that not only did he not have a good word from men, but was spoken ill of by them. 2. 憎, it is concluded, from the comment of Chaou K'e, is a mistake for 增, 'to increase,' and 兹 has substantially the same meaning. Retaining 憎, however, and taking 兹 in its sense of *this* or *these*, we get a tolerable meaning,—'The scholar hates those many mouths.' 3. For the first quotation, see the She-king, I. iii. Ode I. st. 4, a description of her condition by the ill-used wife of one of the dukes of Wei (according to Choo He), and which Mencius somewhat strangely would apply to Confucius. For the second, see III. i. Ode III.

二十章　孟子曰、賢者以其昭昭、使人昭昭、今以其昏昏、使人昭昭。

二十一章　孟子謂高子曰、山徑之蹊閒、介然用之而成路、爲閒不用、則茅塞之矣、今茅塞子之心矣。

二十二章　高子曰、禹之聲、尙文王之聲。一節　孟子曰、何以言之。二節　曰、以追蠡。三節　曰、是奚足

CHAPTER XX. Mencius said, "*Anciently*, men of virtue and talents by means of their own enlightenment made others enlightened. Now-a-days, it is tried, *while they are themselves in darkness*, and by means of that darkness, to make others enlightened."

CHAPTER XXI. Mencius said to the disciple Kaou, "There are the foot-paths along the hills;—if suddenly they be used, they become roads; and if, as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind."

CHAPTER XXII. 1. The disciple Kaou said, "The music of Yu was better than that of king Wăn."

2. Mencius observed, "On what ground do you say so?" and the other replied, "Because at the pivot the knob of Yu's bells is nearly worn through."

st. 8, descriptive of the king T'ae, though applied to Wăn. 問 is in the sense of 聞, 'report,' 'reputation.'

CH. 20. HOW THE ANCIENTS LED ON MEN BY THEIR EXAMPLE, WHILE THE RULERS OF MENCIUS' TIME TRIED TO URGE MEN CONTRARY TO THEIR EXAMPLE. In translating, I supply 古之 before 賢者, in contrast with the 今 below. To the two 使 a very different force is given. The former is the constraining influence of example; the latter is the application of pains and penalties.

CH. 21. THAT THE CULTIVATION OF THE MIND MAY NOT BE INTERMITTED. 蹊閒,—'spaces for the foot,'=footpaths; 山徑之蹊閒,—the 'footpaths of the hill-ways.' 介 (read *hëă*, according to Choo He, tho' the dict. does not give such a sound to the character, nor do we find in it the meaning which suits this passage) 然,—'suddenly;' nearly=爲閒. The Kaou here must have been a disciple of Mencius, different from the old Kaou, VI. Pt. II. iii. Chaou K'e says that after studying with Mencius for some time, and before he fully understood his principles, he went off and addicted himself to some other teacher, and that the remark was made with reference to this course, and its consequences.

CH. 22. AN ABSURD REMARK OF THE DISCIPLE KAOU ABOUT THE MUSIC OF YU AND KING WAN. 2. 追,—read *tuy*, 'the knob, or loop, of a bell,' the part by which it is suspended. 蠡,—low. 2d tone, an insect that bores through wood;' hence, metaphorically, anything having the appearance of being eaten or worn away.

哉。城門之軌、兩馬之力與。

廿三章 齊饑、(一節) 陳臻曰、國人皆以夫子將復爲發棠、殆不可復。(二節) 孟子曰、是爲馮婦也、晉人有馮婦者、善搏虎、卒爲善士、則之野、有衆逐虎、虎負嵎、莫之敢攖、望見馮婦、趨而迎之、

3. *Mencius* said, "How can that be a sufficient proof? Are the ruts at the gate of a city made by a single two-horsed chariot?"

CHAPTER XXIII. 1. When Ts'e was suffering from famine, Ch'in Tsin said *to Mencius*, "The people are all thinking that you, Master, will again ask that the granary of T'ang be opened for them. I apprehend you will not do so a second time."

2. *Mencius* said, "To do it would be to act like Fung Foo. There was a man of that name in Tsin, famous for his skill in seizing tigers. Afterwards, he became a scholar of reputation, and going once out to the wild country, he found the people all in pursuit of a tiger. The tiger took refuge in a corner of a hill, where no one dared to attack him, but when they saw Fung Foo, they ran and met him. Fung Foo *immediately* bared his arms and descended from

3. The meaning is that what Kaou noticed was only the effect of time or long use, Yu being anterior to king Wan, and did not necessarily imply any superiority of the music of the one over that of the other. The street contracts at the gate, and all the carriages that have been running over its breadth are obliged to run in the same ruts, which hence are deeper here than elsewhere.—There is much controversy about the phrase 兩馬之力. Chaou K'e understands 兩馬 as meaning 'two kinds of horses;'—the 國馬, levied from the State, and employed on what we may call the postal service, and the 公馬, or 'public horses,' principally used in military service. On this view the meaning would be that the ruts in question were not made by these two kinds of carriages only. Choo He, after the Commentator Fung (豐氏), takes the meaning as I have given it in the translation. Another view takes 兩 in the sense of 車, taking it in the low. 3d tone, as in ch. iv. 4. See the 四書摭餘說, *in loc.*

CH. 23. HOW MENCIUS KNEW WHERE TO STOP AND MAINTAIN HIS OWN DIGNITY IN HIS INTERCOURSE WITH THE PRINCES. 1. At T'ang, whose name is still preserved in the village of Kan-t'ang, in the district of Tseih-mih (即墨), in the department of Lae-chow, the princes of Ts'e, it would appear, kept grain in store, and on some previous occurrence of famine, Mencius had advised the king to open the granary. In the meantime, however, some difference had occurred between him and the prince. He intended leaving Ts'e, and would not expose himself to a repulse by making an application which might be rejected. 2. 善士,—'a good scholar,' or 'officer,' but 善 is not to be taken at all emphatically. 之野,—之=往. It did not belong to

馮婦攘臂下車、衆皆悅之、其爲士者笑之。

二十四章 一節 孟子曰、口之於味也、目之於色也、耳之於聲也、鼻之於臭也、四肢之於安佚也、性也、有命焉、君子不謂性也。二節 仁之於父子也、義之於君臣也、禮之於賓主也、智之於賢者也、聖人之於

the carriage. The multitude were pleased with him, but those who were scholars laughed at him."

CHAPTER XXIV. 1. Mencius said, "For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colours, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odours, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment *of Heaven in connection with them*, and the superior man does not say *of his pursuit of them*, 'It is my nature.'

2. "*The exercise of* love between father and son, *the observance of* righteousness between sovereign and minister, the rules of ceremony between guest and host, *the display* of knowledge *in* recognizing the talented, and *the fulfilling* the heavenly course by the sage;—these are the appointment *of Heaven*. But there is *an adaptation of our*

Fung Foo, now an officer, to be fighting with tigers, playing the part of a bravo.

CH. 24. HOW THE SUPERIOR MAN SUBJECTS THE GRATIFICATION OF HIS NATURAL APPETITES TO THE WILL OF HEAVEN, AND PURSUES THE DOING OF GOOD WITHOUT THINKING THAT THE AMOUNT WHICH HE CAN DO MAY BE LIMITED BY THAT WILL. 1. 口之於味,—'the mouth's to tastes;' that is, its constitution so as to be pleased with certain tastes. So, all the other clauses. 有命焉,—'there is the appointment *of Heaven*,' *i.e.*, every appetite naturally desires its unlimited gratification, but a limited amount or an entire denial may be the will of Heaven. 2. 智之於賢者 is not 'the possession of knowledge by the talented,' but the exercise of wisdom in reference to them, recognizing and appreciating their excellence. The sentiment is well illustrated by the case of An Ying, the minister of Ts'e, able and wise, and yet insensible to the superior excellence of Confucius and his principles.—Choo He says well upon this chapter:—'I have heard it observed by my master that the things mentioned in both of these paragraphs are in the constitution of our nature, and likewise ordained by Heaven. Mankind, however, consider that the first five are more especially natural, and, though they may be prevented from obtaining them, still desire them: and that the last five are more especially appointed by Heaven, so that if they do not come to them readily, they do not go on to put forth their strength to reach them. On this account, Mencius shows what is most important in each case, that he

天道也、命也、有性焉、君子不謂命也。

〔二十五章〕一節浩生不害問曰、樂正子、何人也、孟子曰、善人也、信人也。二節何謂善、何謂信。三節曰、可欲之謂善。四節有諸己之謂信。五節充實之謂美。六節充實而有光輝之謂大。七節大而化之之謂聖。八節聖而不可知之之謂神。九節樂正

nature *for them.* The superior man does not say, *in reference to them.* 'It is the appointment of Heaven.'"

CHAPTER XXV. 1. Haou-sang Puh-hae asked, saying, "What sort of man is Yŏ-ching?" Mencius replied, "He is a good man, a real man."

2. "What do you mean by 'A good man,' 'A real man?"

3. The reply was, "A man who commands our liking, is what is called a good man.

4. "He whose *goodness* is part of himself, is what is called a real man.

5. "He whose *goodness* has been filled up, is what is called a beautiful man.

6. "He whose completed goodness is brightly displayed, is what is called a great man.

7. "When this great man exercises a transforming influence, he is what is called a sage.

8. "When the sage is beyond our knowledge, he is what is called a spirit-man.

may induce a broader way of thinking in regard to the second class, and repress the way of thinking in regard to the first.'

CH. 25. THE CHARACTER OF THE DISCIPLE YOH-CHING. DIFFERENT DEGREES OF ATTAINMENT IN CHARACTER, WHICH ARE TO BE AIMED AT. 1. Chaou K'e tells as that Haou-sang is the surname and Puh-hae the name and that the individual was a man of Ts'e. This is all we know of him. 3. It is assumed here that the general verdict of mankind will be on the side of goodness. Hence when a man is *desirable*, and command suniversal liking, he must be a *good* man. 4. 有諸己,— having in himself;' *i.e.*, when a man has the goodness, without hypocrisy or pretence. Comp. VI. ii. 13. Goodness is an attribute entering into all the others, and I have therefore thrice expressed it in the translation. 8. 聖而不可知之之謂神,—with this we may compare what is said in the Doctrine of the Mean, 至誠如神, 'the individual possessed of the most complete sincerity is like a spirit.' In the critical remarks in the 四書合講, it is said, indeed, that the expression in the text

子二之中、四之下也。

[章]孟子曰、逃墨、必歸於楊、逃楊、必歸於儒、歸、斯受之而已矣。[二節]今之與楊墨辯者、如追放豚、既入其苙、又從而招之。

[章]孟子曰、有布縷之征、粟米之征、力役之征、君子用其一、緩其二、用其二、而民有殍、用其三而父子離。

9. "Yŏ ching is between the two *first* characters, and below the four last."

CHAPTER XXVI. 1. Mencius said, "Those who are fleeing from *the errors of* Mih naturally turn to Yang, and those who are fleeing from *the errors of* Yang naturally turn to orthodoxy. When they so turn, they should at once and simply be received.

2. "Those who now-a-days dispute with the followers of Yang and Mih, do so as if they were pursuing a stray pig, the leg of which after they have got it to enter the pen, they proceed to tie.

CHAPTER XXVII. Mencius said, "There are the exactions of hempen-cloth and silk, of grain, and of personal service. The prince requires but one of these *at once*, deferring the other two. If he require two of them *at once*, then the people die of hunger. If he require the three *at once*, then fathers and sons are separated."

is stronger than that there, but the two are substantially to the same effect. Some would translate 神 by 'divine,' a rendering which it never can admit of, and yet, in applying to man the term appropriate to the actings and influence of Him whose way is in the sea, and his judgments a great deep, Chinese writers are guilty of blasphemy, in the sense of derogating from the prerogatives of God.

CH. 26. RECOVERED HERETICS SHOULD BE RECEIVED WITHOUT CASTING THEIR OLD ERRORS IN THEIR TEETH. 1. 歸於儒,—'they turn to the learned.' 'The learned' in Chinese phrase is equivalent to our 'the orthodox.' The name is still claimed in China by the followers of Confucius and other sages, in opposition to the Taouists and Buddhists. 2. The disputations are with those who *had been* Yangists and Mihists. This sense of 招, 'to tie the legs,' is found in the dict. with reference to this passage.

CH. 27. THE JUST EXACTIONS OF THE GOVERNMENT ARE TO BE MADE DISCRIMINATINGLY AND CONSIDERATELY. 布 is cloth, made from flax. 縷,—'silken fibres not spun,' but here, probably, silk, spun or unspun. 粟,—'grain unthreshed;' 米,—the same threshed:—here together, grain generally. The tax of cloth and silk was due in summer, that of grain after harvest, and personal service was for the leisure of winter. 君子=君. The prince might only require them, one at a time, and in their proper seasons.

[二十八章]孟子曰、諸侯之寶三、土地、人民、政事、寶珠玉者、殃必及身。

[二十九章]盆成括仕於齊、孟子曰、死矣、盆成括。盆成括見殺、門人問曰、夫子何以知其將見殺。曰、其爲人也、小有才、未聞君子之大道也、則足以殺其軀而已矣。

[三十章]孟子之滕、館於上宮、有業

CHAPTER XXVIII. Mencius said, "The precious things of a ince are three;—the territory, the people, the government and its ousiness. If one value as most precious pearls and stones, calamity is sure to befall him."

CHAPTER XXIX. P'wan-shing Kwoh having obtained an official situation in Ts'e, Mencius said, "He is a dead man,—P'wan-shing Kwoh!" P'wan-shing Kwoh being put to death, the disciples asked, saying, "How did you know, Master, that he would meet with death?" Mencius replied, "He was a man, who had a little ability, but had not learned the great doctrines of the superior man.—He was just qualified to bring death upon himself, but for nothing more."

CHAPTER XXX. 1. When Mencius went to T'ăng, he was lodged in the upper palace. A sandal in the process of making had been

CH. 28. THE PRECIOUS THINGS OF A PRINCE, AND THE DANGER OF OVERLOOKING THEM FOR OTHER THINGS. 土,—'the productive ground,' and 地,—'land generally.' 人 as distinguished from 民='officers,' but the terms are not to be taken separately. So of 政事; see ch. xii.

CH. 29. HOW MENCIUS PREDICTED BEFOREHAND THE DEATH OF P'WAN-SHING KWOH. Comp. Conf. prediction of Tsze-loo's death, Con. Ana. XI. xi. Little is known of this Kwoh. He is said to have begun learning with Mencius, but to have soon gone away, disappointed by what he heard.

CH. 30 THE GENEROUS SPIRIT OF MENCIUS IN DISPENSING HIS INSTRUCTIONS. This, which is the lesson of the chapter, only comes out at the end, and has been commemorated, as being the remark of an individual, not of extraordinary character, and at first disposed to find fault with Mencius' disciples. 1. 之滕,—之=往. 宮,—comp. 雪宮, I. Pt. II. iv. This was evidently a palace appropriated by the duke of T'ăng for the lodging of honourable visitors. The first 館 is a verb, 'was

屨於牖上、館人求之弗得。二節或問之曰、若是乎、從者之廋也。曰、子以是爲竊屨來與。曰、殆非也、夫予之設科也、往者不追、來者不拒、苟以是心至、斯受之而已矣。

卅一章 一節 孟子曰、人皆有所不忍、達之於其所忍、仁也、人皆有所不爲、達之於其所爲、義也。二節 人能充無欲害人之

placed there in a window, and when the keeper of the place *came to* look for it, he could not find it.

2. *On this*, some one asked *Mencius*, saying, "Is it thus that your followers pilfer?" Mencius replied, "Do you think that they came here to pilfer the sandal?" The man said, "I apprehend not. But you, Master, having arranged to give lessons, do not go back to inquire into the past, and you do not reject those who come to you. If they come with the mind to learn, you receive them without any more ado."

CHAPTER XXXI. Mencius said, "All men have some things which they cannot bear;—extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do;—extend that feeling to the things which they do, and righteousness will be the result."

lodged.' The second makes a compound noun with 人. 業屨,—the dict. has, with reference to this passage, 事物已爲而未成曰業, 'things being done, but not completed, are said to be 業.' 2. 廋,—*sow*, up. 1st tone, 'to hide,'=to steal and hide. 曰,子以是,—是, 'these,' referring to 'followers.' 夫子之設科,云云,—according to Choo He, this is the observation of Mencius' questioner, suddenly awaking to an understanding of the philosopher. Anciently, 夫子 was read 夫予, 'now, I,' and Mencius was supposed to be himself the speaker. Choo He is probably correct. 設科 is better than 設教, 科 conveying the idea of 'exercises' suited to different capacities. 是心=向道之心.

CH. 31. A MAN HAS ONLY TO GIVE DEVELOPMENT TO THE PRINCIPLES OF GOOD WHICH ARE IN HIM, AND SHOW THEMSELVES IN SOME THINGS, TO BE ENTIRELY GOOD AND CORRECT. This is a sentiment which we have found continually occurring in these analects. It supposes that man has much more power over himself than he really has. 2. 穿=穿穴, 'to make

心、而仁不可勝用也、人能充無穿窬之心、而義不可勝用也。三節人能充無受爾汝之實、無所往而不爲義也。四節士未可以言而言、是以言餂之也、可以言而不言、是以不言餂之也、是皆穿窬之類也。

三十二章一節孟子曰、言近、而指遠者、善言也、守約、而施博者、善

2. "If a man can give full development to the feeling which makes him shrink from injuring others, his benevolence will be more than can be called into practice. If he can give full development to the feeling which refuses to break through, or jump over, *a wall*, his righteousness will be more than can be called into practice.

3. "If he can give full development to the real feeling of dislike with which he receives the salutation, 'Thou,' 'Thou,' he will act righteously in all places and circumstances.

4. "When a scholar speaks what he ought not to speak, by *guile of* speech seeking to gain some end; and when he does not speak what he ought to speak, by *guile of* silence seeking to gain some end;—both these cases are of a piece with breaking through *a neighbour's wall.*"

CHAPTER XXXII. 1. Mencius said, "Words which are simple, while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive,

a hole through.' 窬=踰墻, 'to jump over a wall.' The two together are equivalent to 'to play the thief.' 3. 'Thou,' 'Thou,' is a style of address greatly at variance with Chinese notions of propriety. It can only be used to the very young and the very mean. A man will revolt from it as used to himself, and 'if he be careful to act so that men will not dare to speak to him in this style, he will go nowhere where he will not do righteousness.'—This is rather far fetched. 4. 餂,—'to lick with the tongue.' To find an antecedent to the 之 we must understand the person, who is spoken to, or before whom silence is kept; or, perhaps, 之 merely gives effect to the verb in the general sense of 'to gain some end.'

CH. 32. AGAINST AIMING AT WHAT IS REMOTE, AND NEGLECTING WHAT IS NEAR. WHAT ARE GOOD WORDS AND GOOD PRINCIPLES. 1. 不下帶,—see the Book of Rites, I. Pt. II. iii. 14. The ancients did not look at a person below the girdle, so that all above that might be considered as near, beneath the eyes. The phrase =近言, 'words which are near,' *i.e.*, on

道也、君子之言也、不下帶、而道存焉。二節君子之守、修其身、而天下平。三節人病舍其田、而芸人之田、所求於人者重、而所以自任者輕。

三十三章　一節孟子曰、堯舜、性者也、湯武、反之也。二節動容周旋中禮者、盛德之至也、哭死而哀、非爲生者也、經德不回、非以干祿也、言語必信、非以

are good principles. The words of the superior man do not go below the girdle, but *great* principles are contained in them.

2. "The principle which the superior man holds is that of personal cultivation, but the empire is thereby tranquillized."

3. "The disease of men is this:—that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light."

CHAPTER XXXIII. 1. Mencius said, "Yaou and Shun were what they were by nature; T'ang and Woo were so by returning *to natural virtue.*

2. "When all the movements, in the countenance and every turn of *the body*, are exactly what is proper, that shows the extreme degree of the complete virtue. Weeping for the dead should be from *real* sorrow, and not because of the living. The regular path of virtue is to be pursued without any bend, and from no view to emolument. The words should all be necessarily sincere, not with any desire to do what is right.

common subjects, simple, plain. So, Choo He; but the passage in the Le-ke is not so general as his commentary. It gives the rule for looking at the emperor. A minister is not to raise his eyes above the emperor's collar, nor lower them below the girdle. Chaou K'e tries to explain the expression without reference to the ancient rule for regulating the looking at men. Acc. to him, 'words not below the girdle are all from near the heart.' 2. This is the explanation of 守約而施博. The paragraph is a good summary of the teaching of The Great Learning.

CH. 33. THE PERFECT VIRTUE OF THE HIGHEST SAGES, AND HOW OTHERS FOLLOW AFTER IT.

1. Comp. Pt. I. xxx., but 之 has not here a special reference to certain virtues as there. 2. This is an exhibition of the highest style of virtue—that of Yaou and Shun, which does every thing right, with no motive beyond the doing so. 'Weeping is from real sorrow, and not because of the living.'—*i.e.*, there is nothing of show in it, and no wish to make an

正行也。(三節)君子行法以俟命而已矣。

(三十四章)(一節)孟子曰、說大人則藐之、勿視其巍巍然。(二節)堂高數仞、榱題數尺、我得志、弗爲也、食前方丈、侍妾數百人、我得志、弗爲也、般樂飲酒、驅騁田獵、後車千乘、我得志、弗爲也、在彼者、皆我所不爲也、在我者、皆古之制也、吾何畏彼哉。

3. "The superior man performs the law *of right*, in order that he may wait simply for what has been appointed."

CHAPTER XXXIV. 1. Mencius said, "Those who give counsel to the great should despise them, and not look at their pomp and display.

2. "Halls several times eight cubits high, with beams projecting several cubits;—these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendant girls to the amount of hundreds;—these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me;—these, though my wishes were realized, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should I stand in awe of them?"

impression on others. 2. Describes the virtue that is next in degree, equally observant of right, but by an intellectual constraint. 法=天理之當然, 'the proper course indicated by Heavenly principles.'

CH. 34. HE WHO UNDERTAKES TO COUNSEL THE GREAT, SHOULD BE MORALLY ABOVE THEM. 1. 大人,—'great men.' The phrase is to be understood not of the truly great, as in ch. xxv. 6, *et al.*, but of the socially great, with an especial reference to the princes of the time, signified by their position, but without corresponding moral qualities. 2. 堂高, 云云, and all the corresponding clauses, are under the government of some words like 彼大人有,—'those great men have,' to which 我弗爲,—'I would not do,' respond. 榱題,—these may be seen in the more important temples and public buildings throughout China, projecting all round, beneath the eaves. 般樂,—see II. Pt. I. iv. 4. 驅騁田獵,—'spurring and galloping

[卅五章] 孟子曰、養心莫善於寡欲、其爲人也、寡欲、雖有不存焉者、寡矣、其爲人也多欲、雖有存焉者寡矣。

[卅六章] 一節 曾晳嗜羊棗、而曾子不忍食羊棗。二節 公孫丑問曰、膾炙與羊棗孰美。孟子曰、膾炙哉。公孫丑曰、然則曾子何爲食膾炙、而不食羊棗。曰、膾炙所同也、羊棗所獨也、諱名不諱姓、

CHAPTER XXXV. Mencius said, "To nourish the heart there is nothing better than to make the desires few. Here is a man whose desires are few:—in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many:—in some things he may be able to keep his heart, but they will be few."

CHAPTER XXXVI. 1. Mencius said, "Tsang Seih was fond of sheep dates, and *his son*, the philosopher Tsăng, could not bear to eat sheep-dates."

2. Kung-sun Ch'ow asked, saying, "Which is best,—minced meat and roasted meat, or sheep-dates?" Mencius said, "Mince adn roast-meat, to be sure." Kung-sun Ch'ow went on, "Then why did the philosopher Tsang eat mince and roast-meat, while he would not eat sheep-dates?" Mencius answered, "For mince and roast sheep-meat

in hunting. 在彼者,—'what are in them,' the things which they esteem so. 在我者=the things which I esteem.

CH. 35. THE REGULATION OF THE DESIRES IS ESSENTIAL TO THE NOURISHMENT OF THE HEART. 欲 must be taken in a bad, or, at least an inferior sense,=the appetites, while 心 is the heart naturally disposed to all virtue. 雖有不存焉,—'although there are'—virtues of the heart, that is,—'which are not preserved.'

CH. 36. THE FILIAL FEELING OF TSANG-TSZE SEEN IN HIS NOT EATING DATES. 1. 羊棗,—'sheep-dates,' the small black northern date, so called from its resembling sheep's dirt. Such is Choo He's account of the fruit. The writer of the 四書摭餘說, *in loc.*, however, seems to make out a case for 羊棗 being a kind of persimmon. Still, why call it a *date?* 2. Seih's liking for the small dates was peculiar, and therefore the sight of them brought him vividly up to his son, and he could not bear to eat such dates. There are many

姓所同也、名所獨也。

三十七章 萬章問曰、孔子在陳曰、盍歸乎來、吾黨之士、狂簡、進取、不忘其初、孔子在陳、何思魯之狂士。二節 孟子曰、孔子不得中道而與之、必也狂獧乎、狂者進取、獧者有所不爲也、孔子豈不欲中道哉、不可必得、故思其次也。三節 敢問何如斯可謂

there is a common liking, while that for sheep-dates was peculiar. We avoid the name, but do not avoid the surname. The surname is common; the name is peculiar."

CHAPTER XXXVII. 1. Wan Chang asked, saying, "Confucius, when he was in Ch'in, said, 'Let me return. The scholars of my school are ambitious but hasty. They are for advancing and seizing their object, but cannot forget their early ways.' Why did Confucius, when he was in Ch'in, think of the ambitious scholars of Loo?"

2. Mencius replied, "Confucius not getting men pursuing the true medium, to whom he might communicate *his instructions*, determined to take the ardent and the cautiously-decided. The ardent would advance to seize their object; the cautiously-decided would keep themselves from certain things. It is not to be thought that Confucius did not wish to get men pursuing the true medium, but being unable to assure himself of finding such, he therefore thought of the next class."

3. "I venture to ask what sort of men they were who could be styled 'The ambitious?'"

rules for 諱名 ... parents, ancestors, ... I. Pt. I. v. 15—20; ... —'avoiding the name,' of ...perors, &c.; see the Le-ke, ...al.

CH. 37. TO CALL ... RIGHT MEDIUM WAS ... AND MENCIUS. VAR... TO PURSUE THIS, OR ... TO THE PURSUIT OF THE ... THE OBJECT OF CONFUCIUS ... OUS CHARACTERS WHO FAIL ... ARE OPPOSED TO IT. 1. See Con. Ana. V. xxxi. The differences between that text and what we have here will be noted. Perhaps Wan Chang was quoting from memory. 2. See Con. Ana. XIII. xxi. As Mencius quotes that chapter, some think that there should be a 曰 in the text after 孔子.

[三十五]孟子曰、養心、莫善於寡欲、其爲人也、寡欲、雖有不存焉者、寡矣、其爲人也多欲、雖有存焉者寡矣。

[三十六]曾晳嗜羊棗、而曾子不忍食羊棗。公孫丑問曰、膾炙與羊棗孰美。孟子曰、膾炙哉。公孫丑曰、然則曾子何爲食膾炙、而不食羊棗。曰、膾炙所同也、羊棗所獨也、諱名不諱姓、

CHAPTER XXXV. Mencius said, "To nourish the heart there is nothing better than to make the desires few. Here is a man whose desires are few:—in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many:—in some things he may be able to keep his heart, but they will be few."

CHAPTER XXXVI. 1. Mencius said, "Tsang Seih was fond of sheep dates, and *his son*, the philosopher Tsăng, could not bear to eat sheep-dates."

2. Kung-sun Ch'ow asked, saying, "Which is best,—minced meat and roasted meat, or sheep-dates?" Mencius said, "Mince adn roast-meat, to be sure." Kung-sun Ch'ow went on, "Then why did the philosopher Tsang eat mince and roast-meat, while he would not eat sheep-dates?" Mencius answered, "For mince and roast sheep-meat

in hunting. 在彼者,—'what are in them,' the things which they esteem so. 在我者=the things which I esteem.

CH. 35. THE REGULATION OF THE DESIRES IS ESSENTIAL TO THE NOURISHMENT OF THE HEART. 欲 must be taken in a bad, or, at least an inferior sense,=the appetites, while 心 is the heart naturally disposed to all virtue. 雖有不存焉,—'although there are'—virtues of the heart, that is,—'which are not preserved.'

CH. 36. THE FILIAL FEELING OF TSANG-TSZE SEEN IN HIS NOT EATING DATES. 1. 羊棗,—'sheep-dates,' the small black northern date, so called from its resembling sheep's dirt. Such is Choo He's account of the fruit. The writer of the 四書摭餘說, *in loc.*, however, seems to make out a case for 羊棗 being a kind of persimmon. Still, why call it a *date?* 2. Seih's liking for the small dates was peculiar, and therefore the sight of them brought him vividly up to his son, and he could not bear to eat such dates. There are many

姓所同也、名所獨也。

三十七章 一節 萬章問曰、孔子在陳曰、盍歸乎來、吾黨之士、狂簡、進取、不忘其初、孔子在陳、何思魯之狂士。二節 孟子曰、孔子不得中道而與之、必也、狂獧乎、狂者進取、獧者有所不爲也、孔子豈不欲中道哉、不可必得、故思其次也。三節 敢問何如、斯可謂

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rules for 諱名,—'avoiding the name,' of parents, ancestors, emperors, &c.; see the Le-ke, I. Pt. I. v. 15—20; et al.

CH. 37. TO CALL TO THE PURSUIT OF THE RIGHT MEDIUM WAS THE OBJECT OF CONFUCIUS AND MENCIUS. VARIOUS CHARACTERS WHO FAIL TO PURSUE THIS, OR ARE OPPOSED TO IT. 1. See Con. Ana. V. xxxi. The differences between that text and what we have here will be noted. Perhaps Wan Chang was quoting from memory. 2. See Con. Ana. XIII. xxi. As Mencius quotes that chapter, some think that there should be a 曰 in the text after 孔子.

狂矣。○四節曰、如琴張、曾皙、牧皮者、孔子之所謂狂矣。○五節何以謂之狂也。○六節曰、其志嘐嘐然、曰、古之人、古之人、夷考其行而不掩焉者也。○七節狂者、又不可得、欲得不屑不潔之士而與之、是獧也、是又其次也。○八節孔子曰、過我門、而不入我室、我不憾焉者、其惟鄉原乎、鄉原、德之賊也、曰、何如斯可謂之鄉原矣。○九節曰、

4. "Such," replied Mencius, "as K'in Chang, Tsang Seih, and Muh P'ei, were those whom Confucius styled 'ambitious?'"

5. "Why were they styled 'ambitious.'"

6. The reply was, "Their aim led them to talk magniloquently, saying, 'The ancients!' 'The ancients!' But their actions, compared with *their words*, did not come up to them."

7. "When he found also that he could not get such as were *thus* ambitious, he wanted to get scholars who would consider anything impure as beneath them. Those were the cautiously-decided,—a class next to the former."

8. *Chang pursued his questioning,* "Confucius said, 'They are only your good careful people of the villages at whom I feel no indignation, when they pass my door without entering my house. Your good careful people of the villages are the thieves of virtue?' What sort of people were they who could be styled 'Your good careful people of the villages?'"

4. K'in Chang is the Laou mentioned Con. Ana. IX. vi. 6. So acc. to Choo He, who quotes an instance from the Taouist philosopher Chwang, of the waywardness of Laou, but Chwang's accounts of Confucius and his disciples are not much to be trusted. The identification of the individual in the text with Laou, however, is no doubt correct, though Chaou K'e makes him to be the Sze of the Analects, referring to XI. xvii. 3, 'Sze is specious,' and adding that he played well on the *k'in*, and was therefore styled K'in. See the 四書摭餘說 *in loc.* Of Muh P'ei nothing is known. 夷,—in the sense of 平, 'even.' 夷考,—'evenly examining.' 掩,—'to cover,'=to make good. 8. The first part of the saying here attributed to Confucius is not found in the Analects. For the second, see XVII. xiii. 9.

何以是嘐嘐也、言不顧行、行不顧言、則曰、古之人、古之人、行何爲踽踽涼涼、生斯世也、爲斯世也、善斯可矣、閹然媚於世也者、是鄉原也。○十萬章曰、一鄉皆稱原人焉、無所往而不爲原人、孔子以爲德之賊、何哉。○十一曰、非之無舉也、刺之無刺也、同乎流俗、合乎汙世、居之似忠信、行之似廉潔、衆皆悅之、自以爲是、而不可與

9. *Mencius replied*, "They are those who say, 'Why are they so magniloquent? Their words have not respect to their actions, and their actions have not respect to their words, but they say,—*The ancients! The ancients!* Why do they act so peculiarly, and are so cold and distant? Born in this age, we should be of this age, to be good is all that is needed.' Eunuch-like, flattering their generation;—such are your good careful men of the villages."

10. Wan Chang said, "Their whole village styles those men good and careful. In all their conduct they are so. How was it that Confucius considered them the thieves of virtue?"

11. Mencius replied, "If you would blame them, you find nothing to allege. If you would criticize them, you have nothing to criticize. They agree with the current customs. They consent with an impure age. Their principles have a semblance of right-heartedness and truth. Their conduct has a semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to

Before this par. we must understand 孟子曰. The 曰 in the text has for its subject 鄉原, or we may take it in the infinitive, making the whole par. down to 也者 the nominative to the 是 that follows. 善斯可矣,—'to be good is enough,' *i.e.*, to be accounted good by the age in which they live is enough for them. 踽踽,—'the appearance of walking alone,' *i.e.*, acting peculiarly. 11. 流俗

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入堯舜之道、故曰、德之賊也。
十二節 孔子曰、惡似而非者、惡莠、恐
其亂苗也、惡佞、恐其亂義也、
惡利口、恐其亂信也、惡鄭聲、
恐其亂樂也、惡紫、恐其亂朱
也、惡鄉原、恐其亂德也。十三節 君子
反經而已矣、經正、則庶民興、
庶民興斯無邪慝矣。
卅八章 一節 孟子曰、由堯舜至於湯、五
百有餘歲、若禹、皐陶、則見而

the principles of Yaou and Shun. On this account they are calle 'The thieves of virtue.'

12. "Confucius said, 'I hate a semblance which is not the realit I hate the darnel, lest it be confounded with the corn. I hate gli tonguedness, lest it be confounded with righteousness. I hate shar ness of tongue, lest it be confounded with sincerity. I hate the musi of Ch'ing, lest it be confounded with *the true* music. I hate th reddish blue, lest it be confounded with vermilion. I hate you good careful men of the villages, lest they be confounded with th *truly* virtuous.'

13. "The superior man seeks simply to bring back the unchan ing standard, and that being rectified, the masses are roused to virtu When they are so aroused, forthwith perversities and glossed wic edness disappear."

CHAPTER XXXVIII. 1. Mencius said, "From Yaou and Shu down to T'ang were 500 years and more. As to Yu and Kaou-yao,

is literally our 'current customs,' but 流, at the same time, stigmatizes the customs as bad. 居之=居之於心者; 行之=行之於身者. 12. These are sayings of Confucius which are only found here. Such a string of them is not in the sage's style. 恐其亂苗,—'lest it confound the corn,'= be confounded with it. So in the other phrases. 鄭聲,—see Con. Ana. XV. x. 紫,—see Con. Ana. X. vi. 2. 13. This par. explais the rest of the chap. The 經 or 'unchangig standard,' is the 中道, 'the right mediur,' which the sage himself pursues, and to whil he seeks to recall others.

CH. 38. ON THE TRANSMISSION OF THE LIE OF DOCTRINE FROM YAOU TO MENCIUS' OWN TIME. Compare II. Pt. II. xiii; III. Pt.

之若湯則聞而知之。由湯至於文王、五百有餘歲、若伊尹、萊朱、則見而知之、若文王、則聞而知之。〇三節由文王至於孔子、五百有餘歲、若太公望、散宜生、則見而知之、若孔子、則聞而知之。〇四節由孔子而來至於今、百有餘歲、去聖人之世、若此其未遠也、近聖人[illegible]甚也、然而無有乎[illegible]乎爾。

[t]hey saw *those earliest sages*, and *so* knew their doctrines, while T'an[g] [h]eard their doctrines *as transmitted*, and *so* knew them.

2. "From T'ang to king Wăn were 500 years and more. As t[o] [E] Yin, and Lae Choo, they saw *T'ang* and knew his doctrines, whil[e] [k]ing Wăn heard them *as transmitted*, and so knew them.

3. "From king Wăn to Confucius were 500 years and more. As to [T']ae-kung Wang and San E-sang, they saw *Wăn*, and so knew his doc[t]rines, while Confucius heard them *as transmitted*, and so knew them.

4. "From Confucius downwards until now, there are *only* 10[0] [y]ears and *somewhat* more. The distance in time from the sage is so [f]ar from being remote, and so very near at hand was the sage's [r]esidence. In these circumstances, is there no one *to transmit his* [d]octrines? Yea, is there no one *to do so?*"

[I]. x.: *et al.* 1. From the commencement of Shun's reign to that of T'ang's were [4]29 years, while from T'ang to the rise of the [C]how dynasty were 644 years. Here, as be[fo]re, II. Pt. II. xiii, Mencius uses 500 as a [ro]und number. In 知之, the 之 refers to the [do]ctrines of the sages. 2. Lae Choo is not [e]xactly identified. Most make him the same with T'ang's minister, Chung-hwuy: see the Shoo-king, IV ii. 3. T'ae-kung Wang,—see IV, Pt. I. xiii. Of San E-sang more can hardly [b]e said to be known than that he was an able minister of king Wăn. Choo He seems to be wrong, however, in making San, instead of San-e, to be the surname. See the 四書摭餘說, *in loc.* 4. The concluding sentences here wonderfully vex commentators. In the 'Supplemental Commentary' (翼註), are found five different interpretations of them. But all agree that Mencius somehow takes upon himself the duty and responsibility of handing down the doctrines of the sage.

之若湯則聞而知之由湯至於文王五百有餘歲若伊尹萊朱則見而知之若文王則聞而知之由文王至於孔子五百有餘歲若太公望散宜生則見而知之若孔子則聞而知之由孔子而來至於今百有餘歲去聖人之世若此其未遠也近聖人之居若此其甚也然而無有乎爾則亦無有乎爾。

they saw those earliest sages, and so knew their doctrines, while T'ang heard their doctrines as transmitted, and so knew them.

2. "From T'ang to king Wăn were 500 years and more. As to I Yin, and Lai Choo, they saw T'ang and knew his doctrines, while king Wăn heard them as transmitted, and so knew them.

3. "From king Wăn to Confucius were 500 years and more. As to T'ai-kung Wang and San I-sang, they saw Wăn, and so knew his doctrines, while Confucius heard them as transmitted, and so knew them.

4. "From Confucius downwards until now, there are only 100 years and somewhat more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one to transmit his doctrines? Yea, is there no one to do so?"